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James Andersons Book
presented to his ever
affectionate son-in-law
James A Brown
Memento tui Patris

Vera Effigies
THOMÆ GOODWIN. S.T.P.
Obijt Ætatis 80. 1679.

THE

WORKS

OF

Thomas Goodwin D.D.

SOMETIME

President of *Magdalen* College in *Oxford.*

The Fifth Volume.

In FOUR PARTS.

To which is Prefix'd

An Account of the Author's LIFE from his own Memoirs.

LONDON;

Printed for *T. G.* to be sold by *Jonathan Robinson* at the Golden Lion in St. *Paul's* Church-yard; and by *Thomas Ballard* at the Rising Sun in *Little-Britain.* M.DCC.IV.

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M.DCC.IV.

The PREFACE.

THE great and mysterious Truth of the Trinity of Persons in one God, which is the Foundation of our Christian Faith, and which tho not contrary to our Reason, is so much above it, that we could never have had a thought of it, if God had not reveal'd it to us in his Word; is not a mere speculative Notion, but a Truth, in which the Faith and Practice of a Christian is concern'd; insomuch as it is necessary, that every one who is sav'd, should believe that there are three Persons, one and the same Infinite, Eternal God, blessed for evermore. For how can we believe that God hath chosen any of Mankind, to make them unchangeably and for ever happy; that the same God hath redeemed, and doth sanctify these his Elect, if we do not believe that this one and the same God is three Persons, to whom these Works, so necessary to our Salvation, are in the Holy Scriptures distinctly attributed? How can we trust in the God of all Grace, and his infinite Mercies, and adore and love him for that great, and indeed unspeakable Love, in sending his only begotten Son to die for us? And how can we act Faith on our Blessed Redeemer, as having voluntarily come into the World, to accompliſh the Work which his Father sent him to do, unless we have distinct Thoughts of the Person of the Father sending, as distinct from the Person of the Son sent by him? And these Persons are equally God; for any one inferiour could no more have redeemed us, than he could have elected or created us: But they are not so many several Gods, therefore they are one and the same God, equal in all Perfections and Glory. The Author hath discours'd of the Work of God the Father, in the Second Volume of his Works; and of the Work of God the Son in the Third, with great Clearness of Light from the Scripture, and consequently with as great a Strength of Evidence to every Spiritual Mind. In the Discourses of this Fifth Volume, he as clearly and evidently describes in all its Glory, the Work peculiar to the Spirit, in healing and restoring our depraved, wretched Natures, by making them alive unto God, and sanctifying them in Likeness to him. It is a Work which demonstrates him to be True God, as well as the Father and Son are; for Life is that which God only can give, and a creating Power is as necessary to produce a Spiritual as a Natural Life. Nay of the two it is more difficult (tho nothing is so to God) to raise a dead Soul than a dead Body. It is also as much a Work of God, to make us Partakers of a Divine Nature (2 Pet. 1. 4.) as it was to make Adam at first after his own Image. That none may think these Truths to be merely Niceties or abstruse Controversies, and an Enquiry into them needless; the Author hath made, through all the Discourses, proper and pertinent uses naturally flowing from the Doctrines: which may evince, that as all the Truths of the Gospel have in their own Nature, a Fitness and a proper Tendency to strengthen our Faith, and to improve our Holiness, and to make us not only wiser but better; so God hath revealed them as needful to be known by us for these Purposes. And as the Gospel is peculiarly suted to raise and tune our Hearts to thankful Strains, and chearful Praises of our Lord Jesus Christ (and in honouring him we honour the Father also) so this Doctrine of the Work of the Holy Spirit in our Salvation, which is pure Gospel too, is adapted to excite us to give that Glory to him which is due; and in honouring him we honour both the Father and the Son. I have given on the other side of this Leaf, a Catalogue of the MSS. in this Volume, that the Reader may be satisfied that he hath all which I promis'd in the Proposals; and also may see that I present him with several other Discourses, which I did not offer in them.

I am

Thine entirely in the Service of the Gospel,

THO. GOODWIN.

A CATALOGUE of the Manuscripts, in the Discourse of the Work of the Holy Spirit in our Salvation.

A Catalogue directing in what part of the Volume the several MSS. are printed.

1. A *General and Brief Scheme, of the whole Work committed to the Holy Spirit, in bringing us to Salvation; in an Enumeration of all Particulars: And what is the Glory due to Him for it.*	Part I. Book I. chap. 1. 2, 3, 4, 5, 6.
2. *Of the Gift of the Holy Ghost to us: How he is at first given to the Elect when called, and what is his Indwelling within us for ever.*	Ibid. ch. 8, 9, 10.
3. *How the Work of Regeneration, or the first Application of Salvation to us, is in a peculiar manner attributed to the Holy Ghost.*	Ibid. ch. 7.
4. *That there are two States and Conditions God carries the Elect through: 1. The State of Nature. 2. The State of Grace. And how the New Birth is the Passage between these two States; from which the Necessity of Regeneration is demonstrated.*	Ibid. Book II. ch. 1, 2, 3.
5. *That God, for Holy and Glorious Ends, permits the Generality of his Elect, that live to riper Years, to abide some time in that Estate of Nature, and then renews and turns them.*	Ibid. ch. 4, 5, 6, 7, 8.
6. *The Necessity of Regeneration demonstrated, by Arguments drawn from the Nature of Reconciliation with God. That all which God, and Christ have done towards their Reconciliation to us, will not benefit us unless we be reconciled to God. This Work of Regeneration set forth under the Notion of Reconciliation to God, and some Differences of a Counterfeit Work and a Saving Work discover'd thereby; with an Exhortation to be reconciled to God.*	Ibid. Book III. *throughout.*
7. *The Necessity of the new Birth, and some brief Explication of the Nature of the Thing begotten in it: as the Similitude of begetting again imports.*	Ibid. Book IV. ch. 1.
8. *The Eminency of Mercy and Grace discover'd in this Work, comparatively with other Works wrought in us.*	Ibid. Book IX. ch. 1, 2, 3.
9. *The Divine Power put forth by God, in a Saving Work of Regeneration.*	Ibid. chap. 4, 5,
10. *Of the new Creature, or the Thing begotten in us by the Spirit; that beside his Indwelling in us, and his Acting of our Spirits, there are permanent or abiding Principles inwrought in the Soul; that is, Spiritual Habiliments, or Dispositions so to act.*	Ibid. Book V. ch. 1, 2.
11. *The Nature or kind of the Thing begotten in us, as it is set forth under the Notion of Spirit;* That which is born of the Spirit is Spirit, *Joh.* 3. 6.	Ibid. Book IV. ch. 2, 3, 4, 5, 6, 7, 8.
12. *That this new Creature is a Change of the Heart.*	Ibid Book V. ch. 4.
13. *That it is a different and higher Principle than natural Conscience, in its greatest Elevation of Light.*	Ibid. Book VI. *throughout.*
14. *That this new Creature is peculiar only to the Elect, and is a thing specifically different from the Common Work of the Spirit in Temporaries.*	Ibid. Book VI. chap. 13. *and* Book VII. *throughout.*
15. *That the Virtual Cause of Regeneration, is the Resurrection of Jesus Christ.*	Ibid. Book IX. ch. 6.
16. *Of the three Parts of Regeneration, and the New Creature. 1. Humiliation for Sin, and the Necessity thereof. 2. Faith in Christ for Justification. 3. Turning from Sin unto God.*	Ibid. Book VIII. *throughout.*
17. *The nature and way of Conversion, illustrated from an Instance of what it was in* Job's *Time,* Job. 33. *and in the Instance of* Paul's *Conversion.*	Ibid. ch. 3.
18. *Of one eminent Disposition of a Man born again, which is to desire and endeavour to convert others to God.*	Ibid. Book X. ch. 7.
19. *Of the distinguishing Character of this new Creature, or of a Man born again; which is for a Man to make God his chiefest Good, and God's Glory his utmost End.*	Ibid. ch. 1, 2, 3, 4, 5, 6.

is contained in

A Catalogue of the MSS. in the Discourse of Evangelical Obedience, *&c.*

A Catalogue, &c.

1. *Of Holiness working in the Heart of a Christian, and expressing it self in the whole Conversation of his Life;* on Phil. 1. 9, 10, 11.	Part II. Book I. *throughout.*
2. *Of the Behaviour of a Christian towards God, as it is expressed under the Notion of Friendship with God;* on James 2. 23.	Ibid. Book II. ch. 1, 2, 3, 4, 5, 6, 7.
3. *Of the Obedience of a Christian, describ'd under the Character of Service to God.*	Ibid. ch. 8.
4. *Of Evangelical Motives to Holy Obedience.*	Ibid. Book III. *throughout.*
5. *Of the Danger of a Loose, Careless, and Unfruitful Profession; or the Danger of Mens living under the Dispensation, and Enjoyment of the Ordinances of the Gospel, as* Baptism, *the* Word, *the* Lords-Supper, *and* Church-Communion; *if they live in Sin, indulge their Lusts, or be unfruitful;* on Heb. 6. 7, 8.	Ibid. Book IV. ch. 1, 2, 3, 4, 5.
6. *A Discourse, in which two Cases are resolv'd, concerning a regenerate Man's sinning against Knowledg, and wherein the Sin against the H.G. differs from other Sins against Knowledg.*	Ibid. ch. 6, 7.

is contained in

A Catalogue of the MSS. in the Discourse of the blessed State of Glory.

A Catalogue, &c.

1. *Of the Blessedness of a dying Believer. On* Rev. 14. 13.	Part III. ch. 1.
2. *Of the State of separate Souls, or the Blessed State of the righteous Souls, both after Death, and after the Resurrection.*	Ibid. ch. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.
3. *Of the Glories of* HEAVEN.	Ibid. ch. 15.

is contained in

A Catalogue of the MSS. not mention'd in the Proposals, but added in this Volume.

1. A *Discourse of the new Creature, as it is a Conformity to the Image of Christ, on* 2 Cor. 3. 18.	Part I. Book V. ch. 5.
2. *A Discourse of the several Ages of Christians.*	Part II. pag. 177.
3. *A Discourse of the Glory of the Gospel.*	Part IV.
4. *A Discourse of the Supereminence of Christ above* Moses.	Ibid.
5. *A Discourse of the Reconciliation of all the People of God (notwithstanding all their Differences and Enmities) designed and effected by Christ's Death.*	Ibid.
6. *A Brief History of the Kingdom of Christ.*	Ibid.
7. *A Discourse of Christ's Reward, or of the Glory which he receives in Heaven, as due to the Excellence of his Person, and as the Recompence of his Work of Redemption perform'd.*	Ibid.
8. *A Discourse of Thankfulness, which is due to God for his Benefits and Blessings.*	Ibid.

is contained in

THE LIFE OF Dr. Thomas Goodwin;

Compos'd out of his own Papers and Memoirs.

THOMAS GOODWIN, the eldeſt Son of *Richard* and *Catherine Goodwin* (the Name of whoſe Family was *Collingwood*) was born *Octob.* 5. 1600. at *Rolſeby*, a little Village in *Norfolk*. He was brought up religiouſly by his Parents, and they devoting him to the Miniſtry of the Goſpel, gave him alſo a Learned Education. After ſome time ſpent in School, having got the Knowledg of the Latin and Greek Tongues, he was ſent to *Cambridge*, *Aug.* 25. 1613. and plac'd in *Chriſt's College*, under the Tuition and Inſtruction of Mr. *William Power*, one of the Fellows there. He continued about ſix Years in that College, which flouriſhed in a Fulneſs of all Exerciſes of Learning, and in the Number of Scholars; there being two hundred of them: but *A. D.* 1419. he left it, and removed to *Katherine-Hall*; the State of which ſeem'd ſo contemptible to him, there being no more than 16 Scholars, and few Acts or Exerciſes of Learning had been perform'd for a long time, that tho he was choſen Fellow and alſo Lecturer for the Year 1620, yet he had ſome thoughts of leaving it again. He had by an unwearied Induſtry in his Studies, ſo much improv'd thoſe natural Abilities which God had given him, that tho ſo very young, he had gain'd a great Eſteem in the Univerſity. But all this time he walked in the Vanity of his Mind; and ambitious Deſigns and Hopes entirely poſſeſſing him, all his Aim was to get Applauſe, to raiſe his Reputation, and in any manner to advance himſelf by Preferments. But God who had deſtin'd him to higher Ends, than what he had projected in his own thoughts, was graciouſly pleaſed to change his Heart, and to turn the Courſe of his Life to his own Service and Glory. But as the Account of the Work of the Holy Spirit on his Soul, will be moſt acceptable as related by himſelf, I ſhall preſent it in his own Words.

'Tho by the courſe of Nature in my firſt Birth, I was not like to live, being born 'before my time, and therefore of a weak Conſtitution; yet God ſo kept and ſtrengthe-'ned me, that he preſerved me (as *David* ſays) *when I hung upon my Mother's Breaſts*; 'as one in whom he meant to manifeſt his Grace, in the miraculous Converſion of my 'Soul unto himſelf. He did often ſtir up in me in my childiſh Years the ſparks of Con-'ſcience, to keep me from groſs Sins, and to ſet me upon performing common Duties. 'I began to have ſome ſlighter Workings of the Spirit of God, from the time I was ſix 'Years old; I could weep for my Sins, whenever I did ſet my ſelf to think of them, and 'had Flaſhes of Joy upon thoughts of the Things of God. I was affected with good 'Motions and Affections of Love to God and Chriſt, for their Love revealed to Man, 'and with Grief for Sin as diſpleaſing them. This ſhewed how far Goodneſs of Nature 'might go, as well in my ſelf as others, to whom yet true ſanctifying Grace never comes. 'But this I thought was Grace; for I reaſon'd within my ſelf it was not by Nature. I 'receiv'd the Sacrament at *Eaſter*, when I was fourteen Years old, and for that prepa-'red my ſelf as I was able. I ſet my ſelf to examine whether I had Grace or not; and 'by all the Signs in *Urſin*'s Catechiſm, which was in uſe among the Puritans in the Col-'lege, I found them all, as I thought, in me. The Love of God to ſuch a Sinner, and 'Chriſt's dying for me did greatly affect me; and at that firſt Sacrament I received, with 'what inward Joy and Comfort did I ſing with the reſt, the 103*d* Pſalm, which was uſu-

'ally ſung during the Adminiſtration! After having receiv'd it, I felt my Heart chear-
'ed after a wonderful manner, thinking my ſelf ſure of Heaven, and judging all theſe
'Workings to be infallible Tokens of God's Love to me, and of Grace in me: All this
'while not conſidering, that theſe were but more ſtrong Fits of Nature's working.
'God hereby made way to advance the Power of his Grace the more in me, by ſhewing
'me how far I might go, and yet deceive my ſelf, and making me know that Grace is a
'thing ſurpaſſing the Power of Nature; and therefore he ſuffer'd me to fall away, not
'from theſe good Motions, for I could raiſe them when I would, but from the Practice
'of them; inſomuch as then my Heart began to ſuſpect them as counterfeit.

'I made a great Preparation for the next enſuing Sacrament at *Whitſontide*, and in
'the mean time I went to hear Mr. *Sibbs* (afterward Dr. *Sibbs*) then Lecturer at *Trinity-*
'*Church* to the Town of *Cambridge*, whoſe Lecture the Puritans frequented. I alſo read
'*Calvin*'s Inſtitutions, and O how ſweet was the reading of ſome Parts of that Book to
'me! How pleaſing was the Delivery of Truths in a ſolid manner then to me? Before
'the Sacrament was adminiſtred, I look'd about upon the Holy Men in *Chriſt's-College*,
'where I was bred; and how affected was I, that I ſhould go to Heaven with them! I
'particularly remember Mr. *Bently*, a Fellow of that College (who was a dear Child of
'God, and ſo died) and I then look'd on him with Joy, as one with whom I ſhould live
'for ever in Heaven.

'When I was in my Place in the Chappel, ready to receive the Sacrament, being lit-
'tle of Stature, the leaſt in the whole Univerſity then, and for divers Years; it fell
'out that my Tutor Mr. *Power* ſeeing me, ſent to me that I ſhould not receive it, but
'go out before all the College, which I did. This ſo much dampt me, as I greatly pi-
'tied my ſelf, but chiefly for this, that my Soul which was full of Expectation from this
'Sacrament, was ſo unexpectedly diſappointed of the Opportunity. For I had long
'before verily thought, that if I received that Sacrament, I ſhould be ſo confirm'd,
'that I ſhould never fall away. But after this Diſappointment I left off praying, for
'being diſcouraged, I knew not how to go to God: I deſiſted from going to hear Dr.
'*Sibbs* any more, I no more ſtudied ſound Divinity, but gave my ſelf to ſuch Studies
'as ſhould inable me to preach after the Mode, then of high applauſe in the Univerſity,
'which Dr. *Senhouſe* brought up, and was applauded above all by the Scholars.

'It now fell out that *Arminianiſm* was ſet afoot in *Holland*, and the reſt of thoſe Pro-
'vinces, and it continued hotteſt at that very time when I was thus wrought upon. I
'perceiv'd by their Doctrine, which I underſtood being inquiſitive, that they acknow-
'ledged a Work of the Spirit of God to begin with Men, by moving and ſtirring the
'Soul; but Freewill then from its Freedom carried it, tho aſſiſted by thoſe Aids and
'Helps. And this Work of the Spirit they called Grace, ſufficient in the firſt begin-
'nings of it, exciting, moving and helping the Will of Man, to turn to God, and giv-
'ing him Power to turn, when being thus helped he would ſet himſelf to do it: but
'withal they affirm'd, that tho Men are thus converted, yet by the Freedom of the
'ſame Will they may, and do, often in time fall away totally; and then upon another
'fit through the Liberty of the Will, again aſſiſted with the like former Helps, they re-
'turn again to Repentance. Furthermore I am yet to tell you how I was withal acquaint-
'ed during this Seaſon, with ſeveral holy Youths in *Chriſt's College*, who had made
'known unto me the Workings of God upon them, in Humiliation, Faith, and Change
'of Heart: And I obſerv'd that they continued their Profeſſion ſtedfaſt, and fell not
'off again.

'Tho the *Arminian* Doctrines ſuted my own Experience, in theſe natural Workings
'of Conſcience off and on in Religion, yet the Example of thoſe Godly Youths in their
'conſtant Perſeverance therein, made ſo ſtrong an Impreſſion upon me, that in my very
'Heart and Judgment, I thought the Doctrine of *Arminianiſm* was not true: and I
'was fixed under a Conviction, that my State was neither right nor ſound; but yet I
'could not imagine wherein it failed, and was defective. But notwithſtanding my fal-
'ling thus away, yet I ſtill upon every Sacrament ſet my ſelf anew to examine my ſelf,
'to repent, and to turn to God; but when the Sacrament was over, I return'd to a neg-
'lect of praying, and to my former ways of unregenerate Principles and Practices, and
'to live in Hardneſs of Heart and Profaneneſs. When I was thus given over to the
'Strength of my Luſts, and further off from all Goodneſs than ever I had been, and ut-
'terly out of hope that God would ever be ſo good unto me, as to convert me; and be-
'ing reſolved to follow the World, and the Glory, Applauſe, Preferment and Honour
'of it, and to uſe all means poſſible for theſe Attainments: When I was one day going
'to be merry with my Companions at *Chriſt's College*, from which I had removed to
'*Katherine Hall*; by the way hearing a Bell toll at St. *Edmunds* for a Funeral, one of my
'Company ſaid there was a Sermon, and preſſed me to hear it. I was loth to go in,
'for I lov'd not preaching, eſpecially not that kind of it which good Men uſed, and
'which I thought to be dull ſtuff: But yet ſeeing many Scholars going in, I thought it
'was ſome eminent Man, or if it were not ſo, that I would come out again. I went in

'before

'before the Herſe came, and took a Seat; and fain would I have been gone, but Shame 'made me ſtay. I was never ſo loth to hear a Sermon in my Life; enquiring who preach-'ed, they told me it was Dr. *Bambridge*, which made me the more willing to ſtay, be-'cauſe he was a witty Man. He preach'd a Sermon (which I had heard once before) 'on that Text in *Luke* 19. 41, 42. I remember the firſt Words of the Sermon pleaſed 'me ſo well, as to make me very attentive all the while. He ſpake of deferring Re-'pentance, and of the Danger of doing ſo. Then he ſaid that every Man had his day, 'it was, *this thy day*, not to morrow, but to day. He ſhew'd alſo that every Man had a 'time, in which Grace was offer'd him; and if he neglected it, 'twas juſt with God, 'that it ſhould be hidden from his Eyes. And that as in things temporal, 'twas an old 'Saying, that every Man had an Opportunity, which if he took hold of, he was made 'for ever; ſo in Spirituals every Man hath a time, in which if he would know the 'things which belong unto his Peace, he was made for ever, but otherwiſe they would 'be hid from his Eyes. This a little moved me, as I had wont to be at other Sermons. 'Then he came to ſhew that the neglect of this, had final Impenitency, Blindneſs of 'Mind, and Hardneſs of Heart; concluding with this Saying, Every day thou prayeſt 'pray to God to keep thee from Blindneſs of Mind, and Hardneſs of Heart.

'The matter of the Sermon was vehemently urged on the Hearer (whoever he was 'that deferr'd his Repentance) not to let ſlip the Opportunity of that day, but imme-'diately to turn to God, and defer no longer; being edged with that direful Threat-'ning, leſt if he did not turn to God in that day, the Day of Grace and Salvation, 'it might be eternally hid from his Eyes. I was ſo far affected, as I utter'd this Speech 'to a Companion of mine that came to Church with me, and indeed had brought me to 'that Sermon, that I hop'd to be the better for this Sermon as long as I lived. I and 'that Companion of mine had come out of our own Chambers at *Katherine-Hall*, with 'a fixed deſign to have gone to ſome of my like Acquaintance at *Chriſt's College* (where I 'had been bred) on purpoſe to be merry and ſpend that Afternoon; but as I went along, 'was accidentally perſuaded to hear ſome of the Sermon: This was on *Monday* the ſecond 'of *Octob.* 1620. in the Afternoon. Aſſoon as we came out of the Church, I left my 'Fellows to go on to *Chriſt's College*; but my Thoughts being retir'd then, I went to *Kathe-'rine-Hall*, and left all my Acquaintance, tho they ſent after me to come.

'I thought my ſelf to be as one ſtruck down by a mighty Power. The groſſer Sins 'of my Converſation came in upon me, which I wondered at, as being unſeaſonable at 'firſt; and ſo the Working began, but was proſecuted ſtill more and more, higher 'and higher: and I endeavouring not to think the leaſt thought of my Sins, was paſ-'ſively held under the remembrance of them, and affected, ſo as I was rather paſſive all 'the while in it than active, and my Thoughts held under, whilſt that Work went on.

'I remember ſome two Years after, I preaching at *Ely* in the *Minſter*, as they call it, 'in a Turn of Preaching for Dr. *Hill*, Prebend of that Church, Maſter of our Col-'lege: I told the Auditory, meaning my ſelf in the Perſon of another, that a Man to 'be converted, who is ordinarily ignorant of what the Work of Converſion ſhould be, 'and what particular Paſſages it conſiſts of, was yet guided through all the dark Corners 'and Windings of it, as would be a Wonder to think of, and would be as if a Man 'were to go to the Top of that Lanthorn, to bring him into all the Paſſages of the '*Minſter*, within Doors and without, and knew not a jot of the way, and were in every 'ſtep in danger to tread awry and fall down. So it was with me, I knew no more of 'that Work of Converſion, than theſe two general Heads, That a Man was troubled 'in Conſcience for his Sins, and afterwards was comforted by the Favour of God mani-'feſted to him. And it became one Evidence of the Truth of the Work of Grace upon 'me (when I reviewed it) that I had been ſo ſtrangely guided in the dark. In all this 'Intercourſe, and thoſe that follow to the very end, I was acted all along by the Spirit of 'God being upon me, and my Thoughts paſſively held fix'd, until each Head and ſort 'of Thoughts were finiſh'd, and then a new Thought began and continued; that I have 'look'd at them as ſo many Conferences, God had with me by way of Reproof and Con-'viction. My Thoughts were kept fix'd and intent on the Conſideration of the next 'immediate Cauſes, of thoſe foregone groſs Acts of ſinning. An abundant Diſcovery 'was made unto me, of my inward Luſts and Concupiſcence, and how all ſorts of Concu-'piſcences had wrought in me; at which I was amazed, to ſee with what greedineſs I had 'ſought the Satisfaction of every Luſt. Indeed natural Conſcience will readily diſcover 'groſſer Acts againſt Knowledg; as in the dark a Man more readily ſees Chairs and Ta-'bles in a Room, than Flies and Motes: but the Light which Chriſt now vouchſafed 'me, and this new ſort of Illumination, gave diſcovery of my Heart in all my Sinnings, 'carried me down to ſee the Inwards of my Belly (as *Solomon* ſpeaks) and ſearched the 'lower Rooms of my Heart, as it were with Candles, as the Prophet's phraſe is. I ſaw 'the violent Eagerneſs, Unſatiableneſs of my Luſts: and moreover concerning the Diſ-'penſation of God in this new Light, I found the apparent difference, by experience of 'what I had received in former times. I had before had Enlightenings and great Stir-

'rings

'rings of the Holy Ghoſt, both unto and in the performance of Holy Duties, Prayer, 'and Hearing, and the like; and yet I had not the ſinful Inordinancy of my Luſts diſ-'cover'd, which had been the Root and Ground of all my other Sinnings. And theſe 'foremention'd Devotions were different alſo in this reſpect, from the preſent Sight of 'my inward Corruptions: That in all the former, tho I felt my ſelf much ſtirred, yet 'I had this ſecret thought run along, that God could not but accept thoſe real Services, 'which I thought I did perform; and ſo I fell into the Opinion of Merit, which thought 'I could not get rid of, tho the common receiv'd Doctrine taught me otherwiſe. But 'now when I ſaw my Luſts and Heart in that clear manner as I did, God quitted me of 'that Opinion, which vaniſh'd without any diſpute, and I deteſted my ſelf for my for-'mer thoughts of it. And the Sinfulneſs of theſe Luſts I ſaw chiefly to lie in Ungodli-'neſs, as the Spring of them; foraſmuch as I had been *a Lover of Pleaſure more than a 'Lover of God:* according to that in *Jeremy*, *My People have committed two Evils, they 'have forſaken me the Fountain of Living Waters, and have made unto themſelves Ciſterns 'that will hold no Water.* And theſe Luſts I diſcern'd to have been acted by me in things 'that were moſt lawful, anſwerably unto that Saying in Scripture, *The very plowing of 'the Wicked is Sin*: and by the clear Light thereof, the Sinfulneſs of my Sin was ex-'ceedingly enlarged; for that Light accompanied me through all and every Action 'that I could caſt my Remembrance upon, or that my View went over.

'And by and through the means of the Diſcovery of thoſe Luſts, a new horrid Vein 'and Courſe of Sin was revealed alſo to me, that I ſaw lay at the bottom of my Heart, 'in the riſing and working of all my Luſts; namely, that they kept my Heart in a con-'tinual Courſe of Ungodlineſs, that is, that my Heart was wholly obſtructed from act-'ing towards God any way, or from having any holy or good Movings at all.

'God having proceeded thus far, I perceived *I was humbled under his mighty Hand*, 'as *James* ſpeaks, with whom only and immediately I had to do, and not with my own 'bare ſingle Thoughts. But God continued orderly to poſſeſs my Thoughts with a fur-'ther Progreſs, as to this Subject; I being made ſenſible of God's Hand in it, and my 'ſelf was merely paſſive: but ſtill God continued his Hand over me, and held me in-'tent to conſider and pierce into what ſhould be the firſt Cauſes of ſo much actual Sin-'fulneſs; and he preſented to me as in anſwer thereunto (for it was tranſacted as a 'Conference by God with me) the Original Corruption of my Nature, and inward e-'vil Conſtitution and Depravation of all my Faculties; the Inclinations and Diſpoſed-'neſſes of Heart unto all evil, and Averſeneſs from all Spiritual Good and Acceptableneſs 'unto God. I was convinced that in this reſpect I was Fleſh, which was to my appre-'henſion, as if that had been the Definition of a Man, *That which is born of the Fleſh is 'Fleſh.* And here let me ſtand a while aſtoniſh'd (as I did then) I can compare this 'Sight, and the Workings of my Heart riſing from thence to be, as if I had in the heat 'of Summer lookt down into the Filth of a Dungeon, where by a clear Light and 'piercing Eye I diſcern'd Millions of crawling living things, in the midſt of that 'Sink and liquid Corruption. Holy Mr. *Price*'s Compariſon was, that when he heard 'Mr. *Chattertom* preach the Goſpel, his Apprehenſion was, as if the Sun, namely Jeſus 'Chriſt, ſhin'd upon a Dunghil; but my Sight of my Heart was to my ſenſe, that 'twas 'utterly without Chriſt. How much and deeply did I conſider, that all the Sins that 'ever were committed by the wickedeſt Men that have been in the World, had proceed-'ed from the Corruption of their Nature; or that the Sins, which any or all Men did 'commit at any time, were from the ſame Root; and I by my nature, if God had left 'me, and withdrawn from me, ſhould have committed the ſame, as any Temptation 'ſhould have induc'd me unto the like. But what much affected me, was a Sight and 'Senſe, that my Heart was empty of all good; that in me, that is, in my Fleſh, there 'dwelt no good, not a Mite of truly Spiritual Good; as the Scripture deſcribes true in-'herent Grace to be ſome good in us toward the Lord our God, which none of my 'Goodneſs nor Ingenuity was (which I boaſted of.) What is all ſuch Goodneſs to God 'who is only good, and is the only true meaſure of all that is called good? which is ſo 'only ſo far as it reſpects him, as he is *holy and good*, as of the Law it is ſaid, *Rom.* 7. 'Thus at preſent I was abundantly convinc'd.

'But next I was brought to enquire into, and conſider of what ſhould have been the 'Original Cauſe at the bottom of all this foremention'd Sinfulneſs, both in my Heart 'and Life. And after I had well debated with my ſelf that one place, Rom. 5. 12. *By 'one Man Sin entered into the World, and Death by him, and paſſed upon all Men, in whom, 'or in that all had ſinned*: That it was in him they all ſinned, for they had not in and 'of themſelves ſinned actually (as thoſe that die Infants) *after the Similitude of* Adam's 'Tranſgreſſion, which Limitation is cautiouſly there added by the Apoſtle, to ſhew that 'they had not actually ſinned of themſelves, but are ſimply involved in his act of Sin-'ning; and that Sin wherein we were all involved, as guilty of it, is expreſly ſaid to be 'the *Diſobedience of that one Man*; for by one Man's Diſobedience, many of his Chil-'dren of the Sons of Men were all made Sinners, for Diſobedience notes an act of

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'Sinning, not a ſinful Nature or a Habit. This cauſed me neceſſarily to conceive thus 'of it, that it was the Guilt or Demerit of that one Man's Diſobedience, that corrupt-'ed my Nature. Under ſuch like Apprehenſions as theſe did my Spirit lie convicted ſo 'ſtrongly of this great Truth, that being gone to bed ſome hours before, and filled 'with theſe Meditations, I in the end of all roſe out of bed being alone, and ſolemnly 'fell down on my knees before God, the Father of all the Family in Heaven; and did 'on my own accord aſſume and take on me the Guilt of that Sin, as truly as any of my 'own actual Sins. But now when I was thus concluding in my own Heart concerning 'my Sinfulneſs, that all that I had acted was wholly corrupt, and that in me there 'was nothing but Fleſh, as born of Fleſh; ſo that all the Actions that came from me 'were wholly corrupt; and in me (that is in my Fleſh) there dwelt no good thing, '*Rom.* 7. my pronouncing this Concluſion with my ſelf, was preſently interrupted by 'the Remembrance, which not till now did come in full upon me, in this nick of time 'and not afore.

'The Interruption was made by theſe intervening Thoughts, that I had forgot my 'ſelf, and ſhould wrong my ſelf to end in this Concluſion; for I had had abundance of 'Experience (as I thought) of the Workings of true Grace, Enlightnings and Ra-'viſhments of Spirit and of Faith in Chriſt, at Sacrament and at other times. I recal-'led the Courſe of my Spirit, until I was towards thirteen Years old (for I was not thir-'teen when I came to the Univerſity) and I recalled to my remembrance, that during 'that ſpace when I was ſeven years old, my Grandfather whom I lived with had a 'Servant, who obſerving ſome Sin in me, reproved me ſharply, and laid open Hell 'Torments as due to me, whither he ſaid I muſt go for ſuch Sins, and was very vehe-'ment with me; and I was accordingly affected with Thoughts of God, and Matters of 'Religion from thenceforth. I was indeed but in my Infancy, in reſpect of my Know-'ledg of Religion, having childiſh Thoughts, which I began to build my hopes on. 'For my Conſcience was open'd with the ſight of my Sins when I committed any, and 'from that time I began to weep and mourn for my Sins, and for a while to forbear to 'commit them, but found I was weak, and was overcome again; but I could weep for 'my Sins, when I could weep for nothing: and I doing this privately between God and 'my ſelf, concluded 'twas not Hypocriſy. I thought of *Hezekiah*'s Example, who turn'd 'to the Wall and wept, and how it moved God; for I was brought up to read the 'Scriptures from a Child, and I met with that Promiſe of our Saviour's, *Whatever you 'ſhall ask the Father in my Name, I will do it for you:* and that made me confident, for to 'be ſure I would uſe his Name for whatever I would have of God. Yet ſtill I fell into 'Sins, renewing my Repentance for them: As *Paul* ſays, when I was a Child, my 'Thoughts were as a Child; and I judged, that whatever is more than Nature muſt be 'Grace: and when I had my Affections any way exerciſed upon the things of the other 'World, thought I, this is the Work of God, for the time was I had no ſuch actings. 'And thus my younger time was at times ſpent, but God was to me as a wayfaring 'Man, who came and dwelt for a Night, and made me Religious for a Fit, but then de-'parted from me. The Holy Ghoſt moved upon the Waters when the World was 'creating, and held and ſuſtain'd the Chaos that was created, and ſo he does in carnal 'Mens Hearts, witneſs their good Motions at times. In a great Froſt you ſhall ſee where 'the Sun ſhines hot, the Ice drops, and the Snow melts, and the Earth grows ſlabby; 'but 'tis a particular Thaw, only where the Sun ſhines, not a general Thaw of all 'things that are frozen. But ſo it was, that for theſe lighter Impreſſions and ſlighter 'Workings, my Heart did grow ſo preſumptuous, that I thought my ſelf not only to 'have Grace, but more Grace than my Relations, or any Inhabitant of the Town that 'I knew of, and this for the time I was a School-boy before I came to the Univerſity. 'When I was paſt twelve Years old towards thirteen, I was admitted into *Chriſt's Col-'lege* in *Cambridge*, as a Junior-Sophiſter, a Year before the uſual time of ſtanding; 'and there being the Opportunity of a Sacrament of the Lord's Supper, appointed to 'be adminiſtred publickly in the College, and all of that Form that I was now in, being 'taken into receiving, I was aſhamed to go out of the Chappel alone and not receive, 'and ſo I adventured to obtrude my ſelf upon that Ordinance with the reſt. I had ſet my 'ſelf to the greateſt Preparation I could poſſibly make, in repenting of my Sins, and exa-'mining my ſelf, and by Meditations on the Sufferings of Chriſt, which I preſumed to apply 'to my ſelf, with much Thankfulneſs to God. And that which now, ſince I came to that 'College, had quickened and heightened my Devotion, was, that there remain'd ſtill 'in the College ſix Fellows that were great Tutors, who profeſſed Religion after the 'ſtricteſt ſort, then called Puritans. Beſides, the Town was then filled with the diſ-'courſe of the power of Mr. *Perkins* his Miniſtry, ſtill freſh in moſt Mens Memories; 'and Dr. *Ames* that worthy Profeſſor of Divinity at *Franeker*, who wrote *Puritaniſmus 'Anglicanus*, had been Fellow of that College, and not long before my time had by the 'Urgency of the Maſter, been driven both from the College and Univerſity. The

'Worth and Holineſs of that Man is ſufficiently known, by what he did afterwards in 'the *Low-Countries*. Theſe Puritan Fellows of that College had ſeveral Pupils that were 'Godly, and I fell into the Obſervation of them and their Ways. I had alſo the ad-'vantage of *Urſins*'s Catechize, which Book was the renowned Summaries of the Ortho-'dox Religion, and the Puritan Fellows of the College explained it to their Pupils on 'Saturday-night with Chamber-Prayers. This Book I was upon this occaſion acquainted 'with; and againſt the time of the foremention'd Sacrament I examin'd my ſelf by it, 'and I found (as I thought) all things in that Book and my own Heart to agree for my 'Preparation. As I grew up, the Noiſe of the *Arminian* Controverſy in *Holland*, at the 'Synod of *Dort*, and the ſeveral Opinions of that Controverſy, began to be every 'Man's Talk and Enquiry, and poſſeſſed my Ears. That which I obſerved, as touching 'the matter of my own Religion, was, that thoſe godly Fellows, and the younger ſort 'of their Pupils that were godly, held conſtantly to their ſtrict Religious Practices 'and Principles, without falling away and declining as I knew of. I judged them to be 'in the right for matter of Religion, and the *Arminians* in the wrong, who held fal-'ling away; yea and I did ſo far reverence the Opinions of the Orthodox, who are a-'gainſt the Power of Freewill, and for electing Grace, that I did ſo far judg my ſelf, 'as to ſuſpect I had not Grace, becauſe of my ſo often falling away, whereof I knew not 'any probablier Reaſon that it was not true Grace which I had built upon, then this, that 'ſtill after Sacraments I fell away into neglects of Duties, and into a ſinful Courſe, which 'thoſe godly Youths I had in my eye did not. But that which chiefly did ſerve moſt to 'convince me, was the powerful and ſteady Example of one of thoſe godly Fellows in 'the College, Mr. *Bently*, who was a Man of an innocent, meek, humble Spirit and 'Demeanour, and an eminent Profeſſor of Religion, in the greateſt ſtrictneſs, whoſe 'Profeſſion was further qnickned and enhaunced by this, that he lived in a continual 'Fear of Death, having had two Fits of an Apoplexy that laid him for dead, and daily 'expecting a third. This bleſſed Man I obſerved, and reverenced above all other Men 'but Mr. *Price*, who then was of the Univerſity, an eminent Example of Converſion in 'the Eyes of all, and who was afterwards Miniſter of the Goſpel in *Lyn Regis*. I re-'member that when I came to the Prayers, I uſed to have uſually great Stirrings of Af-'fections, and of my bodily Spirits to a kind of Raviſhment, and ſo I continued in 'private Devotion for a Week after; yet ſtill all thoſe Impreſſions proved to be but 'Morning-Dew, and came to nothing, and I utterly forbore to pray privately, or ex-'erciſe any other good Duty, and ſo all my Religion was ſoon loſt and came to nothing. 'But again, when the time of the next Sacrament came, I renewed the former Exerci-'ſes, and then I grew into a Love of the good Scholars of the College, both of Fellows 'and others, and began to continue more conſtant in Duties for a longer time together.

'And I left going to St. *Maries* the Univerſity-Church, where were all the florid Ser-'mons and Strains of Wit, in which that Age abounded, the great Wits of thoſe 'times ſtriving who of them ſhould exceed each other: But from theſe the Work I 'had the next Sacrament upon me, did ſo far withhraw me, as for eight Weeks together 'I went with the Puritans of that College to hear Dr. *Sibbs*, whoſe Preaching was plain 'and wholeſom; and to improve my time the better before Sermon began, I carried 'with me *Calvin*'s Inſtitutions to Church, and found a great deal of ſweetneſs and ſavo-'ryneſs in that Divinity. In thoſe Weeks I kept conſtantly to private Prayer, and cal-'ling to mind the ſweetneſs of this Courſe, of thoſe eight Weeks in theſe Exerciſes; 'and acquainting my ſelf more with the Youths of that College, who held ſtedfaſt in 'their Profeſſion. O how did I long for the receiving of the next Sacrament, in which 'I hoped the Body and Blood of Chriſt received with due Preparation, which I endea-'voured to make to the utmoſt of my Ability, would confirm me in the way I had be-'gun, and continued in ſo long, and would ſtrengthen me for ever from falling into 'the ſame way of liking florid and ſcholaſtick Sermons. I went to Chappel for the 'Sacrament, as I was wont to do, and expected no other but to receive it; but in the 'nick, when every Communicant was riſing to go to kneel at the Step, as the manner 'was, my Tutor Mr. *Power* (who was the only Tutor that ever I had) ſent a Meſſenger 'to me to command me out of the Chappel, and to forbear to receive; which Meſ-'ſage I receiv'd with extreme Dolor of Heart and Trouble; but he being my Tutor I 'obeyed him. But upon this Diſappointment I was ſo diſcouraged, that I left off pri-'vate Prayer for the firſt Week after, and at laſt altogether, and from thence after 'went conſtantly to St. *Maries*, where the flaunting Sermons were; and tho I never 'fell into the common Sins of Drunkenneſs or Whoredom, whereunto I had Tempta-'tions and Opportunities enough, yet I return'd unto the Luſts and Pleaſures of Sinning, 'but eſpecially the Ambition of Glory and Praiſe, proſecuting thoſe Luſts with the 'whole of my Soul. And tho I did not walk in profane ways againſt Religion, yet 'with a lower kind of Enmity againſt good Men and good Things, reſolving to have 'preached againſt thoſe at *Lyn* and their Ways, and to have taken part with the whole 'Town againſt them; which my wicked Spirit was too eager and fitted to do by the

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'Studies I had perſued, it came to this at laſt, that if God would give me the Pleaſure 'I deſir'd, and the Credit and Preferment I purſued after, and not damn me at laſt, 'let him keep Heaven to himſelf; and I often thought thus with my ſelf, they talk of 'their *Puritan* powerful Preaching, and of Mr. *Rogers* of *Dedham*, and ſuch others, but 'I would gladly ſee the Man that could trouble my Conſcience.

'When God now by a true Work of Grace effectually converted me to himſelf, the 'Vanity of my former Religion was, by ſerious Reflections on theſe Paſſages mention'd, 'ſufficiently manifeſted. The Deficiency of the Root of all my Devotions, did alſo a-'bundantly add to the Diſcovery: For God did vouchſafe me a new and further Light 'into the bottom of my Heart, to diſcern that Self-Love and Self-Flattery, acted by 'the Motives of the Word ſo far as they will extend, were but the Roots of all theſe 'gaudy Tulips which I counted Grace: and I needed no other Scripture than that in the 'Parable, together with my own Heart, for the Proof of it: Mark 4. 4,5. *Some fell upon 'Stony Ground, where it had not much Earth, and immediately it ſprang up, becauſe it had no 'Depth of Earth: But when the Sun was up it was ſcorched, and becauſe it had no Root it wi-'thered away.* And with this one Blaſt, and thus eaſily, did the Flower of all my former 'Devotions wither and come to nought, becauſe they wanted Moiſture in the Heart to 'nouriſh them.

'By the Proſpect of all theſe Heads of Sinning which I lay under, I was ſurrounded 'and ſhut up, and ſaw no way to eſcape: but together with the Sight of all this Sinful-'neſs, Hell open'd his Mouth upon me, threatning to devour and deſtroy me; and I be-'gan withal to conſider the Eternity of time that I was to paſs through under this Eſtate, 'that 'twas for ever and ever. But tho I was ſubjugated and bound over to theſe Appre-'henſions, yet God kept me from the Soreneſs of his Wrath, and its piercing my Soul 'through and through: that tho I had a ſolid and ſtrong Conviction of God's Wrath a-'biding on me, as being in a State of Unbelief; yet my Soul ſuffer'd not the Terrors of 'the Almighty, tho I lay bound as it were Hand and Foot, ſubacted under the Preſſure 'of the Guilt of Wrath, or of being ſubject to the juſt Judgment of the Lord, as the 'word is to be tranſlated, *Rom.* 3. 19. How long my Soul lay filled with theſe thoughts, 'I perfectly remember not; but it was not many Hours before God, who after we are 'regenerate, is ſo faithful and mindful of his Word, and his Word of Promiſe, as to 'ſuffer us not to be tempted above what we are able, but will with the Temptation alſo 'make a way to eſcape, that we may be able to bear it; and he loving us with the ſame 'Love as we are his own dear Elect, does not often ſuffer a deſtroying Apprehenſion to 'continue long upon us, but out of the ſame Faithfulneſs and Pity to us finds a way to 'eſcape. I do not ſpeak now of Temptations, but of the juſt Conviction which many 'ſuch Souls have, previous unto their Believing. See what God ſays, *Ezek.* 16. of the 'whole Body of his Elect Church, comparing their Condition as to that of a Child born 'dead, and covered over with Blood, as it came out of the Womb, the Navel not cut, 'neither waſhed in Water, but in this plight caſt out into the open Field, as a Child that 'was dead, among the Carcaſes: And therefore God when he was ſaid to have Compaſ-'ſion on him, ſaid to him, *Live*, which implies that he was dead. In this Plight was 'my Soul dead in Sins and Treſpaſſes from my Nativity, and from thence ſo continuing 'to that very day, together with that heap of actual Sins, that were the continual Ebul-'litions of Original Sin. And no Eye pitied me or could help me, but as God there '(in *Ezek.* 16.) on the ſudden (for 'tis ſpoken as a ſpeedy Word, as well as a vehement 'earneſt Word, for 'tis doubled twice) yea I ſaid unto you *Live*: So God was pleaſed 'on the ſudden, and as it were in an inſtant, to alter the whole Courſe of his former 'Diſpenſation towards me, and ſaid of and to my Soul, Yea live, yea live I ſay, ſaid 'God: and as he created the World and the Matter of all things by a Word, ſo he cre-'ated and put a new Life and Spirit into my Soul, and ſo great an Alteration was 'ſtrange to me.

'The Word of Promiſe which he let fall into my Heart, and which was but as it were 'ſoftly whiſper'd to my Soul; and as when a Man ſpeaks afar off, he gives a ſtill, yet a 'certain ſound, or as one hath expreſſed the Preachings of the Goſpel by the Apoſtles; 'that God whiſpered the Goſpel out of *Sion*, but the ſound thereof went forth over 'the whole Earth: So this ſpeaking of God to my Soul, altho it was but a gentle 'Sound, yet it made a noiſe over my whole Heart, and filled and poſſeſſed all the Fa-'culties of my whole Soul. God took me aſide, and as it were privately ſaid unto me, 'do you now turn to me, and I will pardon all your Sins tho never ſo many, as I for-'gave and pardoned my Servant *Paul*, and convert you unto me as I did Mr. *Price*, who 'was the moſt famous Convert and Example of Religion in *Cambridge*. Of theſe two 'ſecret Whiſpers and Speeches of God to me, I about a Year after did expreſly tell Mr. '*Price*, in declaring to him this my Converſion, while 'twas freſh with me, as he well 'remembred long; and I have ſince repeated them to others I know not how often, for 'they have ever ſtuck in my Mind. And Examples laid before us by God, do give us 'Hope, and are written and propos'd unto us: Rom. 15. 4. *For whatſoever things were*

'*written*

'*written to us afore time, were written for our Learning, that we through Patience and Com-*
'*fort of the Scriptures might have Hope*; and we uſe to alledg Examples, not only to il-
'luſtrate and explain Rules, but to prove and confirm them. That God pardon'd ſuch
'a Man in ſuch a Condition, is often brought home unto another Man in the ſame Con-
'dition, and impliedly contains a ſecret Promiſe, that ſo he may do to me, ſays the
'Soul in the ſame Condition. And I remember that I preaching at *Ely* two Year after,
'urged to the People the Example of *Paul* (which I was before refer'd to) as an Exam-
'ple to win others, in having in my Eye and Thoughts the ſaid Experience of God's
'dealing with me in the ſame kind; and that the Examples of ſuch are to be held forth
'by God, as Flags of Mercy before a Company of Rebels to win them in.

'Now as to this Example of *Paul*, it was full and pertinent for that purpoſe, for which
'God held it out to me; I then conſider'd with my ſelf the Amplitude of my Pardon,
'that it involved all ſorts of Sins of the higheſt Nature, in which *Paul* had ſo walk'd,
'as he was even upon the narrow Brink of ſinning againſt the Holy Ghoſt. And God
'ſuggeſted unto me that he would pardon me for all my Sins, tho never ſo great, for
'Boldneſs, Hardneſs of Heart, and Hainouſneſs of Sinning, as he had pardon'd *Paul*,
'whoſe Story of Forgiveneſs I was refer'd unto: and alſo that he would change my
'Heart, as he had done Mr. *Price*'s, who was in all Mens Eyes the greateſt and moſt
'famous Convert, known to the whole Univerſity of *Cambridge*, and made the greateſt
'and notedeſt Example that ever was, of a ſtrange Converſion to God, and who was
'the holieſt Man that ever I knew one or other, and was then Preacher at *Kings-Lyn*,
'whither my Parents had remov'd from *Rolſeby*, and then liv'd there.

'The Confirmations which my ſelf have had, to judg that theſe Inſtructions and Sug-
'geſtions were immediately from God, were theſe.

'1. I conſider'd the Poſture and Condition of my Spirit, and that this Suggeſtion took
'me when my Heart was fix'd, and that unmoveably, in the contrary Perſuaſions, not
'only that I was guilty of thoſe Sins, and had continued in them to that time; but that
'I was in a damned Eſtate without hope for Remedy: and when God had ſet a Guard
'upon me as the Priſoner of Hell, then came in theſe contrary Apprehenſions and Im-
'preſſions as it were in an inſtant; which Impreſſions alſo were ſo deep and rooted in
'my Heart, that I remember'd them ever ſince: And I did accordingly acquaint Mr. *Price*
'at *Lyn*, a Year and a half after this, ſetting them on upon my Heart, in rehearſing to
'him the Story of my Converſion, which he exceedingly approved of.

'2. It was a Word in its proper Seaſon, like that which was ſpoken to *Abraham* the
'Father of all the Faithful, and which ran into a Proverb among the *Jews*, *In the Mount*
'*the Lord will be ſeen, or provide*; which they apply to the immediate Remedy, which God
'does uſe to afford out of pity to a Man in a Strait or Diſtreſs, and which none but
'himſelf can give Remedy to. It is a Word fitted and proper to ſuch an occaſion, and
'peculiar to the caſe of the Perſon; a Word that was quick and ſudden, and interrupt-
'ing all contrary Expectations and Fears, as the manner of the Speech was, *Abraham*,
'*Abraham*, as a Man that ſpeaks in haſt to prevent any contrary Fears: 'Tis a Word
'ſpoken in Seaſon, which Chriſt himſelf was taught by God to ſpeak to diſtreſſed Souls,
'*Iſa.* 50.

'3. This that was ſuggeſted to me was not an ungrounded Fancy, but the pure word
'of God, which is the ground of Faith and Hope. It was the Promiſe and Perfor-
'mance of God's forgiving of *Paul* the moſt heinous Sins, that ever any Convert com-
'mitted who was ſaved; for he was the chiefeſt of Sinners, as himſelf confeſſes: And
'this Inſtance was directed unto me as the moſt pertinent to my caſe, that I could elſe-
'where have found in the Book of God.

'4. In conſidering the Conſequents and Effects that follow'd after God's ſpeaking to
'me, I was hopefully perſuaded it was from God, for the things were fulfilled which
'God had ſpoken of. For firſt I felt my Soul, and all the Powers of it, as in an inſtant
'to be clean altered and changed in the Diſpoſitions of them; even as our own Divines
'of *Great Britain*, do ſet out in their Diſcourſe of the manner of Converſion in the ef-
'fect of it. Secondly I found from the ſame time the Works of the Devil to be diſſol-
'ved in my Heart in an eminent manner, my Underſtanding enlightened, my Will mel-
'ted and ſoften'd, and of a Stone made Fleſh, diſpoſed to receive, and diſpoſed to
'turn to God. And thirdly, I found my Spirit clothed with a new Nature, naturally
'inclining me to good; whereas before it was inclined only to evil. I found not only good
'Motions from the Spirit of God, as he was pleas'd to incite me formerly, not only
'fluſhings and ſtreamings of Affection (which ſoon vaniſh) or ſtirring my bodily Spi-
'rits with Joy, when I applied my ſelf to a Holy Duty, but I found a new Indweller
'or habitual Principle of oppoſition to, and hatred of Sin indwelling, ſo as I concluded
'with my ſelf, that this new Workmanſhip wrought in me, was of the ſame kind as
'to matter of Holineſs with that Image of God, expreſſed *Eph.* 4, 23, 24. but more ex-
'preſly affirmed, *Col.* 3. 10. It was this one Diſpoſition that at firſt comforted me,
'that I ſaw and found two contrary Principles, of Spirit againſt Fleſh, and Fleſh a-

'gainſt

'gainſt Spirit: and I found apparently the difference of the Oppoſition, that only 'Conſcience makes againſt a Luſt, and that which the Spirit, that is, the new Work of 'Grace in a Man's Heart, makes againſt the Fleſh. That the Spirit not only contradic-'ted and check'd, but made a real natural Oppoſition, ſuch as Fire do's to Water; ſo 'that the Spirit did as truly luſt againſt the Work of the Fleſh, as the Fleſh againſt 'that of the Spirit. And this difference I found not by reading, or hearing any 'one ſpeak of it, but (as *Auſtin* did) I perceived it of my ſelf, and wonder'd at 'it; for I may ſay of this Combat, that 'tis proper and peculiar to a Man that is re-'generate. It is not in God or Chriſt, who are a Fulneſs of Holineſs; not in Devils, 'for they are all Sin; not in good Angels, for they are entirely holy; not in wicked 'Men, for they have no Grace in them, to fight with their Corruptions after ſuch a 'manner.

'Thirdly, The Conſequent of this that fell out in my Heart, was an actual 'turning from all known Sins, and my entertaining the Truth of all Godlineſs, 'and the Principles of it as far as I received it from the Word of God, and 'the beſt examples of godly Men I liv'd withal. And in general, I took this 'Courſe through God's Direction and Aſſiſtance, that I looked back upon my ſinful 'Eſtate, and took a ſummary Survey of my chiefeſt Sins and Luſts; and I found them 'to be Love of Pleaſure more than of God, corrupt ends, eſpecially of Vain-glory and 'academick Praiſe, which I ſought with my whole Soul: and God was pleaſed to direct 'me to take up, as the Rule of my turning to him, a ſincere Aim at his Glory as the 'Rule of all my inward Thoughts, Words, Actions, Deſires and Ends whatſoever. And 'in this it pleaſed God to direct and aſſiſt me, to conſider aſunder all the ſorts of Actions 'I had gone through in my Life, and to take them aſunder in Particulars every one in 'order, but eſpecially the principalleſt of them. And here in the firſt place, I conſi-'der'd, what was the Aim and Drift of my Studies, which I had ſpent my whole time 'upon: and having been devoted by my Parents for the work of the Miniſtry, I conſi-'der'd what it was, did ſerve moſt to the Glory of God in the Work of the Miniſtry, 'and that overturned all the Projects and Deſigns of my Heart hitherto, which were 'the deareſt of all to me; ſo dear, that I would certainly rather not have lived, than 'have forſaken that Intereſt. The Univerſity in thoſe times was addicted in their 'Preaching to a vainglorious Eloquence, wherein the Wits did ſtrive to exceed one a-'nother: and that which I moſt of all affected in my fooliſh Fancy, was to have preach-'ed for the matter thereof in the way that Dr. *Senhouſe* (of St. *John's*, afterwards made 'Biſhop) did exceed all Men in. I inſtance in him, to explain the way and model that 'I ſet up, becauſe his Sermons five or ſix of them are in print, and becauſe it is the e-'mineneſt Farrago of all ſorts of Flowers of Wit, that are found in any of the Fathers, 'Poets, Hiſtories, Similitudes, or whatever has the elegancy of Wit in it: and in the 'joining and diſpoſing of theſe together, Wit was the eminent Orderer in a promiſcu-'ous way. His way I took for my Pattern, not that I hoped to attain to the ſame per-'fection, I coming far behind hand of all the Accompliſhments he abounded in. But I 'ſet him up in my thoughts to imitate as much as I was able; and about ſuch Collections as 'theſe did I ſet my Studies until I ſhould come to preach. But this way of his did ſoon re-'ceive a fatal Wound, Dr. *Preſton* oppoſing it and preaching againſt it, as vain and unedify-'ing. His Catechetical Sermons in the Chappel of that College it fell out I heard, whilſt un-'regenerate; but they moved me not to alter my Studies, nor ſhould all the World have 'perſuaded me to have done it, nor all Angels, nor Men; but my Heart upon this my 'turning to God, and ſetting his Glory as my reſolved end of all my Actions and Ways, 'did ſoon diſcover to me the Unprofitableneſs of ſuch a Deſign; and I came to this re-'ſolved Principle, that I would preach wholly and altogether ſound wholeſom Words, 'without Affectation of Wit and Vanity of Eloquence. And in the end, this Project 'of Wit and Vainglory was wholly ſunk in my Heart, and I left all, and have conti-'nued in that purpoſe and practice theſe threeſcore years; and I never was ſo much 'as tempted to put in any of my own wither'd Flowers that I had gather'd, and va-'lued more than Diamonds, nor have they offer'd themſelves to my Memory to the 'bringing them into a Sermon to this day, but I have preach'd what I thought was truly 'edifying, either for Converſion of Souls, or bringing them up to Eternal Life: ſo as I 'am free to profeſs that great Maxim of Dr. *Preſton*, in his Sermon of Humiliation, 'on the firſt of the *Epheſians*, *That of all other, my Maſter-Luſt was mortified.*

'I obſerved of this Work of God on my Soul, that there was nothing of Conſtraint 'or Force in it, but I was carried on with the moſt ready and willing Mind, and what I 'did was what I choſe to do. With the greateſt Freedom I parted with my Sins, for-'merly as dear to me as the apple of my Eye, yea as my Life, and reſolv'd never to re-'turn to them more. And what I did was from deliberate choice; I conſider'd what I 'was doing, and reckon'd with my ſelf what it would coſt me to make this great Alte-'ration. I conſider'd the common Opinion the World had of thoſe ways of Purity and 'Holineſs, and walking according to them. But tho I conſider'd what the common

'Courſe and Vogue of the World was concerning the ways of one that would be a 'true Convert and ſincere to God, yet they hindred me not at all. The Weeds that 'entangled me in thoſe Waters, I ſwam and broke through, with as much eaſe as '*Sampſon* did his Withes; for I was made a Vaſſal and a perfect Captive to another bind-'ing, ſuch as *Paul* ſpeaks of, when he ſays, he went bound in the Spirit to *Jeruſalem*; 'and I ſaid within my ſelf, of all my old Companions, What do you breaking my Heart? 'I am not ready to be bound only, but to give up my Life, ſo as I may ſerve God with 'Joy in theſe ways. I parted with all my Luſts, not as *Lot*'s Wife, looking back 'on what I departed from; but with my whole Soul and whole Deſires, not to return 'more to the Enjoyment of any Luſt, and caſting down all thoſe childiſh Imaginations 'of Preferment, ſuch as Scholars do generally aim at, and promiſe to themſelves, and 'to attain which they make their Aim, and the Card of their Life they ſail by. All 'theſe fell, and like Bubbles broke and vaniſh'd to Air; and thoſe which I counted my 'ſtrongeſt Holds and Imaginations, *And every thing that exalteth it ſelf, was brought in-'to Captivity and Obedience to Chriſt*, 2 Cor. 10. 5. And I was brought in my own 'Thoughts, to be content with the meaneſt Condition all my days, ſo as I might 'fulfil the Courſe of my Life, tho never ſo mean, with Uprightneſs and Sincerity towards God. I took my Leave for my whole Life of all Eccleſiaſtical Prefer-'ments; and tho afterwards I was Preſident of *Magdalene* College, my great Motive to it from the bottom of my Heart, was the fair opportunity of doing 'good in my Miniſtry in the Univerſity: And that it might be in my power, to 'bring in young Men that were Godly, both Fellows and Students, that ſhould ſerve God 'in the Miniſtry in after times. And after ſuch as were godly did I enquire and ſeek, 'and valued ſuch when I found them as the greateſt Jewels: And when I fail'd of ſuch, 'it was a great Affliction to me: but this was my Heart and Endeavour, as my own Soul 'and Conſcience bears me witneſs, tho I did, and might fall ſhort of this my own Aim 'in ſome particular Perſons. And this Principle I brought with me from *Katherine-'Hall* in *Cambridg*, where I had my firſt Station, and where I was the Inſtrument of 'the choice of that holy and revérend Man Dr. *Sibbs*, to be Maſter of that College, and 'of moſt of the Fellows of that College in thoſe times, as Dr. *Arrowſmith*, and Mr. *Pen* 'of *Northamptonſhire*, to name no more: And I was the more fixedly eſtabliſh'd in the 'practice of this, that after I had been ſeven Years from *Cambridge*, coming out of *Hol-'land*, I had for ſome Years after, well nigh every Month, ſerious and hearty Acknow-'ledgment from ſeveral young Men, who had received the Light of their Converſion 'by my Miniſtry, while I was in the Univerſity of *Cambridg*. And this was the great 'Encouragement I had to return again to an Univerſity, having enjoyed ſo frequent a 'Teſtimony of the Fruit of my Labours while I was Preacher at *Cambridg*; and what 'the Succeſs has been at *Oxford*, I leave to Chriſt till the latter day.

'But the moſt eminent Property of my Converſion to God (I have been ſpeaking of) 'was this, That the Glory of the great God was ſet up in my Heart, as the Square and 'Rule of each and every particular Practice, both of Faith and Godlineſs, that I tur-'ned unto; and of all Signs of Sincerity, there is, nor can be none clearer than this, 'witneſs our Saviour Chriſt's Speech, John 7. 18. *He that ſeeketh his Glory that ſent him, 'the ſame is true, and no Unrighteouſneſs is in him.* Chriſt ſpeaketh it of himſelf, who is 'the Truth it ſelf, and ſpeaketh of himſelf, out of his own Experience of what he did 'who is the Truth it ſelf; and the Glory of God is God himſelf, who doth all things 'for himſelf: and therefore he that acteth thus predominantly for God above all other 'ends, muſt neceſſarily be judged truly righteous. Nor can any Man extract that out of 'his Heart which is not in it: Now there is not the leaſt Spark of the Glory of God in 'the Heart of Man unregenerate, and therefore cannot be extracted out of it; no not 'the leaſt Spark. Take a Flint, and ſtrike it againſt Steel or Iron, and you ſhall have 'Sparks ſtruck out; but if you take a piece of Ice never ſo great, and ſtrike it againſt 'a Stone, or any other material, you ſhall not have a Spark, for there is none in it, nor 'any Diſpoſition towards it. I remember that when I heard Dr. *Preſton* deſcribing true 'ſpiritual change of Heart ('twas upon *Rom.* 12. 2. *Be ye transformed by the renewing 'your Minds*) he ſpoke in this manner. It is (ſaid he) when upon the change of a 'Man's utmoſt end, there is a change made upon the whole Man, and all the Powers of 'it; which when I had duly conſider'd, I judged I never had any thing more punctual, 'remembring this Work of God upon my ſelf at firſt. For as he then diſcourſed it, if a 'Man changes but unto one particular end, and has but one particular and limited end, the 'Effect is anſwerable, 'tis but partial ſo far as that end ſerves to: as if a Man that had a 'Humour of Prodigality, and now thinks it concerns him to be ſparing and covetous, 'this change of his End being but particular, has but a narrow'd Effect, namely as to 'ſparing and care to keep his Money, not to ſpend it laviſhly: but Godlineſs, the height 'of which lies in a reſpect to God, and his Glory above all things elſe, hath a general, 'yea univerſal end, which extends its Influence upon all things.

'Hence

'Hence my Task from this Principle, proved to be to ſurvey and go over every particular kind of Act, both what I muſt forbear and for what end, and with what Heart, as 'alſo to obſerve each particular Practice of Godlineſs, which I wretchedly had altogether for a long while lived in neglect of; and hereabout I began with what I was to 'forbear and practiſe no longer, but alter my Courſe in, as firſt of all my Sins I had liv'd 'in; and therein I fixed upon this ſummary of my whole Life, that I had made Luſts 'and Pleaſures my only end, and done nothing with aims at the Glory of God: and 'therefore I would there begin my turning to him, and make the Glory of God the 'meaſure of all for the time to come.

This is the Account which my dear Father drew up, concerning the Work of the Holy Ghoſt on his Soul, in converting him to God. He left it with a deſign (as himſelf ſaid) to give from his own experience, a Teſtimony of the difference between common Grace (which by ſome is thought ſufficient) and that ſpecial ſaving Grace, which indeed is alone ſufficient, and always invincibly and effectually prevails, as it did in him, and endur'd through a long Life, and Courſe of various Temptations and Trials unto the end. In the firſt enlightenings and workings of Conſcience, he experienc'd how far common Grace might go, and yet fail at laſt, as it did in him, to an utter withering and decay. In the other Work on his Soul, he felt an extraordinary Divine Power changing it, and entirely ſubduing it to God; a work that was laſting and victorious to Eternity. I have often heard him ſay, that in reading the Acts of the Synod of *Dort*, and taking a review of the firſt Workings of common Grace in him, he found them conſonant with the *Arminian* Opinions: but comparing his own experiences of efficacious Grace, with the Doctrines of the Orthodox Proteſtant Divines, he found the one perfectly to agree with the other. It was this inward ſenſe of things, out of which a Man will not ſuffer himſelf to be diſputed, that eſtabliſh'd him in the Truths of the Goſpel, and poſſeſs'd him with a due temper'd Warmth, and Zeal to aſſert and vindicate them with ſuch Arguments and Reaſons, as the Truth is never deſtitute of to reſiſt Gainſayers.

It was many Years before he came to have a clear Knowledg of the Goſpel, and a full view of Chriſt by Faith, and to have Joy and Peace in believing. 'A bleſſed Age 'this is (ſaid he in his latter Years) now the time of Faith is come, and Faith is prin'cipally inſiſted on unto Salvation: In my younger Years we heard little more of Chriſt, 'than as merely nam'd in the Miniſtry and printed Books. I was diverted from Chriſt 'for ſeveral Years, to ſearch only into the Signs of Grace in me: It was almoſt ſeven 'Years e'er I was taken off to live by Faith on Chriſt, and God's free Love, which are 'alike the Object of Faith. His Thoughts for ſo long a time, were chiefly intent on the Conviction which God had wrought in him, of the heinouſneſs of Sin, and of his own ſinful and miſerable State by nature; of the difference between the workings of natural Conſcience, tho enlighten'd, and the Motions of an holy Soul, chang'd and acted by the Spirit, in an effectual Work of peculiar ſaving Grace. And accordingly he kept a conſtant Diary (of which I have above an hundred Sheets wrote with his own hand) of Obſervations of the Caſe and Poſture of his Mind, and Heart toward God, and ſutable, pious, and pathetical Meditations. His Sermons being the reſult of theſe, had a great deal of ſpiritual Heat in them, and were bleſſed by God to the Conviction and Converſion of many young Scholars, who flock'd to his Miniſtry: As my Reverend Brother Mr. *Samuel Smith*, Miniſter of the Goſpel at *Windſor*, told me, that his Reverend Father, then a young Scholar in *Cambridg*, acknowledg'd mine to have been bleſſed by God as an Inſtrument of his Converſion among many others.

As it was that holy Miniſter of Jeſus Chriſt Mr. *Price* of *Lyn*, with whom my Father maintain'd a great Intimacy of Chriſtian Friendſhip, and of whom he ſaid, that he was the greateſt Man for experimental Acquaintance with Chriſt, that ever he met with; and as he pour'd into his Boſom his Spiritual Complaints, ſo it was he whoſe Conference by Letters and Diſcourſe, was bleſſed by God to lead him into the Spirit of the Goſpel, to live by Faith in Chriſt, and to derive from him Life and Strength for Sanctification, and all Comfort and Joy through believing. *As for Tryal of your own Heart* (wrote Mr. *Price* to him in one of his Letters) *they are good for you; remember only this, that Chriſt in whom you believe, hath overcome for you, and he will overcome in you; the reaſon is in* 1 Joh. 4. 4. *And I ſay Tryals are good for you, becauſe elſe you would not know your own Heart, nor that need of continual ſeeking unto God. But without thoſe Tryals your Spirit would ſoon grow ſecure, which of all Eſtates belonging to thoſe that fear God, is moſt dangerous and moſt uncomfortable: Therefore count it exceeding Cauſe of Joy, not of Sorrow, when you are exerciſed with any Temptations, becauſe they are Tokens of your being in Chriſt; which being in him Satan would diſquiet, and carnal Reaſon would call in queſtion: Yet ſtand faſt in the Liberty of Chriſt, maintain the Work of God's free Love, which his good Spirit hath wrought in you. Say unto the Lord; Lord, thou knoweſt I hate my former ſinful Courſe, it grieveth me I have been ſo long ſuch a Stranger unto thee my Father: Thou knoweſt now I deſire to believe in Jeſus Chriſt,*

Christ, I desire to repent of my Sins, and it is the Desire of my Heart to do thy Will in all things. Finding these things in your Heart, cast your self upon the Righteousness of Christ, and fear nothing; for God will be a most merciful God in Christ unto you. Strive but a little while, and thou shalt be crown'd; even so come Lord Jesus, come quickly, Amen. In another of his Letters he thus wrote to him: *All your Complaints are good, and will bring abundance of Thankfulness in the end; for mark it in the Scripture, where the Saints of God have complain'd for want of Christ, or any good thing from God in Christ, they have had e'er long their Hearts and Tongues fill'd with Thanksgivings and Praise,* Rom. 7. 24, 25. *It is the surest State for our deceitful Hearts to be kept in awe, and not to be as we would be, in Perfection of Grace. God knows the time, when it will be best to fill us with his Love, and to ravish us with his favour in Christ. In the mean time let us go on in Faith, looking every moment for that day of Gladness, wherein Christ shall manifest a fuller Sight of his blessed Presence. I pray you fight it out valiantly by Faith in Christ, against base Unbelief and proud Humility. I do assure you, and dare say it, you may by Faith in Christ challenge great matters at God's Hands, and he will take it well at your Hands: yea the more you can believe for your self in Christ, the better it will be taken at the Throne of Grace. Now the Lord give you of his Spirit to help you in all things. The Lord keep your Spirit in Christ, full of Faith and Love to Immortality.* In another Letter he thus wrote: *Your last Complaint made in your Letter of your self, is from Spiritual Insight of your unregenerate part: It is wholesom, for it being loathed and abhorred, makes Christ in his Righteousness and Sanctification, more glorious in your Eyes daily. If this were not, Pride and Security would start up and undo you: Besides, I find you have great assistance from God in Christ: He ministers much Light to you both of Knowledg and Comfort; and therefore you had need of some startling Evils, to make you depend upon God's Grace for the time to come, lest you should rest in that which is past. Let the Lord do what he will with our Spirits, so he drive us from the liking our selves in any Sin, and make us long after Christ, to be found in him, and in his Righteousness.* In another he wrote thus: *Your Letter is welcome to me, and your State also matter of rejoicing unto me, however it may seem unto you for the present. Know you not that the Lord is come to dwell in your Heart, and now is purging you and refining you; that you may be a purer, and also a fitter Temple for his Spirit to dwell in? All these things concerning the right framing of your Spirit will not be done at once, but by little and little, as it shall please our Gracious God in Christ, to work for his own Glory. Yet this you may have remaining ever unto you, as an evidence of God's everlasting Love, that the Marks of true chosen ones are imprinted upon you, and truly wrought within you, for your Eyes are open'd to see your self utterly lost, your Heart is touch'd with a sense and feeling of your need of Christ, which is Poverty of Spirit; you hunger and thirst after Christ and his Righteousness above all things, and it is the Practice of your inward Man to groan and sigh, to ask and seek for Reconciliation with God in Christ. These things you have to comfort you against Sin and Satan, and all the Doubts of your own Heart. Therefore when you fear that all is but Hypocrisy; to fear is good and wholesom, but to think so is from the Flesh, carnal Reason, Satan, Darkness, because it is against that Truth which hath taken place in your Heart, merely of God's free favour towards you in Jesus Christ. As for Slips and Falls, so long as your Purpose is in all things to do the Will of God, and to judg your self for them, so soon as you find your self faulty, fear nothing; for these will stick by you to humble you, and to make you loath your self the more, and to long after the Holiness of your blessed Saviour, which is imputed unto you for your Holiness in the Sight of God.* It was thus this gracious Minister of Christ Mr. *Price*, pour'd the Balm of the Gospel into his wounded Soul, and God blessed it to heal and comfort it. These truly Evangelical Instructions turn'd his Thoughts to Christ, to find that relief in him, which he had in vain sought from all other Considerations. *I am come to this pass now* (wrote my Father in a Letter to him) *that Signs will do me no good alone; I have trusted too much to habitual Grace, for assurance of Justification,* I tell you Christ is *worth all.* Thus coming unto Christ, his weary Soul found Rest, when in all its unquiet Motions, it could not find it any where else.

But the account of this Work of Faith I shall give (as I have done the other) in his own Words: 'It fell out, that soon after my being humbled for Sin, the Doctrine of 'Justification through Christ by Faith came into my Thoughts: But my Spirit was turned off from it by this Prejudice, that it had been the common deceit ordinarily of 'carnal Men, when they continu'd in their Sins, and so I might be deceiv'd in that Way 'and Course; and I remember'd that I had been also deceiv'd, in believing on Christ 'crucified with Joy, and Ravishment in my carnal State; and that remembrance was 'from time to time an hindrance to me from going to Christ; and I was pitch'd on this 'great Principle, that if I found I were sanctified (as I plainly did) I then was certainly justified. But I did not think my Sanctification to be my Justification, but an evidence of it only; and thus my Spirit was set upon examining the inherent Work in 'me wrought by the Spirit; and I pursued after Mortification of Lusts, and of Holiness within, and then I thought I should have the Comfort of Justification, or of being 'justified. And thus I was kept from going to Christ actually; tho I dealt with God 'and his Mercy in Christ, as having done all that was on his part to be done, in redeem-

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'ing and reconciling us, and so I dealt immediately with God, and his pure Mercy
'and free Grace. But as it fell strongly into my Thoughts, that there was a necessity
'of Christ's Righteousness to justify me, as well as of his Grace which had sanctified
'me; and the course God took to convince me of it, and to set me awork about
'it, was this. He us'd the very Conviction which I had of Original Sin from *Adam*,
'in the two Branches of it; the Guilt of *Adam*'s actual Transgression imputed to me,
'and the Corruption of my Nature thence deriv'd; I had had a mighty and large
'Conviction, and deep sense of these, and that all Lusts were Sins; and this mightily
'help'd me clearly to take in the absolute necessity of Justification by Christ's Righte-
'ousness, and to discern the perfect difference of it from Sanctification, and the neces-
'sity of it, and I gloried in it. I began to reflect that Jesus Christ was the Head for
'Salvation, as *Adam* had been for Sin and Condemnation: and that therefore as there
'were two Branches of Sin and Condemnation deriv'd to me from *Adam*, the one an
'Imputation of his Fact to me, the other a violent and universal Corruption of Nature
'inherent in me; just so it must be in Christ's Salvation of me; and hence I must have
'an Imputation of his Righteousness for Justification, as well as an holy Nature deriv'd
'from him for Sanctification; which Righteousness of Christ for Justification was per-
'fect, tho my Sanctification was imperfect. The Notion of this did mightily and ex-
'perimentally enlighten me.

He now alter'd his way of preaching, which before had been for the most part, if not wholly, for Conviction and Terror. But now his experience of the refreshing Comforts, which the Knowledg of Christ, and free Justification by his Righteousness alone, afforded him, made him zealous to preach the Gospel for the Consolation of Consciences afflicted, as his had been. And this was according to the Directions given him by that great Man, and lively Preacher of the Gospel, the Reverend Dr. *Sibbs*, who by my Father's Interest among the Fellows had been chosen Master of *Katherine-Hall*, and who familiarly said to him one day; *Young Man, if you ever would do good, you must preach the Gospel, and the free Grace of God in Christ Jesus.* As he called his Sermons *of the Glory of the Gospel*, printed in this fifth Volume of his Works, his *Primitiæ Evangelicæ*, or his evangelical First-Fruits; so the only Copy of them was preserv'd by a remarkable Providence. The Portmanteau in which they were, was by a Thief cut off from my Father's Horse in the dark of the Evening, just against St. *Andrew*'s Church-yard in *Holborn*. The Clark or Sexton coming on the Lord's-day Morning to ring the Bell, found a bundle of Papers ty'd up with a String, lying at the foot of a great Tree. In it there were some Acquittances, which Mr. *Leonard Green* a Bookseller of *Cambridge*, who had accompanied my Father to *London*, had from some of his Customers. It was by these only the Clark could know to whom the Bundle did belong, and so he brought it to Mr. *Green*, which he was the more careful to do, because he was his particular Friend.

He was chosen in 1628. to preach the Lecture to the Town of *Cambridg* at *Trinity-Church*. Dr. *Buckridge* Bishop of *Ely*, at first made some difficulty of admitting him to it, unless he would solemnly promise, in pursuance of the King's Proclamation, not to preach about any controverted Points in Divinity. My Father alledged, that the most essential Articles of the Christian Faith being controverted by one or other, such a Promise would scarce leave him any Subject to preach on: That it was not his Majesty's Intention to inhibit him, or any other from preaching against the gross Errors of Popery. After some Opposition he was admitted Lecturer, and so continued till 1634, when being in his Conscience dissatisfied with the Terms of Conformity, he left the University and his Preferments. As he acted herein with all Sincerity, following the Light which God had given him, and the Persuasions of his own Mind and Conscience, in which no worldly Motives had any part; for if he had hearken'd to 'em, they would have sway'd him to a contrary Course: so I have heard him express himself with great Joy of Faith, and Thankfulness and Praise of the faithful Love of Jesus Christ to him, in performance of that Promise, Luke 18. 29, 30. *And he said unto them, Verily I say unto you, there is no Man that hath left House, or Parents, or Brethren, or Wife, or Children, for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the World to come Life Everlasting.*

'I freely renounced (said he) for Christ, when God converted me, all those De-
'signs of Pride, and Vain-glory, and Advancement of my self; upon which my Heart
'was so strongly set, that no Persuasions of Men, nor any worldly Considerations could
'have diverted me from the pursuit of them. No, it was the Power of God alone that
'prevail'd to make me do it: It was he alone made me willing to live in the meanest,
'and most afflicted Condition, so that I might serve him in all godly Sincerity. I chear-
'fully parted with all for Christ, and he hath made me abundant Compensation, not
'only in the Comforts and Joys of his Love, which are beyond comparison above all
'other things, but even in this World. What Love and Esteem I have had among good
'Men, he gave me: He alone made my Ministry in the Gospel acceptable, and blessed

' it with Succeſs, to the Converſion, and ſpiritual Good and Comfort of many Souls.

A. D. 1638. he married Mrs. *Elizabeth Preſcott*, the Daughter of Alderman *Preſcott*: of the other two, one was married to Sir *William Leman* of *Northaw*, the other to Sir *Nicholas Criſp* of *Hammerſmith*. He was very happy in a Woman, of ſuch a ſweet Temper, lively Wit and ſincere Piety, as endear'd her to all that knew her: And he was happy in an only Daughter he had by her, *Elizabeth*, who was married to Mr. *John Maſon*, a Citizen of *London*. In natural Endowments of Mind, and which is far more to be valued, in Grace and Piety, ſhe was a lively Image of her Parents: She loſt her Mother when ſhe was about ten Years of Age, and died two Years before her Father's Death.

The Perſecution growing hot in *England*, my Father reſolv'd to remove into ſome Foreign Country, where he might exerciſe his Miniſtry in the Goſpel, and enjoy the Ordinances of Chriſt, according to his Conſcience, which he could not do in his own Native Land. He went over into *Holland* in 1639. ſettled at laſt at *Arnheim*, and was Paſtor of the *Engliſh* Church in that City. During his abode there, ſome differences ariſing in the *Engliſh* Church at *Rotterdam*, my Father, and the Elders of the Church at *Arnheim* went thither, and God was pleas'd to bleſs their Brotherly Advice and Counſel to compoſe the differences, and to re-eſtabliſh the diſturb'd Peace of that Church. After ſome years continuance in *Arnheim*, he return'd into *England*, was Paſtor of a Church in *London*, and by an Ordinance of Parliament, *June* 12. 1643. appointed to be a Member of the venerable Aſſembly of Divines at *Weſtminſter*. The Debates about Church-Government and Diſcipline which aroſe in that Synod, are not ſo proper to be inſerted in the Life of a particular Perſon: I ſhall only take notice, that he took a brief account of every Days Tranſactions, of which I have fourteen or fifteen Volumes in *8vo.* wrote with his own Hand. And his way of arguing was with ſuch Modeſty and Chriſtian Meekneſs, that it procur'd the Eſteem of thoſe who differ'd from him, and the other diſſenting Brethren in their Judgment.

In the Year 1647. he had Invitations from the Reverend Mr. *John Cotton* (in whom Grace and Learning were ſo happily conjoin'd) and other worthy Miniſters in *New England* to come over thither, which he was ſo much inclin'd to do, as he had put a great part of his Library on Shipboard. But the Perſuaſions of ſome Friends, to whoſe Counſel and Advice he paid a great deference, made him to alter his Reſolution.

In the Year 1649. he married Mrs. *Mary Hammond*, deſcended from the antient Family of the *Hammonds* in *Shropſhire*, whoſe Anceſtor was an Officer in the Army of *William* Duke of *Normandy*, when he invaded *England*, *A. D.* 1066. Tho ſhe was but in the ſeventeenth Year of her Age, ſhe had the Gravity and Prudence of a Matron: Her conjugal Affection, her tender Care, her wiſe Adminiſtration of the Affairs of her Family, the Goodneſs of her Diſpoſition, and more than all this, her Grace and Piety have left an honourable remembrance of her among all that knew her. He had by her two Sons, the eldeſt of which is yet living; the other whoſe Name was *Richard*, died in a Voyage to the *Eaſt-Indies*, whither he was ſent a year after his Father's Death by the *Eaſt-India* Company, as one of their Factors. She alſo bore to him two Daughters, who died in their Infancy.

In the ſame Year 1649. he was admitted Preſident of *Magdalene College* in *Oxford*; where he made it his Buſineſs to promote Piety and Learning. His Candor, ingenuous Nature, his Catholick Charity for all good Men tho of different Perſuaſions, won the Hearts of thoſe who had been moſt averſe to him. In conferring any Places of Preferment at his Diſpoſal, he was not byaſs'd by affection to a Party, but beſtow'd 'em where he ſaw Goodneſs and Merit. Thoſe who continu'd Fellows of the College many years after he left it, Mr. *Brown*, Mr. *Byfield* and Dr. *Fairfax*, retain'd an Affection and Eſteem for him, and always ſpoke of him with an honourable mention. He was not only Preſident of a College but Paſtor of a Church, which conſiſted of Perſons of Piety and Learning, Mr. *Thankfull Owen* Preſident of St. *Johns*, Mr. *Francis Howell* Maſter of *Jeſus College*, Mr. *Theophilus Gale*, Mr. *Stephen Charnock*, Mr. *Blower*, Mr. *Baron*, Mr. *Terry*, Mr. *Lowman*, and many others. Upon the Revolution in 1660. he reſign'd his Place of Preſident to Dr. *Oliver*, and remov'd to *London*, where he was Paſtor of the ſame Church which he had gather'd in *Oxford*, a great part of the Members of it following him to that City. In the faithful diſcharge of this Office, and Labour in the Lord Jeſus Chriſt, he continu'd till his Death.

It was now he liv'd a retir'd Life, ſpent in Prayer, Reading and Meditation, between which he divided his time. He read much, and the Authors which he moſt valued and ſtudied were *Auguſtin*, *Calvin*, *Muſculus*, *Zanchius*, *Paræus*, *Waleus*, *Gomarus*, *Altingius*, and *Ameſius*; among the Schoolmen *Suarez* and *Eſtius*. But the Scriptures were what he moſt ſtudied; and as he had furniſh'd his Library with a very good Collection of Commentators, he made good uſe of them. And as the Scriptures are an inexhauſtible Treaſure of Divine Knowledg, ſo by an eager ſearch into them, and comparing one with another, he diſcover'd thoſe Truths which are not to be found in other Authors. The

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Love and Free Grace of God, the Excellencies and Glories of our Lord Jesus Christ were the Truths, in which his Mind soar'd with greatest Delight. And it was not merely a speculative Pleasure, but these Truths were the Life and Food of his Soul; and as his Heart was affected with them, he wrote 'em with a Spiritual Warmth, that is better felt than expressed. Tho he read much, yet he spent more time in thinking; and it was by intense Thought, that he made himself Master of the Subject of his Discourse.

In that deplorable Calamity of the dreadful Fire at *London*, 1666. which laid in Ashes a considerable part of that City, he lost above half his Library, to the value of five hundred Pounds. There was this remarkable, that that part of it, which was lodg'd very near the Place where the Fire began, and which he accounted irrecoverably lost, were by the good Providence of God, and the Care and Diligence of his very good and faithful Friend Mr. *Moses Lowman*, tho with extreme hazard, preserv'd from the Flames. But the other part, which he thought might have been timely secur'd, being lodg'd at as great a distance as *Breadstreet*, was by the negligence of the Person whom he sent on purpose to take care of 'em, all burn'd. I heard him say, that God had struck him in a very sensible Place; but that as he had lov'd his Library too well, so God had rebuked him by this Affliction. He blessed God he had so order'd it in his Providence, that the Loss fell upon those Books which were of humane Learning; and that he had preserv'd those of Divinity, which were chiefly of use to him. As the exercise of Faith and of Patience, which is the Fruit of it, gave him relief, so on this occasion he meditated and wrote a Discourse of Patience, and its perfect Work, printed soon after.

In *February* 1669. a Fever seiz'd him, which in a few Days put an end to his Life: In all the Violence of it, he discoursed with that strength of Faith and assurance of Christ's Love, with that holy admiration of Free Grace, with that Joy in believing, and such Thanksgivings and Praises, as he extremely moved and affected all that heard him. That excellent Man Mr. *Collins* (who was then Pastor of the same Church, that he had formerly been Pastor of, and with its Consent, tho unwilling at first to part with him, he remov'd to *Oxford*, 1649. and which is now under the Pastoral Care of his worthy Son, and of Mr. *Bragg*) praying earnestly for him, offered up this Petition, *That God would return into his Bosom all those Comforts, which he had by his Ministry of Free-grace, poured into so many distressed Souls.* My dear Father felt this Prayer answered, in the abundant Comforts and Joys with which he was filled. He rejoiced in the thoughts that he was dying, and going to have a full and uninterrupted Communion with God. *I am going* (said he) *to the three Persons, with whom I have had Communion; they have taken me, I did not take them. I shall be changed in the twinkling of an Eye, all my Lusts and Corruptions I shall be rid of, which I could not be here, those croaking Toads will fall off in a moment.* And mentioning those great Examples of Faith, *Heb.* 11. *All these* (said he) *died in Faith: I could not have imagined I should ever have had such a measure of Faith in this Hour, no I could never have imagin'd it. My Bow abides in Strength. Is Christ divided? No, I have the whole of his Righteousness, I am found in him, not in my own Righteousness which is of the Law, but in the Righteousness which is of God, which is by Faith of Jesus Christ, who loved me, and gave himself for me. Christ cannot love me better than he doth, I think I cannot love Christ better than I do, I am swallowed up in God.* Directing his Speech to his two Sons, he exhorted 'em to value the Privilege of the Covenant. *It hath taken hold on me* (said he) *my Mother was an Holy Woman, she spake nothing diminishing of it. It is a Privilege can't be valued enough, nor purchas'd with a great Sum of Money,* alluding to the words of the chief Captain to *Paul*, *Act.* 22, 28. Then he exhorted them *to be careful, that they did nothing to provoke God to reject them. Now* (said he) *I shall be ever with the Lord.* With this assurance of Faith and Fulness of Joy his Soul left this World, and went to see and enjoy the reality of that blessed State of Glory, which in a Discourse on that Subject he had so well demonstrated. He died *Feb.* 1679. and in the eightieth Year of his Age.

THE WORKS OF Thomas Goodwin, D. D.

SOMETIME

President of *Magdalen-Colledge* in *Oxford.*

The Fifth Volume.

PART I.

Of the Work of the HOLY GHOST (the Third Person of the TRINITY) in our SALVATION.

LONDON,

Printed by *R. Tookey*, for *T. G.* and are to be Sold by *Jonathan Robinson*, at the *Golden Lyon* in St. *Pauls Church yard*; and *Tho. Ballard*, at the *Rising Sun* in *Little-Brittain.* MDCCIII.

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OF

OF THE WORK OF THE HOLY GHOST (THE Third Person of the TRINITY) IN OUR SALVATION.

BOOK I.

A General and Brief Scheme of the Whole of that Work Committed to the Holy Spirit in bringing us to Salvation; in an Enumeration of all Particulars, and of the Glory due unto Him for it. The Work of the Holy Spirit in the Unction of *Jesus* to be our Saviour.

CHAP. I.

Some Generall Observations premis'd out of the Fourteenth, Fifteenth and Sixteenth Chapters of St. John's *Gospel.*

THERE is a general Omission in the Saints of God, in their not giving the Holy Ghost that Glory that is due to his Person, and for his Great Work of Salvation in us; insomuch that we have in our Hearts almost lost this *Third Person.* We give daily in our Thoughts, Prayers, Affections and Speeches, an Honour to the *Father* and the *Son*; but who almost directs the Aims of his Praise (more than in that general way of Doxologie we use to close our Prayers with, *All Glory be*,&c.) unto God the *Holy Ghost?* He is a Person in the God-head, equal with the Father and the Son: And the *Work* he doth for us in its kind, is as great as those of the Father, or the Son. Therefore, by the Equity of all Law, a proportionable Honour from us is due to Him. God's ordination amongst Men is, That *we should render to all their due, Honour to whom Honour is due, Rom.* 13. 1. To the *Magistracy* (which there he speaks it of) according to their Place and Dignity; and this he makes a Debt, a *Due*, v. 8. And the like is enjoyned concerning *Ministers* that are Instruments of our Spiritual good, that we should esteem them *very highly*

Book I. *highly for their Work's sake*, 1 *Thes.* 5. 13. Let the same Law, I beseech you, take place in your Hearts towards the *Holy Ghost*, as well as the other Two Persons of the Trinity. The Holy Ghost is indeed the last in order of the Persons, as proceeding from the other Two; yet in the *Participation* of the God-head, He is equal with them both: And in His *Work*, though it be last done for us, He is not behind them, nor in the Glory of it, inferiour to what they have in theirs; and indeed He would not be God, equal with the *Father* and the *Son*, if the *Work* allotted to Him, to shew He is God, were not equal unto each of Theirs: And indeed, no less than all that *is done*, or *to be done in us*, was left to the Holy Ghost's share, for the ultimate execution of it; and it was not left Him as the Refuse, it being as necessary, and as great, as any of Theirs. But He being the last Person, took His own Lot of the Works about our Salvation, which are the last; which is to apply all, and to make all actually ours, whatever the other Two had done afore Him for us. The scope of this Treatise is to set forth this Work to you, in the amplitude of it; to the end, you may accordingly in your Hearts, Honour this Blessed and Holy Spirit. And surely, if to neglect the notice and observation of an *Attribute* of God, eminently imprinted on such or such a Work of God's; as of Power, in the Creation; Justice, in Governing the World; Mercy, in bearing with Sinners; Grace, in our Salvation: If this be made
Obs. 1. so great a Sin, (*Rom.* 1.) then it must be deemed a greater diminution to the God-head to neglect the Glorifying One of these Persons, who is possessed of the whole God-head and Attributes, when He is Manifested, or Interested in any Work most Gloriously.

In prosecution of my design to perswade you to Honour the Holy Ghost, as you do the Father and the Son, I shall consider the XIV, XV, and XVI Chapters of *John*, and make some *General Observations* upon various passages in those Chapters, serving to this purpose; and we shall see therein what a Valuation the Father and the Son, the other Persons with Him, have in those Chapters put upon Him, and His Work; and what a great and singular matter they make of His Work, and what Divine esteem of His Person, as by Christ's Speeches scattered up and down therein, appears. Tho the *Father* himself doth not immediately Speak, yet the *Son* doth in *His Name*, as well as in His own: And you may well take their Judgments, for they are Sharers and Corrivals with Him in point of Glory, about our Salvation: The Work of which, I shall only treat of.

There are these *General Observations* which I shall make upon the whole Series of *the* aforesaid Chapters, which serve the design of my Discourse.

First, Our Saviour had abundantly, in all his former Sermons, discoursed both his Work and Hand in our Salvation, as also his *Fathers*: And now at last, just when he was to go out of the World, he *then*, and not *till then*, doth more plainly, and more fully discover to them this Third Person, that had an after-Work left to him; who, to that end, was to come when he should be gone, and was to come visibly upon the Stage, to Act visibly a new Scene of Works left by the Father and Himself unto him, *John* 14. 16. *I will pray the Father, and He shall give you another Comforter:* He had said Chap. 8. 17. *That the Testimony of Two Men* (or Persons) *is true*; and that he himself was *One Witness* of those Two there spoken of; and his Father another, v. 18. *I am One that bear Witness of my self; and the Father that sent Me, beareth Witness of Me.* And he tells us here, you see, that there is yet *Another*, distinct from the Father and Himself; for in his saying I will pray the Father to give you another Comforter, he must mean a Third Person, distinct from them both, to be *that Other*. And moreover, this Spirit, as *another Person*, is said likewise to be a Third Witness of, and unto Christ, *John* 15. 26. and so is to be joyned as a Person, and third Witness with these Two; *when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me*; like as of the Father and himself, the same had been spoken in that Chap. 8. 18. last cited. And the coherence with v. 17. argues their being Witnesses alike, to be distinct Persons, each from other; for v. 17. he alledgeth the Law, *It is written in your Law, that the Testimony of Two Men is true.* For therein lyes the validity of their Testimony, That they must be Two Men, or Two Persons, that make

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up a legal Teſtimony. And in this 15th Chap. v. 26. there is the Holy Ghoſt as a Third Witneſs brought into Court, to teſtify with Both; and therefore he is a Perſon, if a Witneſs; for there are Three Perſons, if Three Witneſſes; and the Law it ſelf He cites, ſays, Under the Mouth of two or three Witneſſes ſhall the matter be eſtabliſhed, *Deut.* 19. 15. and *Mat.* 18. 26. We may alſo obſerve how induſtriouſly careful Chriſt is further to characterize this Perſon of the Holy Spirit, the Author of theſe works, and to deſcribe who he was, and what mannerof Perſon, that they might be ſure to mind him, and have a regard to him; and to know whom, and to what Name, they were to be ſo much beholden. Thus v. 26. *The Comforter, which is the Holy Ghoſt,* (ſays he) And v. 27. *Even the Spirit of Truth.* And Chap. 15. 26. *Whom I will ſend unto you from the Father, who proceedeth from the Father.* Which laſt addition is to ſhew the Divine Proceſſion of the Holy Ghoſt, and the Original, and the Conſubſtantiality of his Perſon, to be out of the *Subſtance of the Father*, proceeding from him; as (1 *Cor.* 2. 12.) the Apoſtle ſignallizeth him, *The Spirit that is out of God.* Or (which is all one) that hath his ſubſiſtance, or his being a Perſon, by proceeding from God the Father, and ſo being *God with God*; inſomuch as it is not in any wiſe to be underſtood that he Subſiſted *Extra Deum, out of, or ſeparate from God*; for he had ſaid v. 11. that he is in God, even as *the Spirit of a Man is ſaid to be in him.* Book I.

Some would underſtand that ſpeech of Chriſt's [*Who proceedeth from the Father*] to be meant in reſpect of *God's ſending him forth to us*, and his Embaſſage to us. But that had been ſaid by Chriſt in the words afore, *Whom I will ſend from the Father*; and therefore to intend the words after (*Who cometh from the Father*) of an Embaſſadors ſending, had been needleſs, for Chriſt had ſaid that already, and therefore if that had been all the meaning of that addition, he had but ſaid the ſame over a ſecond time. There is therefore in thoſe ſpeeches, a manifeſt *diſtinguiſhing* between that Diſpenſatory *Sending of Him from the Father to them*, and *that Subſtantial proceeding of his from the Father, as a Third Perſon*; and this is added to ſhew the Original ground, why it muſt be from the Father that he ſends him, and with his conſent firſt had; becauſe his very Perſon is by proceeding from the Father, and therefore this his Office too. And therefore that latter is ſpoken in the *preſent time*; whereas that other ſpeech of Chriſt's, *Whom I will ſend from the Father*, is in the future; becauſe the Holy Ghoſt his *Diſpenſatory ſending*, both from the Father and from Chriſt, was yet to come; whereas this Perſonal proceeding of his from the Father, was *Then*, when he ſpake it, and is continually, and had been from Eternity.

Now the tendency of theſe reiterated deſignations of the Perſon, doth manifeſt Chriſt's ſedulous intention, and tender regard to, and for the Honour of this, ſo Great a Perſon; and to raiſe up in their hearts a valuation of this Perſon himſelf, that ſhould be the Comforter; and to make them careful to give Glory to *Him*, even the *Holy Ghoſt*, as a Third Perſon, and the *Comforter*: As likewiſe to aſſure them of his coming upon them, when Himſelf was gone; and that therefore they might Honour Him in His coming, *for His Work*; as he would have them to Honour himſelf for his own Work, and coming in the Fleſh. It is as if he had ſaid, I would not, for that honour I ever look for from your ſelves, that you ſhould ſo attribute the *Comfort* you ſhall have, or the *revealing of Truth* to you, (from which he is called *The Spirit of Truth*) ſo unto Me or my Father alone, as to neglect, or omit to give him his peculiar honour in it; for it properly, and of due belongs to him. You are and ſhall be beholden to Me and my Father, for the ſending of Him; but you are to be eſpecially beholden to Himſelf, for that Work he doth in you, being ſent by Us. Be ſure therefore to take notice of him and his Perſon, diſtinct both from Me and my Father. For it is another Comforter (ſayes he, v. 16) *which is the Holy Ghoſt*, (v. 26.) and therefore you ought, as diſtinctly to Glorify Him as you would do Us. Obſ. 2.

The Second Obſervation is Concerning the *Particular Works* which Chriſt ſayes *are His*; and for which we are to honour Him. And an enumeration of *His Works*, being the Scope of this my Diſcourſe, We may find divers particulars that are the moſt eminent of them, named and ſpecified in theſe Chapters to

our Hand, which will ſufficiently ſerve for me to take the mention of them for an Example to me to proceed to ſpecify *other Works* that are attributed to Him elſe-where: This I premiſe, becauſe I would not be obliged to fetch each of them which I ſhall after name, out of theſe Chapters; and ſo to confine my ſelf thereto.

The Particular Eminent Work indeed on which He inſiſts in theſe Chapters, is, that of being *A Comforter* to them; for the occaſion of theſe Sermons was to relieve, and pacify the Apoſtles Minds, againſt his own leaving them, as they thought, *Deſolate*. But therewith He further brings in *other Works* of his beſides, and in effect that He ſhould do All, that they had need of his help In. He Inſinuates to them how much already themſelves had been obliged unto Him, for his Working hitherto in them; which He calls them to look back upon, for they had received Him already in Regenerating, Converting and Calling them out from the World (which was his Firſt and Great Work in them;) and ſo diſtinguiſhed them from the World. Thus Chap. 14. 16, 17. *The Comforter, the Spirit of Truth; whom the World cannot receive, becauſe it ſeeth Him not, neither knoweth Him*; that is, Knows him not by experience of any Saving Work upon them; and ſo they cannot receive Him as a Comforter, becauſe it is neceſſary they firſt receive Him as a *Converter*. **But ye know Him**; and have found Him to have begotten you again; *for He dwelleth in you*; Hath come and taken Poſſeſſion of you, and acted hitherto in you all that Spiritual good, that hath been found in you; and thereby hath taken everlaſting Poſſeſſion of you, as it follows, *and ſhall be in you*, to perfect all that is wanting, and that for *ever*: as v. 16.

A Second Work there ſpecified is, that he ſhould be to them A *Spirit of Truth, to Lead them into All Truth*; which, as a ſacred *Depoſitum*, He was by them, as Apoſtles, to leave unto the reſt of the World; Chap. 14. 26. *He ſhall teach you all things, and bring all things to your remembrance, whatſoever I have Said unto you.* And not only ſo, but ſhall ſuggeſt new to you, Chap. 16. 12, 13. *I have many things to ſay unto you, but ye cannot bear them now: Howbeit when He, the Spirit of Truth, is come, He ſhall not ſpeak of Himſelf, but whatſoever He ſhall hear, that ſhall He ſpeak.*

A Third Work Inſtanced in is, that *He will ſhew you things to Come*: And this to that end, that ye may Teach, and Write them to others, Chap. 15. 26, 27. He ſhall bear Witneſs of Me, *and you ſhall bear Witneſs of Me.*

A Fourth Work Specifyed is, to *Sanctifie them*, againſt Sin and Corruption. This Work is Imported in His Name, *the Holy Spirit*; as the other, of *Leading them into all Truth*, is ſignified by that other Title, *the Spirit of Truth*; for He is termed the Holy Spirit; becauſe He Sanctifies, Rom. 15. 16. *Being Sanctified by the Holy Ghoſt.*

Fifthly, He ſhall be a Comforter to you, *againſt all Sorrows*, Chap. 14.
Obſ. 3. 16, 17, 18.

Sixthly, He ſhall *Aſſiſt and Direct you in all your Prayers*, and be the Inditer of them for you; and ſo effectually as to obtain what you ſhall ask, Chap. 16. 23. *Verily, verily, whatſoever ye ſhall ask the Father in my Name, He will give it you: Hitherto have you ask'd nothing in my Name*; for the Holy Ghoſt was not as yet given, as He in theſe Chapters promiſeth He ſhould be. *But in that Day*, namely when the Holy Ghoſt is Come, *ye ſhall ask in my Name*; then, (as in Chap. 14. 20.) *In that Day*, namely, when the Comforter is Come, (That Word *in that Day*, refers thereunto) *Ye ſhall know that I am in my Father, and you in me.* Theſe Works He ſpecifies as to themſelves.

But withal, Seventhly, He mentions His Works upon the World, by their Miniſtry; unto whom they were ſent: He ſhall be a *Converter*, and *Convincer of the World*; that is, the Glory of the Converſion of the Gentiles, is reſerved for Him: By your Miniſtry, Chap. 16. v. 8, 9. when He is come, *He will reprove the World of Sin, and of Righteouſneſs, and of Judgment: Of Sin, becauſe they Believe not on me* &c. To which Three Enumerations, the Total of the Work of Converſion is reduced, of which afterwards.

Thirdly,

Thirdly, Obſerve what Chriſt ſays, I my ſelf muſt be gone, (ſaith He) and diſappear, to the end it may appear that all this whole Work is *His*, not mine, v. 7. *If I go not away, the Comforter will not Come*; He will not do theſe Works while I am here; and I have commited all to Him. That look as my Father hath viſibly *Commited all Judgment unto me* (John 5. v. 22, 23. *For the Father Judgeth no man, but hath commited all Judgment unto the Son; that all men ſhould Honour the Son, even as they Honour the Father*) ſo here, *I and my Father* will ſend him, having Committed all theſe things to Him, *That all Men might Honour the Holy Ghoſt, even as they Honour the Father and the Son.* Even, as in like manner the reaſon why the Spirit was not ſent, whilſt Chriſt was on Earth, was to ſhew, that not the Father alone ſent Him; but that He came from Chriſt, as well as from the Father: And ſo Chriſt, He went to Heaven, to ſhew that both Father and Son would ſend the Holy Ghoſt from thence; Acts 2. 32, 33. *This Jeſus hath God raiſed up, whereof we all are Witneſſes: Therefore being by the Right Hand of God Exalted, and having received of the Father, the Promiſe of the Holy Ghoſt, He hath ſhed forth this, which you ſee and hear*: Thus wary and careful are every of the Perſons, to provide for the Honour of each other in our Hearts: And as careful ſhould we be, to give it to them accordingly.

CHAP. II.

Some further Obſervations touching the Coming of the Holy Ghoſt. That He had a Signal Coming deſigned to him for His Glory, at the Feaſt of Pentecoſt, as Chriſt Had a Viſible Coming in the Fleſh; The Great Change made in the World thereby.

ADd to theſe Obſervations out of thoſe Chapters, theſe alſo that follow; concerning this His Coming promiſed, in thoſe Chapters; but obſerved out of other Scriptures.

I. That a *Signal Coming* ſhould be appointed to Him, to the performance of His Work; as well as unto Chriſt to perform His. This *Coming* of His you have inculcated again and again in theſe Chapters, in theſe Words, *When He is Come*, and the like: Which imported that although He was given to Work Regeneration in Men afore, even under the old Teſtament (as *Nehem.* 9. 20. *He gave them His good Spirit*; And many other places ſhew) that yet to let all the World of Believers take notice his Coming, and his Work; He muſt have *a coming* in ſtate; in a Solemn and *Viſible* manner; accompanied with *viſible Effects*; as well as Chriſt had, and whereof all the *Jews* ſhould be, and were Witneſſes, (thus *Acts* 2. 4. *Chapters*) and it was alſo apparent throughout the Primitive Times, in outward Signs, and Miracles; extraordinary Gifts, and Converſions. And as Chriſt, tho' he was, under the Old Teſtament, preſent with that Church, and *with the Fathers*, *Acts* 7. 37, 38. *This is He that was in the Church in the Wilderneſs, with the Angel which ſpake to Moſes in the Mount Sinai; and with our Fathers*) yet had a *viſible coming in Fleſh*, to *manifeſt his Perſon*; that it *was He* who had done all thoſe works then; and came now to work more, and far greater works: So there was a viſible coming of the Holy Ghoſt, both in the Appearance of him as a Dove, deſcending on Chriſt at Firſt, and afterward in the reſemblance of cloven Tongues.

And

Book I. And there was not a personal Union of the Holy Ghost, with that Doves and those Tongues, as in Christs manifestation in the Flesh, there was between the Eternal Son of God and humane Nature: Yet these appearances of the Holy Ghost are to be understood by us, as visible outward Representations, and Discoveries of Him, to be the Third Person. And that it had been *He* who was the Author of all the whole work of Application in the Saints; then under the Old Testament; as well as now, of *Regeneration*, and Sanctification; and of *Comforting*; and that He had been indwelling in all Saints afore this his coming, as well as after.

And this His coming was as clearly prophesied of, and solemn Promise made thereof, under the Old Testament; as there was of Christs coming in the Flesh: Which did so much heighten and raise up the expectations of all Believers then, about Him; as that upon which, and whereby, so great a change should be made in the Church and World, in the last days. This the Apostle *Peter* commemorates and applies upon the Spirit's visible coming upon himself, and the rest of his Fellows, *Acts* 2. 16, 17, 18. *This is that which was spoken by the Prophet Joel, it shall come to pass in the last days* (saith God) *I will pour out of my Spirit upon all flesh, and your Sons and your Daughters shall Prophesie, and your young Men shall see Visions, and your Old Men shall dream Dreams, and on my Servants and on my Handmaidens, I will pour out in those Days, of my Spirit, and they shall prophesie*; and so on. Yea, this coming of the Spirit, I may farther call, the *Great Promise of the New Testament*. For as Christ's coming was the great Promise of the Old Testament; so the sending of the Spirit is entituled the Promise of the Father in the New, *Luke* 21. 49. *And behold I send the Promise of my Father upon you.* And He is so stiled, not only in that He had been promised in the Old Testament by the Prophets, (as in that of 2 *Joel*, 28, 29. now cited) and in multitude of other Prophecies of old; but because that Christ himself did now *DE NOVO* (as it were) promulge it as his promise, and the Fathers; and that upon this Authority, that this Spirit proceeded from Him, as well as from the Father, and that he was first to *receive*, Him from us, and then shed Him forth on us, *Acts* 2. 33. That so it might be made good, that all the *Promises are Yea and Amen in Him*; seeing this *Promise* of the Spirit is given upon Christ's account, as He is the Son (according to that, *God hath sent forth the Spirit of his Son into your Hearts*, *Gal.* 3. 13, 14. compared) and also because now under the New-Testament this promise was to be fulfilled in such a manner and measure as was never under the Old; and so it becomes a Promise proper to the New, That next *great Promise*, which was to succeed that of Christ himself, *The Promise of Promises*; The sole great Promise now left to be given. God the Father had but two Grand Gifts to bestow; and when once they should be given out of Him, He had left then nothing that was great (comparatively) to give, for they contained *all Good in them*; and these two Gifts were his Son, who was his Promise in the Old Testament; and His *Spirit*, the Promise of the New. And the Father doth Honour himself to us by this Title, that He is the *Promiser and Giver of the Spirit*; And Christ himself now when he is come, takes the Honour too of that, to make the sending of the Spirit *His Promise* also, in saying, *Behold I send Him*, Luke, 24. 49. *and* John 14. 26. *Whom my Father will send in my Name.* And 'tis evident, that our Saviour in calling Him *the Promise of the Father*, which was spoken by Him after his Resurrection, *Luke* 24. 49. doth refer to *his own* Words and Sermons uttered afore his Resurrection, in 14, 15, 16, Chapters of *John*, rather than to the Prophets primarily in his Intention, *Acts* 1. 4. *Wait for the Promise of the Father which ye have heard of me.*

Again, Christ had *John* the Baptist, who *began the Gospel*, to foretel his *manifestation in the Flesh, and to prepare the way for this Lord.* And besides him, His Angels did it: But the Holy Ghost hath Christ Himself to fore-tell his coming upon Flesh: And that to prepare the Hearts of Men for Him, whenever he should come.

And *Lastly*, on purpose to Honour His visible coming, He had answerably an extraordinary work left to him, upon that his visible coming: *The Conversion of the whole Gentile World*; and the raising and building of the Churches of the

the New Teſtament, was reſerved of His Glory. To believe in *the Holy Ghoſt*, and *the Holy Catholick Church*; you know how near they ſtand together in the Creed. His viſible coming at Pentecoſt, was the viſible Conſecration, and Dedication of that great Temple, The Myſtical Body of Chriſt, to be rear'd under the Goſpel (the ſeveral Members of which Body are called Temples of the Holy Ghoſt, 1 *Cor.* 3. 16.) as that Appearance at Chriſt's Baptiſm, was the Conſecration of the Head, of this Work of the Spirit, that of the Pſalmiſt, though ſpoken litterally of the firſt Creation, may yet be uſed in Alluſion; and is Myſtically applied by ſome of the Fathers thereunto, *Pſal.* 104. 30. *Thou ſendeſt forth thy Spirit, they are Created; thou reneweſt the face of the Earth.* The whole Earth was decked, and adorned with a new Array, when the Spirit of God moved upon that Chaos; and the whole face of the World was in that Age of the Goſpels promulgation, no other than a Chaos, *void, and without all form*; *All Nations had walk'd in their own ways*: But the Spirit was ſent forth, and lo this barren Wilderneſs became a fruitful field all the World over.

Book I.

Ye are the Temples of the Holy Ghoſt.

The *Feaſt of Pentecoſt*, was under the old Law, the Feaſt of the firſt Fruits; *Lev.* 8, 23. Thus it was in the Type; and the Apoſtles on that day received for the Church of the New Teſtament, *the Firſt Fruits of the Spirit*: *Rom.* 8. 23. And the Sickle was then firſt put in, in the Converſion of the Three Thouſand out of all Nations; (whether *Jews*, or Gentiles, or mixt with both) ſo to begin that great Harveſt, whereof theſe were the firſt Fruits or Seeds which conſecrated the reſt, (as the firſt Fruits did under the Law;) in after Ages to come, as Chriſt told them that their Fruit ſhould remain, *John* 15. 16. And this coming of the Holy Ghoſt then, and Converting ſuch as were Inhabitants out of all Nations, was by Chriſt deſigned to be for the handſel of the Converſion of all Nations: *Acts* 1. 8. *Ye ſhall receive power, after that the Holy Ghoſt is come upon you*; *and Ye ſhall be Witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt parts of the Earth*; charging them to ſtay at *Jeruſalem*, and not to ſtir one foot out from thence; but *wait firſt for the promiſe of the Father*; and *v.* 4. For it would have been a vain attempt to have endeavoured to Convert the World, until the Holy Ghoſt had come upon them; and hence it was that this his viſible coming was reckoned by the chief Apoſtle, the firſt Æra; the beginning of the Goſpel; as the beginning of the Creation deſcribed by *Moſes*, is of the World: *Acts* 11. 15. *The Holy Ghoſt fell upon them Gentiles, as upon us, at the beginning*; which refers to that at Pentecoſt. And this yet further anſwers the Type: For *the firſt giving of the Law by Moſes, was on that day*; the Day of Pentecoſt; and ſo this coming of the Spirit that Day, was juſtly reckon'd the beginning of the Goſpel, although the account of the Chriſtian World begins with the Nativity of Chriſt. But the full Revelation of the Goſpel, and the Myſteries thereof, and the Converſion of the World of the Gentiles, this was ordained for the Spirits Glory; and reſerved for his coming *John* 16. Which Converſion of the World is magnified as an after-Sacrifice; (as the Saints Sufferings after Chriſts, are ſtyled the after-Sufferings of Chriſt, *Col.* 1 preſented unto God by the Holy Ghoſt, Chriſt offered up himſelf as that alone meritorious Sacrifice; but this of the Gentiles did come after: A Sacrifice Sanctified by the Holy Ghoſt. The Grace vouchſafed to the Apoſtle for his poor Inſtrumentalneſs therein, he owns, whilſt He yet gives the Glory of it to the Holy Ghoſt. Which you may find in *Rom.* 15. 15, 16. *To me this Grace was given, that I ſhould be the Miniſter of Jeſus Chriſt to the Gentiles*; *Miniſtring the Goſpel of God*; *that the offering up of the Gentiles might be acceptable*; *being Sanctified by the Holy Ghoſt.* The Gentiles you know before had ever been eſteemed *unclean*; and upon that account unmeet to be an offering to God; as the Law ſhews; which that Viſion of all ſorts of *unclean Beaſts* made to *Peter* in the Sheet, (*Acts* 10.) And the Comment thereupon, which He makes, that the Gentiles were meant, doth ſhew. But theſe were all purified by the Holy Ghoſts converting of them, that thereby all difference was taken away; and ſo much as thoſe that were not to be convers'd with by a *Jew*, were now offered up as a Sacrifice to God. Thus *Acts* 15. 8, 9. *God which know-*

Book I. *knoweth the Hearts, bare them Witness; giving them the Holy Ghost, even as He did us: And put no difference between us, and them; purifying their Hearts by Faith.*

Thus much for some General Observations premised.

CHAP. III.

Of the Works of the Holy Ghost, upon Christ our Saviour.

THE Summing up of the Works of the Holy Spirit, and laying them altogether in one heap; that we find scattered up and down in the Scriptures; would, if we were able to recollect them all, and every particular, arise to a very great Bulk: I shall reduce them which I have Gleaned as most Eminent, unto these Three Heads.

1. What Work and Use He is, and was of, *to Christ our Head.*

2. What *to the Church*; taken Collectively.

3. What to *every Saint:* And in the filling up of these, I shall not mention any thing, that may by consequence be argued His; but what the Scriptures do expressly attribute to Him.

I shall first describe His Operations upon Christ our Head.

1. It was the Holy Ghost that formed His Humane Nature in the Womb: *Mat.* 1. 18. 'Tis said that *Mary was found with Child of the Holy Ghost:* and v. 20. *That which is conceived in her, is of the Holy Ghost:* So then He made the Man Jesus, both Body and Soul.

2. Some Divines do further ascribe unto this Spirit the special Honour of tying that Marriage knot, or Union, between the Son of God, and that Man Jesus, whom the Holy Ghost formed in the Virgins Womb. Now if their meaning be that He, in common with the Father, and the Son, did joyn in that great Action, I grant it, according to the measure of that General Rule, that *opera ad extra sunt indivisa*; *All works outward*, or that are wrought not within the Godhead, it self; which admit some exception, all the Three Persons had a joint common hand in. But that which is my proper Subject, is, what special Honour in those works, doth by way of Eminency belong to the Holy Ghost in any of these Works: And so considered, I have not found a ground why to attribute the Personal Union more particularly to the Holy Ghost; but rather according (unto what occurs to my Observation, in the Scriptures, and to consonant Reason) that Action is more peculiarly to be Attributed to the Son Himself; as Second Person; who took up into one Person with Himself that Humane Nature. The Father indeed sent the Son into the World, to take Flesh; and the Holy Ghost formed that flesh He assumed; but it was the Son's Special Act to take it up into Himself; and to assume it. So the Apostle tells us, *Heb.* 2. 16. *He took on him, the Seed of Abraham*: Or *He took to himself: Assumpsit ad*: Which Word denotes the very Act of that Union: And it was his own single Act, and in reason it must have been so; for it was an Act of a Person knowing, and actually intelligent in what he did, when it was done by Him. And that thing he did was a taking to himself a Foreign Nature, to be one Person with himself; as

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a Perſon affording his own Subſiſtance unto that Nature, to be a Perſon with Himſelf. Himſelf muſt Communicate that Perſonalitie, and none other for Him, for 'tis properly his own to beſtow, unto which that in *Chap.* 10. accords; *when he comes into the World, He ſays, A Body haſt thou prepared me*; ſpeaking to his Father, who prepared that Body by the Holy Ghoſt; and 'twas his Fathers Ordination He ſhould take it; but He, as a Perſon exiſting afore He took it, as coming into World by aſſuming it, ſays, *Lo I come to do thy Will, ô God*, as v. 7. it is more expreſsly added. But

3. It was the Holy Ghoſt had the Honour of the Conſecration of Him, to be the Chriſt; and that by anointing Him without, or *above meaſure*; as *John* the Baptiſt Witneſſed, *John* 3.34. It was with Power and all Grace that he was anointed, *Iſa.* 11. 2. *The Spirit of the Lord ſhall reſt upon Him; and the Spirit of Wiſdom, and Underſtanding; the Spirit of Counſel, and Might; the Spirit of Knowledge, and of the fear of the Lord.* What is *Meſſiah*, or χριστὸς; but the moſt Holy One, anointed? *Dan.* 9. Now with what Oyl was Jeſus anointed, and ſo made Chriſt? *Acts* 10. 38. *God anointed Jeſus of Nazareth with the Holy Ghoſt.* The Holy Ghoſt is that Oyl He is anointed with, above his fellows; and he hath his *Name* of *Chriſt*, which is the chief *Name* of his *Perſon*, from the *Holy Ghoſt*; as he hath that of *Jeſus*, for *ſaving* us, which is *his Work.* Chriſt the anointed, is the Name that ſpeaks all his Offices. *Kings, Prieſts, and Prophets*, who were only his ſhadows, were anointed. And it is made the true proper ſign and token of his Perſon's being the Son of God, that the Holy Ghoſt came viſibly on Him, and abode upon Him: *John* 1. 32, 33, 34, *And John bare record, ſaying, I ſaw the Spirit deſcending from Heaven, like a Dove, and it abode upon Him: And I knew him not; but he that ſent me to baptize with Water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending, and remaining on Him; the ſame is He which Baptiſeth with the Holy Ghoſt: And I ſaw, and bare record, that this is the Son of God*: With which compare *John* 7. 38, 39. *He that believeth on me, as the Scripture hath ſaid, out of his Belly ſhall flow Rivers of Living Water: But this ſpake He of the Spirit, which they that believe on Him, ſhould receive; for the Holy Ghoſt was not yet given, becauſe that Jeſus was not yet Glorified: Whereupon*, v. 40, 41. *Many of the People, when they heard that ſaying, Of a truth, ſaid they, this is that Prophet, others, This is the Chriſt.* This deſcending viſibly of the Spirit, (which was done firſt to Him) was the higheſt evidence of theſe that could be, excepting only that of the Father, *This is my Beloved Son.* The Baptiſt makes theſe his higheſt Characters, that it was he Baptized with the Holy Ghoſt, as with fire; and *that he received the Spirit* without meaſure, tho' he was perſonally full of *Grace, and Truth*, himſelf, as He was the Son of God.

4. It was the Holy Ghoſt anointed Him to all his Offices, as firſt to be a Prophet, and Preacher of the Goſpel; which was firſt ſpoken by the Lord; *Heb.* 2. Thus *Luke* 4. 18. (and ſome think it was his firſt Text.) *The Spirit of the Lord is upon me, becauſe he hath ſent me to heal the broken Hearted, to Preach Deliverance to the Captives, and recovering ſight to the Blind; to ſet at libertie them that are bruiſed.* Whether you take the words ἕνεκεν *Antecedently*, or *Conſequently*, either that becauſe by God he was deſigned to be a Preacher, therefore the Spirit was on Him, or that becauſe the Spirit was on Him, He therefore was fitted to be a Preacher; it comes all to one, as to my purpoſe. The Spirit was He that made him a Preacher of the Goſpel, to utter things which man never did; and to *ſpeak in ſuch a manner as Man never did.* And this is evident by the Context, in that *Luke* 4. for it was his firſt Sermon after his Baptiſm, when the Holy Ghoſt had a new fallen on him; and he had returned *full of the Holy Ghoſt*: As *Luke* 4. 1. and again in *v.* 14. He returned, (or went) *full of the Holy Ghoſt*, into Galilee, his ordinary ſtanding Dioceſs, for his ordinary Preaching; as the Evangeliſts ſhew.

5. The Holy Ghoſt anointed him with power to do all his Miracles, and all the good he did: So in *Acts* 10. 38. *He was anointed with the Holy Ghoſt, and with Power, going about doing good; and healing all that were oppreſſed of the Devil: Whom* it is expreſsly ſaid, *he caſt out by the Spirit*, Mat. 12. 28.

Book I.

6. When Christ was dead, who was it raised him up from the Grave? Which work was so great a work, as God himself accounts it as a new begetting, or making him anew; and as it were a second Conception of Him: A new Edition of his Son Christ: *Acts* 13. 33. *He raised up Jesus again, as it is written in the second Psalm, Thou art my Son, this Day have I begotten Thee.* God rejoyceth, as having but then recovered, and found his Son, that was as it were lost in the likeness of sinful flesh. Now who was the immediate cause of this new Advancement, whereby he was born into the other World? *The Holy Ghost*, Rom. 8. 11. *But if the Spirit of him that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead, shall also quicken your mortal Bodies, by his Spirit that dwelleth in you*: God by his Spirit raiseth up both Christ and us.

7. When he ascended, who filled him with that Glory? *The Holy Ghost*, Psal. 45. *He was anointed with the Oyl of Gladness, above his Fellows*: Which Oyl, *Acts* 10. 38. is said to be the Holy Ghost.

8. 'Twas the Holy Ghost that solemnly anointed him as King in Heaven: *Acts.* 2. 33. *Being at the Right Hand of God; and having received of the Father, the promise of the Holy Ghost*, &c. *Peter's* inference from thence is, *v.* 36. *Therefore let all the House of Israel know assuredly, that God hath made that same Jesus whom ye have Crucified, both Lord and Christ.*

9. It was, and is the Holy Ghost that proclaims him Christ in all Mens Hearts. He sets the Crown upon him there also, as well as in Heaven; in so much that no Man could ever come to acknowledge Him the Christ, but from the Spirit. 1 *Cor.* 12. 3. *No Man can say Jesus is the Lord, but by the Holy Ghost.* So as what ever right he had in his Person, or by his Fathers designation; (of which in *Acts* 2. 36. *Rom.* 14. 9.) yet it is the Spirit that publickly proclaimed Him such, brought him in all his Subjects, or to use Christs own words, *He it is that Glorifies Me, shewing it to them*, John 16. 14. All this He hath done to and for Christ our Head.

CHAP. IV.

His Operations *upon the Church, the Body of Christ, and that First as* Collectively *taken, The whole thereof.*

LET us now consider the Operations of the Holy Ghost in and upon the *Church, collectively* taken, as the Body of Christ.

1. He was the first Founder of the Church of the New Testament. The Apostle writing to the *Ephesians*; who, (as you know) had formerly Gloried of their Temple of *Diana*, as one of the Seven Wonders of the Gentile World, sets before them, *Chap.* 2. an Infinitely far greater and more glorious *Temple*, whereof they themselves, he tells them, were a part, even the *Church Universal* of the New Testament consisting of *Jew* and *Gentile*, *Eph.* 2. 20. *A Building fitly Framed together, that groweth up into an Holy Temple in the Lord.* But then, who is the Builder and Framer of this Fabrick, Age after Age, till all is perfect? And *through* whom also is it, that this Temple when built, is consecrated unto God, for a Mansion House, or Habitation, who hath the whole World to dwell in? The 22 v. shews both, *In whom* (namely *Christ*) *ye* (Ephesians) *are also builded up together for an Habitation of God through the Spirit* which in the coherence with the former, is as if he had said, He that made you the *Ephesians*, a Church, (which was as a *particular* Member of that Universal Body,) as *Members in Particular* 1 *Cor.* 12. *v.* 27.) the same Spirit was the Builder of that great Cathedral in which

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are comprehended all particular Churches as ſmaller Oratories: So as he is the great Founder of all, both in the whole; yea, of every Member that Worſhips therein. Thus in *v.* 18. *Through him* (namely Chriſt) *we have both* (Jew and Gentile) *acceſs to God* (but) *through the Spirit.* Yea, He is the Soul of this one Body, *Eph.* 4. 4. There is *one Body, and one Spirit.* Chriſt bears the Relation of *Head* to this Body; but who is the Univerſal Soul, which is in all, and every part of it? 'Tis the Holy Ghoſt: And, Oh! how Glorious a Church and Body ſhall Chriſt have, when all are met and ſet together, and filled full of this Spirit, at the latter day! *Eph.* 5. 27. At that day it is, he will *preſent it to Himſelf a Glorious Church, not having ſpot, or wrinkle, or any ſuch thing*; Thus ſpake the Husband, the Head of this Spouſe. But who is the Soul that gives this Beauty, that formed this Symetry of all the Members, and adds Life to all? *The Holy Ghoſt.* And now let us think, what a mighty and vaſt Work, this of forming and building the Univerſal Church is, whereof this Holy Spirit is the Former and Effecter. There was a perfect pattern and platform of the whole and every Member thereof, in God's breaſt, an *Idea* alſo in Chriſt's (as appears by the laſt cited *Eph.* 5.) which this Spirit will bring in the End the whole unto, and frame each living Stone in the Building, to bear a due, ſuitable, and comely Proportion in the whole, and each to other. And this is, and hath been providentially a doing and a framing in every part thereof, in all and every Age, and hath been wrought from the begining of the World, in the ſeveral Parcels apart; even as each piece of Tapeſtry in hangings, uſe to be wrought in little bits and ſmall parcels; which when finiſhed, are then at laſt ſet together. And this Spirit, who is the *Dedolator*, the Architectonical Maſter-workman, hath in his Eye, every degree of Grace He works in every of theſe Members hearts, who is a Stone in this Building, according to the Pattern which the Father and Chriſt, have in their *Idea* and Model, of every particular, as alſo of the whole; and exactly frames each and the whole, unto their mind, and miſſeth not the leaſt of the ſet proportion in the Pattern; which in ſo long, ſo various, and multifarious a work to do, (as this therefore muſt be ſuppoſed) what infinite Wiſdom and Power doth it require, and argues him to be God, that is in God (as the Spirit of a Man within him) and *ſearcheth the deep things of God.*

Book I

2. All the means of the Churche's Edification, (as the Word, Miniſtry, and all Goſpel Ordinances) all which are the Goods and Chattels, the Houſholdſtuff of the Church Univerſal (*Paul and Apollo are theirs,*) theſe are all of Him, and Bleſſed by Him. He wrote the Scriptures, 2 *Pet.* 1. 21. gave the Prophecies, 1 *Pet.* 1. 13. Revealed the *Goſpel*, *Eph.* 5. 5. in ſuch a manner and meaſure, and with ſuch an enlargement as never before, to the Sons of Men.

The care of all that great Affair of the Miniſtry, and the work thereof, is incumbent on Him, lyes on His hands to manage. In the New Teſtament we find Him once *immediatly ſpeaking in His own Perſon*, and taking on Him as a *Perſon*, (as the Father had done afore, when he ſaid, *This is my well-beloved Son*) and the occaſion was particular about the execution of this work of the Miniſtry, 'tis in *Acts* 13. 2. *The Holy Ghoſt ſaid, Separate me Barnabas and Saul for the work whereunto I have called them.* In which Effort of His, He ſpeaks as One entred upon an Office or Work committed to Him, and betruſted with Him: And it is as if he had ſaid, *This is my work, proper to me*, I am the immediate Governour and Adminiſtrator herein; for all that any way concerns the edification of the Church, is committed to My management and care. And He ſays He had deſigned *Paul* and *Barnabas* to one part, as *Peter* and *John* to another, *Gal.* 2. yea all *their Gifts* are His, in Him, and He as a Perſon that is the Soveraign thereof, *diſtributes them as He will*, 1 *Cor.* 12. 4, 7. He *makes Miniſters*, *John* 20. 22. And *that power* to declare that Sins are forgiven, and ſo ſet free Mens Conſciences, is from their having *received the Holy Ghoſt* firſt, *Chriſt breathed on them*, and ſaid, *Receive ye the Holy Ghoſt*; and then adds, *Whoſe Sins ye remit, are remitted.* And as He *makes* Miniſters, ſo He *ſends* out Miniſters, *Acts* 13. 4. and in vain it is for them to go, until he comes upon them. The Apoſtles are therefore commanded to ſtay going forth into the world, till they ſhould have received the Holy Ghoſt, *Acts* 1. 8. He appoints the place and People any of them ſhould go

Book I. Acts 2. 29. *He sends Peter to Cornelius,*

unto, and forbids and hinders, where they should not be usefully employed. He gives them *Orders*, He bids *Philip* go to the *Eunuch*, *Acts* 10. 19. and *Acts* 11. 12. And on the other side, He forbids to Preach to such or such. *Paul* and *Timothy* were *forbidden of the Holy Ghost* to *Preach* in *Asia*, *Acts* 16. 6. and they again essayed to go into *Bithynia*, but the *Spirit suffered them not*, v. 7. And when they preach, it is he prompts them with their Sermons, *Mar.* 13 11. The Apostles *spake as the Spirit gave them utterance*, and when they spake, they spake *Apothegms*, as the word is, weighty Sayings, 1 *Cor.* 2. 13. *Which things, we speak not in the words which man's Wisdom teacheth, but which the Holy Ghost teacheth; comparing Spiritual things with Spiritual*; that is, suiting expressions to the gravity and weight of the things delivered. He Fires their Tongues and Hearts, that they should not speak meer empty and powerless words, nor shoot Powder, but Fiery Bullets, such as have warmth and life in them. And when they Preach, He makes their Sermons to be the Ministration of the Spirit, to convey Himself unto their Hearts, and to make the Gospel *the Power of God unto Salvation*. All the power of Sermons is from the Holy Ghost, 2 *Thes.* 1. 5. *Our Gospel was not in Word only, but in Power, and in the Holy Ghost*, 1 *Pet.* 1. 11, 12. *The Gospel is said to have been Preach'd with the Holy Ghost sent down from Heaven*; who waiteth and watcheth when ye come to Sermons, and at the speaking such a word as will do your Hearts good, He falls upon you. *Acts* 10. 11. *Whilst they were Speaking these words, the Holy Ghost fell on them.* I might shew the same in all the Ordinances; but of them after.

Christus Legis, Spiritus Evangelii Complementum. Tertul.

For a Conclusion. It may be truly said, (as it hath been by some of the Ancients) that as *Christ* was the *Fulfiller* of the Law, and the *End of the Law*; *Rom.* 10. So that the Spirit is the *Complement*, the *Fulfiller*, and maker good of all the Gospel; otherwise all that Christ did would have *profited us nothing*, if the Holy Ghost did not come into our Hearts, and bring all home to us; Christ made his *Will*, by *his Death*; *Heb.* 9. But the Spirit is his *Administrator*. Christs Blood, and Purchase gave us, by his redeeming us, *jus ad rem*; but the Holy Ghost, by applying it, only *jus in re*; he gives us Possession, Livery, and Seisin: Himself is the *Arrha*; the *Earnest*, and the *Investiture* of all, is by him: The Promises had been but as Blanks else to us; but it is the Holy Ghost is the *Sealer* of us by them, the Verifier of them: Christ also came, and delivered his Commands to his Apostles, to teach his Church to do them; as in *Mat.* 28. last; but withal it is expressly said of him, and that after his being risen again, that He *gave* those his *Commands to them by the Holy Ghost*, Acts. 1. 2. And then again, those great Truths he uttered only by word of mouth; but it was the Holy Ghost which recovered them when they were almost lost; and in a manner clean gone out of the Apostles weak and shallow Memories and Understandings. And he it was that added a Thousand more Truths to them, which Christ never uttered; to whom therefore Christ refers them, *John* 16. 12, 13. *I have yet many things to say unto you, but ye cannot bear them now; howbeit when He, the Spirit of Truth, is come, He will guide you into all Truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak.*

2 Cor. 1. 20, 22.

Only by the way, let Ministers and Christians take notice what is the *Glory of the Ministry*, even the *Holy Ghost*: Thus *Paul* himself, 1 *Cor.* 2. 4. *My Speech and my Preaching was not with inticing words of Mans Wisdom; but in demonstration of the Spirit, and of power*: The Phrase, 2 *Cor.* 3. 6. Is, *He hath made us able Ministers of the Spirit.* The words in that Text are indeed, *Ministers of the New-Testament*, but it follows in the same Verse, *not of the Letter, but of the Spirit.* And this new Testament, or the Gospel (says the Apostle, *v.* 3.) *Is Ministred by us with the Spirit of the Living God.* Our Abilities lye in our being made more or less Instruments, by whom the Holy Ghost is pleased to Communicate himself: *Acts* 11. 24. 'Tis said, *Barnabas was a good Man, and full of the Holy Ghost*, in his own Person; *and much People was added to the Lord*: A Preacher in the Primitive Language is termed, *He that Ministreth the Spirit*: Gal. 3. 2, 5. And therefore value Ministries by this; and let Ministers seek to be filled with the Holy Spirit. 'Tis still prefaced of their Preaching, such or such an one was *filled with the Holy Ghost, and spake*; as *Acts* 4. 8. and *Acts* 2. 3, 4.

CHAP.

CHAP. V.

His Operations in every part, and Member of the Church, and Body of Chriſt.

IT is next to be conſidered what the Holy Ghoſt doth in every part, and Member of this Body of Chriſt, the Church. *What he doth for every particular Saint*: For look what he is to, and in the the Church Univerſal, that he is firſt unto, and in, every Saint in particular; for it is the particular individual Saint, that makes up the Church Univerſal; even as Reaſon is firſt, and principally in every particular, and individual Man; and by means thereof it is that Reaſon is found, and ſo abounds in a Body, or Aſſembly of Men: They meeting together every one ſeverally brings a Portion of it with him, thereunto; ſo as the main of his Work lyes and conſiſts in what he doth in and to every Member And when he falls upon Aſſemblies of Saints as met, yet 'tis ſo as he falls on the whole, by viſiting the particular Souls ſo Aſſembled, and out of reſpect unto each ſingle Soul; as when the Rain falls upon a Field of Corn, it falls upon the whole for every particular Blades ſake: Watering every ſtalk at it's Root, and ſo all grow up together. Hence therefore *Acts* 2. where the fulfilling of thoſe Promiſes made in the 14*th* and 15 *th Chapters* of *John*, were in the firſt fruits of them accompliſhed, It is expreſly indigitated that the *Spirit ſate upon each of them.* v. 3. *And they were all*, (that is every one of them) *filled with the Holy Ghoſt*; As Organ Pipes uſe to be with the common blaſt of the Bellows, that breathes wind into them, though by the difference of the Pipes there is a differing Sound. And thus the Holy Ghoſt doth as one Spirit inform and inſpire the whole Body of Chriſt, as the Soul doth the whole Body of a Man. *Eph.* 4. 4. *There is one Body and one Spirit*, and the Spirit is the ſame in every Member. Now conſider with your ſelves, if there were but one common Soul (as ſome have feigned to be in the Syſtem of the World) which acted, and enliven'd every Man and Thing in the World; you would acknowledge that it muſt be a mighty, vaſt, and burthenſome work, which is incumbent upon that great Soul, (whatever it were) and which it undergoes every Moment. But thus it is in reality with this great Spirit, the Soul of the whole Church, who both informs and enliveneth the whole, and every Member of it.

What therefore is next to be conſidered, is the Activity of this Holy Spirit upon us, and in working in us.

Firſt, In General, He worketh no leſs than ALL that is wrought, 1 *Cor.* 12. 11. *But ALL theſe WORKETH that one and ſelf ſame Spirit, dividing to every Man ſeverally as he will.* As of *Chriſt*, who is the Word, it is ſaid in the point of the firſt Creation. (*John* 1. 3.) That *without him there was not any thing made, that was made:* So of the Spirit in this *New-Creation*, we may ſay, that without him there is *not any thing wrought in us, that is wrought.*

But let us conſider, Particularly his Works.

1. In *Regeneration*, which is his prime work in us.

1. He

Book I.

1. He is the Author of all *the Principles or Habits of Grace*, of that *whole New Creature*, of that *Workmanship created to good works*, the *Spiritual Man*, which is called *Spirit*; that *DIVINE Nature*, which is the Mass and Lump of *all things pertaining to Life and Godliness*, *that which is born of the Spirit*, John 3. 6. The *Image of Christ*, which is stiled *Christ formed in us* Gal. 4. 19. That *Divine Nature* is the *Image*, drawn: But who is the immediate Former, the Limner? It is the *Spirit of God*, 2 *Cor.* 3. *last. We are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord.* And that place shews, that not only the first draught of that Image, is of his drawing, the ground-colours; but all the additional lines that follows after, to perfect it all along, from one end of the Work to other: For, he attributes that continual change wrought after Conversion in every degree of it, *from Glory to Glory*, unto this Spirit. And therein he so speaks of himself and these believing *Corinthans*, ye all Believers. *We are thus changed* all along by beholding, *&c.* All the changes into that Image, are *by the Spirit of the Lord*: No hand hath Skill or Power to add to this Work; none able to mingle colours Orient and Lively enough, but *He*. In the same Chapter the believing *Corinthians* are declared to be the *Epistle of Christ*, so far as they were, or shewed themselves Christians in reality: And Christ and his Graces are the perfect Original and Exemplar, and these *Corinthians*, so far as they had advanced in Christianity, were for Essential parts the intire Copy, which in some degree, does express to the Life, that Original; And there is not a letter or tittle added in the Copy, which is not found in him. 2 *Cor.* 3. 3. *For ye are manifestly declared to be the Epistle of Christ ministred* (indeed says the Apostle) *by us* (as the Pens) *but written with the Spirit of the living God; Not with Ink, nor in Tables of stone, but in fleshly Tables of the Heart.* Unto the draught of the least line of which, no Art or Pencil of Man can reach; or hath Colours Orient enough, to write it: For, all and every tittle, every stroke, is no other than an *inward living disposition of Heart*, like unto the Divine Life and Nature of Christ, the Son of *the Living God*; and therefore requires the *Living* Power of the *Spirit of the living God*, (as he is there styled) to concur to the Creating of it. *Psal.* 51. 10, 11. *Create in me a clean Heart, O God, and renew a right Spirit within me: Cast me not away from thy presence, and take not thy Holy Spirit from me.* For as he vouchsafes to become the *Ink*, so he bears the part of the *Hand*, too, of a *ready Writer*. The Spirit is *the finger of God* (*Mat.* 12. 28. compared with *Luke* 11. 20.) the sole Artist that guides those Pens that cast this Ink, as there also (in *v.* 6.) it follows: *God hath made us able Ministers of the New Testament; not of the Letter;* (for even that *New-Testament*, hath also *Letter* to Men unregenerate; and is but the dispensation of a Notion.) But, *of the Spirit*, or Power.

Let us go over the *particular* Actings of the Soul, which are as a *drawing out* of those created Principles, whether *at* or *in* our first Conversion or *afterwards*; and we shall find that each, and every particular thereof, are attributed to this *Spirit*.

1. Hast thou seen thy Sinful Condition, and been humbled, as to Hell, for it? It is the Spirit's proper work, for which He was sent. Thus says Christ, *John* 16. 8. *When He is come, He shall convince the World of Sin.* And He says it to His Apostles, when He was to send them into the World, to *Convert Men*. And this is the *first work of the Three* there rehearsed, that the Holy Spirit beginneth with, in Conversion; *viz.* A *Conviction* of a *state* of *Sin* and *Unbelief*: As it follows, *Of Sin, because they believed not on Me*, and consequently, of *Damnation*, as having lived *without God and Christ in the World*. and this work, though it may seem too low for Him; yet He is pleased to bear a *title* from it, and is termed a *Spirit of Bondage* to us, as causing us to see our bondage to Sin, and Death, and Hell. *Rom.* 8. 15. *For ye have not received the Spirit of bondage again to fear: But ye have received the Spirit of Adoption, whereby we cry Abba Father.* It is one and the *same Spirit*, there spoken of, in respect of *two contrary operations*, who hath the title there of both. It is the Holy Ghost who is that *Spirit of Adoption* there spoken of, whereby *we* (afterwards) *cry Abba Father*. This you may also see, *Gal.* 4. 6. and in the next v. 16. of that *Rom.* 8.

It

It is the Spirit who alſo *witneſſeth to us, that we are the Sons of God*; and by the oppoſition it will follow, that if the Holy Ghoſt be the *Spirit of Adoption* ſpoken of, that He alſo was *that Spirit of bondage*; inaſmuch as He doth *diſcover to us our bondage*; even as He is termed the *Spirit of Adoption*, becauſe He *teſtifies* our *Sonſhip*. And the diſcovery of this our Bondage is an Infinite favour; For, do not the Great and Wiſe ones of the World, go hoodwink'd quick *to Hell in a moment*; and know not whether they are going, until they are there? And of thy ſelf, thou couldeſt never have been thoroughly convinced of that; for *the heart is deceitful* above meaſure, *who can know it?* None *without* the *light of this Spirit*. For it is the *Spirituality* of the *Law*, whereby He inſtructs Men to *know Wiſdom in the hidden* point of their corrupt Nature, as *David*, confeſſing it, ſpeaks, *Pſal.* 51. 5. and 6. verſes compared together, *Behold I was ſhapen in Iniquity; and in Sin did my Mother conceive me. Behold thou deſireſt truth in the inward parts; and in the* HIDDEN PART *thou ſhalt make* ME TO KNOW WISDOM. And without the Light of which Law, the ſame *David* likewiſe confeſſeth, *Pſal.* 19. 12. *Who can underſtand his errors? Cleanſe thou me from ſecret faults.* By which ſecret Sins, He underſtands the immediate ebullitions of corrupt Nature. And it is HE that ſearcheth the *Deep things of God*, 1 *Cor.* 2. 10. The *Hidden Wiſdom* v. 7. *Hid in God*, *Epheſ.* 3. 9. and reveals it to us, v. 5. It is HE, the ſame Spirit, that ſearcheth the *Deep Deceitfulneſs of Mens Hearts*, and reveals it to *them*, which *David* called *Wiſdom in the Hidden Part*. And it is THOU (ſays he) to *God*, *That makeſt me* to *know it*; that is, thou by thy Spirit *who knoweſt all things*, 1 *Cor.* 2. 10. And this for Him to Vouchſafe to doe for Him, to take the ſame pains to do it; as ever Mother or Schoolmaſter took to teach a Child from his Alphabet to read, is an act of Infinite Grace. It is HE that *gives* thee EYES *to ſee*, and an *Heart to Underſtand*, who holds the Candle to thee, and points with his Finger to every Sin. Let us all conſider the *Unpleaſingneſs* of this work, which were it not that it is neceſſary for his ſaving thee, *He* who is the Holy Spirit, would never rake into ſuch foul and filthy Jakes and Dunghills of Luſts and By-ends, Unbelief and Preſumptions: This muſt needs be a Loathſome work to him, by reaſon of the objects He is exerciſed in, and tedious in it ſelf. And this is the entrance into Converſion.

Book I.

It is this Spirit which works *Repentance* upon this diſcovery of Sin, and *turns* our hearts *from Sin to God* effectually. *John* the Baptiſt came Preaching the Baptiſm of *Repentance for the remiſſion of Sins*. Now by what, or whoſe power was it, that repentance was wrought in the Hearts of Multitudes that were his hearers? It was *the Holy Spirit*, *He ſhall come*, (ſays the Prophet) *in the Spirit and Power of Elias*, Mal. 4. 6. The *Spirit of Elias* was the *Holy Ghoſt*, reſting on him, (2 *Kings* 2. 15.) as He did on the Baptiſt, *Luke* 1. 15. *He ſhall be filled with the Holy Ghoſt, even from his Mothers Womb*. And it is ſpoken to ſignify the Power that ſhould accompany his Miniſtry, to *work repentance*, as it follows in the next verſe; *And many of the Children of Iſrael ſhall he turn to the Lord his God*. And thereupon it is, that this Prophecy of *Malachy*'s is alledged, v. 17. *He ſhall come in the Spirit and Power of Elias, and turn the hearts of the diſobedient to the Wiſdom of the Juſt*. So as that which is ſpoken of *Paul*'s Miniſtry among the *Theſſalonians*, 1 *Theſ.* 1. 5. *that it came not in Word only, but in Power, and in the Holy Ghoſt*, might (though in a lower degree) be ſaid of his. And yet the firſt and eminent effect of his Miniſtry was ſeen in the *working of Repentance* as 'tis often ſaid, in *Acts* 13. and 19. Chapters. It may likewiſe be obſerved, as ſerving to this purpoſe, that when Chriſt gave that new Commiſſion to his Apoſtles, to *Preach Repentance in his Name, unto all Nations, for the Remiſſion of Sins*, (as in *Luke* 24. 40. He withal renews *The Promiſe of the Father*, which was the Holy Ghoſt, v. 45. *Behold I ſend the Promiſe of my Father upon you*. And why is that annexed to the former, as the Preface thereto, [*And behold*] ſhews, but becauſe the giving of the Holy Ghoſt, even after Chriſts Aſcenſion was to work *Repentance in Mans Hearts* by that their preaching, yea and he commands them (as with a caution, in the following words), that they ſhould *tarry in the City of Jeruſalem, until they were endued with power from on high*. With

out

Book I. out whom, and the power of whom, their Preaching Repentance would have had no efficacy at all, to move Men to turn unto God; but through whoſe Operation *God gave Iſrael*, Acts 5. 31, 32. Yea and *the Gentiles, Repentance unto life*, *Acts* 11. 18.

3. The *work of Faith*, is of his Operation; and therefore he is ſtyled, *The Spirit of Faith*, 2 Cor. 4. 13. And the ſame Spirit that wrought Faith in the New-Teſtament, is ſaid to have done it in the Old, as that place ſhews; 2 *Cor.* 4. 13. *We having the ſame Spirit of Faith*, &c. The ſame which *David*, and they in the Old Teſtament had. It is therefore alſo, that to be full of the Holy Ghoſt and of Faith, are joyned; *Acts* 6. 5. *Stephen a Man full of Faith, and of the Holy Ghoſt*: Alſo *Barnabas* is ſaid to be a *Man full of the Holy Ghoſt, and of Faith*, Acts. 11. 24.

Let us view ſome *ſpecial Acts of Faith*, and ſee how the Working of them is aſcribed to the Holy Ghoſt.

I. He gave thee A *Spiritual ſight of Chriſt*, and God's *Free-Grace*, which drew thy Heart unto them.

1. He gave thee a ſight of *God's Free-Grace*; when thou hadſt ſeen thy ſins, and thy undone condition, and thy Heart was thrown off the Hinges of thy former hopes on Self-Righteouſneſs, and the Bladders of Preſumptions upon God's Mercy upon falſe grounds, pricked and fallen; and thou wert left utterly at the loſs, and kneweſt not *what to do, to be ſaved*: Who was it opened to thee the firſt *door of Hope* (Hoſea 2.) and gave thee the firſt kenn, hint and glimpſe, of Grace and Mercy; and that God would *abundantly* and *freely Pardon thee*, if thou wouldſt ſeek him and plythy ſelf to him? Who was it then that laid before thee that *Allſufficient Righteouſneſs of Faith*; and that did ſet thy Heart on work to ſeek it? Even the *good Spirit*, who is therefore called *The Spirit of Grace and Supplication*, Zach. 12. 10. He became a *Spirit of Grace*, in making a diſcovery of that Rich and Free-Grace in God's Heart to be inclining towards thee, and therewith became the *Spirit of Supplication* in thee, inflaming thee, as a Condemned Man for Life, to ſeek after that Grace and Pardoning Mercy in God. And from thence he led thee to the Croſs of Chriſt, and made and ſet ſuch a lively Picture of Him, *as Crucified* before thine Eyes, (*Gal.* 3. 1.) as all Angels and Men could never have pourtrayed, no more, yea, infinitely far leſs than they can the Sun. 'Twas HE, the ſame Spirit of Grace, that did it; and ſo it follows *Zachary* 12. 10. *And they ſhall look upon him whom they have pierced.* Thus alſo, *John* 16. 8. 'tis ſaid, *When He is come, he ſhall convince the World of Righteouſneſs*; (which Chriſt there enumerates, as *the Spirits ſecond Work*, in calling us) even of that Allſufficient Righteouſneſs of Chriſt, offered up for ſatisfaction to the Father; *Who was made ſin, that we might be made the Righteouſneſs of God in him.* And when the *word of Faith* ſounded in thy Heart and Ears; thou hadſt not *eyes to ſee it*, Therefore *This Fountain for ſin and uncleanneſs to waſh in*, muſt be OPENED (as 'tis ſaid *Zach.* 13. 1.) Or Men deſcry it not. Thou wert ready to *Periſh for thirſt*, as *Hagar* was, *Gen.* 21. and lifted up thy Voice and Wept: But as *God opened her Eyes and ſhe ſaw a Well* (*v.* 19.) juſt by her: So did the Spirit Thine, to ſpy out Chriſt and His Righteouſneſs, which is hid unto the World: As I heard one ſay, on his Death-Bead, *Oh! Where had I been, if I had not ſpied out Chriſt!* It was this Spirit of Grace who cauſed thee to look towards Him, and firſt ſet thy Eyes and Heart to ſee Him, and *look on him that was pierced*, as all that are ſaved ſhould be brought to do, as they did on the Brazen Serpent, *John* 3. 14, 15.

2. When thou didſt find (being come to this Fountain) that *the Well was deep, and thou hadſt not wherewith to draw*; and while thou wert but looking down into it, with a longing Eye after it; but couldeſt not reach into it, to waſh thy ſelf in it; but layeſt as that poor impotent Man did at the Pool (utterly *without ſtrength*, as *Rom.* 5.) to have ſtept in: It was then the Holy Ghoſt *Sprinkled* of it upon thy Heart, and cauſed *thine Iniquity to paſs away.* (1 Pet. 1. 2.) *Through Sancti-*

Sanctification of the Spirit, and sprinkling of the Blood of Jesus Christ, The Blood indeed is the Blood of *Jesus*, but the *sprinkling*, (in that place) is attributed to the *Spirit*, as well as *Obedience*. 'Twas Christ shed that Blood, (it is therefore there called the *Blood of Jesus Christ*) but it is the *Spirit* that *sprinkleth* it, and he sprinkleth it with both hands, on thy Heart, to wash away thy spots; and therefore in *v.* 22. they are said *to have purified their Souls in Obeying the truth, through the Spirit*: Which is spoken of the Obedience *of Faith* for *Justification*, as well as *Sanctification*; as the parallel words of the same Apostle, in Acts 15.8, 9. compared, shew; *God giving unto them the Holy Ghost, even as He did to us, and put no difference between us and them, purifying their Hearts by Faith.* And in 1 Cor. 6. 11. *Justification*, as well as *Sanctification*, is attributed to the Spirit; *But ye are washed, but ye are sanctified, but ye are Justified in the Name of the Lord Jesus, and by the Spirit of our God: But ye are washed*, that's the general; *but ye are sanctified, but ye are justified* (two distinct Benefits,) *Justify'd in the Name of the Lord Jesus, and by the Spirit of our God.* Both of these are by both Christ, and the Spirit; as Justification is in the Name of the Lord Jesus, so is Sanctification too; and by the like Reason they were both Justified by the *Spirit of our God*. It is Jesus *Christs Name* affords the *Merit* and *Vertue* for both, but the Spirit is the Applier of them, and all others Blessings. Book 1.

3. And when thou hadst been brought to close with Christ, for Justification and Righteousness, *Who was it brought thee to the Father, to be justified by him* also, (*who Justifies the Ungodly*, Rom. 4.5.) and who gave thee *access to him*, when thou stoodest trembling, not daring to approach to a *Consuming Fire*, and *Everlasting Burnings*? It is *through Christ*, we *have access* (*Manuduction*) *by one Spirit unto the Father*, *Eph.* 2.18. 'Tis both *through Christ*, and *by* the *Spirit*, who leads us, as well as Christ: And indeed, Christ leads us to the Father (as it were) with one hand, and the Holy Ghost by the other: Yea 'twas this Spirit that taught thee to *call God Father*, (Rom. 8. 15. Gal. 4. 6.) and therewith to seek *Adoption* from him.

4. When thou art once justified by Faith, and hast that Righteousness imputed to thee, who is it hath hitherto kept, and continues to keep thine Heart fixedly to *wait for, and hold to* that Righteousness alone for thy Salvation? And who is it with-holds thee from betaking thy self to *any other, for Justification*? Who settles thy hopes solely on it? 'Tis even *this Spirit*, Gal. 5. 5. *For we through the Spirit, wait for the hope of Righteousness by Faith.* Justification by Faith, (as we know) is the eminent Subject of that Epistle; and these words come in, in the midst of many other lesser additional perswasives, which he useth last, after the *Doctrinal* Arguments in the former Chapters, tending all to this, that they should stand fast in that Liberty which *v.* 1. of this Chapter begins with, and which the Righteousness of Christ endows us with; and that they should renounce that of Works in the point of Justification.

We, says he, that is the generality of Believers, Jew and Gentile, of weak and strong Faith, we all do steer this way; and therefore you that turn aside to the *works of the Law*, for your Justification, do sever your selves from the Faith common to the Church. With which accords that of the Apostle *Peter*, 2 *Pet.* 1.1. *To them that have obtained like precious Faith with us* (Apostles, namely through the *Righteousness* ἐν δικαιοσύνῃ) *and of God our Saviour Jesus Christ.* This was the true and common Faith of Apostles, and all in those times.

Do wait (says he) that is, we not only did rely upon that Righteousness wholly for our *first Justification*, (as the Papists distinguish) being necessitated unto that alone then, because *as then*, we had no other works to rely upon, but of Nature, and Unregeneracy (which upon Conversion are discovered to be *Dead works*) But ever since we abide by it, and depend upon that alone, for our Justification afterward, and that *now*, when we have have other manner of works of true Holiness and Sincerity renewed in us, and which encrease more and more in us; which (if any works could or might) would intice us over to join them with Christ, as a ground of our Confidence for Justification: But we are immoveably constant unto this Righreousness by Faith, and the *Hope that is from it*, for time to come, and this continually, all along the remainder of our Lives. *Do wait*, (says he) *For the Hope of the Righteousness by Faith.* Those words [*Of Righteousness by Faith*] are a *distinction*, severing it from that of *Works*, and is an indigitation that

Book I.

he meant that to be the Righteousness, which had been the Subject of his Discourse. For otherwise, that word [*We wait*] did sufficiently import that *by Faith* they were Expectants of it, without that addition.

Those words, For the *Hope of Righteousness*, are an extensive Speech, and spoken in many Respects, especially Three.

1. It Respects a waiting for Justification still *to come* upon us, from that *Righteousness*. *Hope is of what is yet to come*; and we not only lay hold on that Righteousness to be justified by it *at present*, but we *wait for the hope* of Justification by it for ever: For, we are to be Justified continually all along the remainder of our Lives; for it is *Actus continuus* or *perpetuus*; and therefore our *hopes of Justification* are to be continued and kept up, and we depend wholly on that Righteousness which is by Faith, as as well when we were Converted at first, or do at this day. It is called an *Everlasting Righteousness*, (Dan. 9. 24.) And it is but *one* and *the same Righteousness first and last*, which we wait for.

2. We wait for that *Eternal Life*, (which is frequently termed *our Hope*, and the Hope of Glory) both after Death, and at the day of Judgment, as the conjunct consequent of this Righteousness; for Glory is an Inheritance entailed upon that Righteousness of Justification, as the Holy Apostle informs us, *Tit.* 3. 7. *That being Justified by his Grace, we should be made heirs according to the Hopes of Eternal Life*: And at that day it is that Justification and Forgiveness of Sins is with the Solemnity of with those words (*Come ye and inherit*, &c.) finally to be pronounced, and admission thereupon is to be given into Eternal Glory.

3. Among the Persons here expressed by the Word *We*, whose example he presseth upon these unsetled *Galatians*, it falls out, that there are true Believers who have sought God much and long, for the Justification by Faith thro' Christ's Righteousness, and the Assurance of it; and God hath been pleased to defer the Manifestation of it to their Souls. And there were others that had obtained an assurance of it, in some good degree, and yet either thro' sins renewed, and other sad and dark Temptations, have been weakened in their Faith about it. And in that case, there are other ways for Relief and Comfort, besides this of the Righteousness of Faith, that are ready to offer themselves unto such Souls; or otherwise are apt to faint in waiting (as the Psalmist speaks of himself) and to have their Souls *made sick*, (as *Solomon* speaks of *Hope deferred*) and are ready to grow weary, and give *over waiting for the Lord any longer*. Now in such a case, who is it that giveth those poor Souls (who make the greatest Number of Believers) *Patience of hope* to wait? (*Lam.* 3. 29.) *He putteth his Mouth in the Dust, if so be, there may be Hope*) and causeth them *to wait*, (as there it is also said) and causeth them to wait on till God shall reveal himself to their Souls? (which is the thing I cited this place for, and have opened as I have done) It is *even the Spirit*. And for his great Honour, it is added by the Apostle, *We*, THRO' THE SPIRIT *wait*. It is one of his greatest Works in us, to hold our Hearts constantly fixed to this Righteousness, and to settle our whole Expectation upon it, and to continue so to do, that we may look unto no other Righteousness for Justification and Salvation. These *Galatians* having at their first calling embraced Christ nakedly, and him alone, for Justification as *v.* 7. *and* 8. insinuates, *Ye did run well*, (says he) *who did hinder you? That ye should not obey the truth? This perswasion cometh not of him that Calleth you.* One true Cause that so many of them afterward had fallen to the *Doctrine of Works*, was, That *they would not wait* by pure Faith; (at which, this place also glanceth) They would see something in themselves, as a ground of a Believing on Christ; and so had recourse to themselves, to their own Doings and Actings, for a Foundation of it; at least to joyn them in Commission with Christ to justifie them. A new Convert in Christianity, such an one especially, is in a great danger of thus Diverting; *For the Spirit that is within us*, would of it self go that way, unless powerfully detained from it, by this other *Blessed Spirit in us*. *The Law* is

engrafted

engrafted in every Man by Nature; and was in pure Nature of Innocency, which knew no other way for Juſtification, but by a Man's *own Righteouſneſs*, and it was the Law of Nature to be thereby Juſtified. And this *new Nature* that is begotten in a Chriſtian, is, in the ground work of it, *materially* a Conformity to the ſame Law; and the Law is continued under Grace to be a Tutor to inſtruct it how to walk in truth of Holineſs. And hence the Heart is apt to liſten to the other dictates of it even in the point of Juſtification alſo. And again it is Man's *own Righteouſneſs*, which *Paul* after many Years Experience of the *Righteouſneſs of Faith*, was yet by reaſon of the propenſity of nature to it, *afraid to be found in*, Phil. 3. And the diſpoſitions of Righteouſneſs that are renewed in us, and the Duties we perform, do often offer their help to ſupply the room of Faith, giving us confidence, ere Chriſt comes. And Chriſt to try us, ſtays often long (as *Samuel* did his coming to *Saul*) ere he reveals himſelf. And as *Abraham*, waiting long for a Child, turned aſide to *Hagar*; ſo doe *we to works*. Now in all theſe hazards who took thee by the Hand and taught thee the way of *ſheer Faith*, and then afterward the way of *bare waiting* upon God? Who *inſtructed thee by a ſtrong hand*, and would not ſuffer thee to go in the way of the Law, but ſtrengthned and ſecretly ſupported thy Spirit in waiting till God ſhould *rain down Righteouſneſs*, as the Prophet ſpeaks? *It was this good Spirit*; and nothing elſe could or had been able to have done it in thee, but that Spirit who mov'd on the Chaos when it was darkneſs, and but one ſtep from nothing, and newly come out of nothing, and ready to return unto nothing again: And who by his Almighty Power upheld, hatch'd, and ſupported it from falling into nothing. *Gen.* 1. It is the ſame good Spirit who inliveneth, and inſpiriteth ſuch a Soul in its Confeſſions. It was he who forſter'd, and maintain'd, and kept up this reſolved purpoſe in thy Heart, to remain comfortleſs for ever, otherwiſe than by ſuch comforts as Chriſt, and his Righteouſneſs ſhould afford thee. And tho' thou didſt vehemently hunger, and thirſt after Righteouſneſs of Juſtification, as well as of Sanctification, yet thou wouldſt have ſtarv'd, rather than have liv'd upon thy own Bread; that is, have truſted to thine own Righteouſneſs, and none but Chriſt, and his Righteouſneſs, who *is the Lord our Righteouſneſs*, and his alone, was it would ſatisfie thee; yea, that *none elſe ſhould*, was the fixed Reſolve of thy Heart. It is the Spirit guides and leads thee thus *v.* 18. of this 5*th* Chap. *If ye be led by the Spirit, ye are not under the law*; which is ſpoken in point of Juſtification. He took thee by the hand, and gently led thee the right way therein, as well as (according to what is ſpoken in reſpect of Sanctification) he led thee to walk Holily. The Spirit is the Leader and Conductor in both, as the coherence with his former and his immediate foregoing diſcourſe do ſhew, and doe ſuit this of theſe works to be the Scope of theſe words in common to either.

5. When thou didſt attain unto joy and peace in believing, tho' Chriſt was the Peace-maker, yet Who was the Peace-bringer? It was the Holy Ghoſt; Rom. 15. 13. *Now, the God of hope fill you with* ALL JOY AND PEACE IN BELIEVING, *that ye may abound in hope through the* POWER OF THE HOLY GHOST. All that *joy unſpeakable and full of Glory*, 1 *Pet.* 18. *that peace which paſſeth all underſtanding* Phil. 4. 7. whereby *we Glory in tribulation Rom.* 5. 2. and *are more than Conquerours*, *Rom.* 8. 37. to whom is it to be aſcribed? Whoſe operation is it? *The Holy Ghoſt's*: It is particularly appropriated to him; and therefore it is ſtiled *Joy in the Holy Ghoſt*. Rom. 14. 17. *The Kingdom of God is not meat and drink*; *but Righteouſneſs, and Peace, and* JOY IN THE HOLY GHOST. As God's Kingdom conſiſts of theſe things, ſo this *joy* is a *peculiar* belonging to his Spirit; it is his *juriſdiction*, it is ſtyled *Joy in the Holy Ghoſt*; when yet our Joy is in *God* and *in Chriſt objectively*, yet *in* the Holy Ghoſt *efficiently*, which is therefore elſewhere ſtiled, *The joy of the Holy Ghoſt*. So 1 Theſſ. 1. 5. And the conſolations we have, are called *The comforts of the Holy Ghoſt*. Acts. 9. 31. As being the Author and Diffuſer of them into our Hearts, *&c.* In which ſenſe, our *Praying* is in like manner ſaid to be *In the Holy Ghoſt* (Jude. *v.* 20) as the Inditer of our prayers, Rom. 8. And it is alſo thus termed *joy in the Holy Ghoſt*, by way of a *Superlative Eminency*, in difference from all other joys, which have ever entred into the heart of man: and in compare to which, all other joys are but as the *Crackling*

Book I. of thorns, the fewel they are fed with being earthy and terrene. It is a Joy not as the *World giveth* (saith Christ, speaking of his peace.) And it therefore hath the peculiar character of glorious *Joy*, as being Joy of another kind, and also unspeakable, for degrees and abundance; *More Joy than when their Corn and Wine* encreasing never so much afforded, Ps. 4. 7. We use to distinguish things that are *Exellent* by joyning the name of the Workman, Author, or Efficient, when in his Workmanship he transcendeth all other Artists; And so it is in this, All the Sweet-meats of Heaven, (and this Joy is the taste of the hidden Manna) He hath the keeping and Delivery of them out, where, and when He will; And not only so, but He Tempers them, and all the Cordials out of God the Fathers love, and Christ's heart and blood, and mingleth His own love with Theirs; and puts them into our hearts, conveying them in Promises of the Word; and fitly and seasonably applyes them, and reserves them for us as we need. And though Christ bequeatheth that *Peace* and Joy as His last Legacy, He being the Purchaser of it by his death; yet it is the Holy Ghost that is His Administrator and Executor of it, to perform it, and execute His will. He it is that maketh known to us that love which hath lain hid in the heart of God the Father towards a particular Soul in chooſing him at first, and then giving him to Christ, and giving His Son to dye for him. It is he who displays that love which is laid out in infinite Wisdom, contriving and ordering all about every man's particular Salvation who is Saved. 'Tis He likewise that *takes of Christ's, and shews*, and brings home His love in Giving Himself for every such Soul, and causeth it to *know the love of Christ which passeth knowledge*; which he did vouchsafe to our Apostle; *who loved me* (says he) *and gave himself for me*, Gal. 2. 20. He *shews* these things (as Christ's word is) and tells over the stories of them, in a way of Application and Comfort to a Man's own heart in particular; and withal, lets in the taste of them; and makes the loves of all the Three pass thorow and thorow us, even through our very inwards; as *Oyl*, that soaks *into the Bones*, and refresheth the Marrow within them, even this *Oyl of Gladness*, which is purely of his making. And He gives an immediate taste of that love fresh out of the Heart of God and Christ, and causeth every Faculty, in its kind, to *taste how good the Lord is*. He gives us a Relish of the Sweetness, of the Deliciousness of Loves; *Loves*, in the plural, as it is expressed in *Cant.* 5. 1. which we are made *abundantly to drink and taste of*, as it is said *Can.* 5. 1. In *Rom.* 5. 5. you have it thus expressed, *Hope maketh not ashamed, because the Love of God is shed abroad in our Hearts, by the Holy Ghost, which is given unto us.* *Given* us He had been afore, to endow us with *Justifying Faith*, and all those Glorious Fruits of it, which he setly had enumerated: As *Peace with God*, v. 1. *Access by Faith into Grace*, v. 2. *Rejoycing in Hope of the Glory of God, Glorying in Tribulations*; *and Patience working Experience*; and *Experience Hope*: And that *Hope* rising up, in the End, to a steadiness, solidity, and constancy, as never to be confounded, no, not in a Man's own Apprehension or Fears; and this hope is wrought by shedding the love of God abroad in the Heart, so as never to be violated or temerated by prevailing doubtings any more. And this he reckons last, as the sum, the Complement of all the foregoing Privileges. And this last, as well as all those other, are the Effects of the *Spirit given* us; for he Working those other first, and then this of *shedding the Love of God*, over and above. Now that wherein this love of God and Christ, materially or objectively doth consist; the Apostle tells us in the following 6, 7, and 8 verses, *that God himself hath commended his Love to us, that when we were Enemies, Christ dyed for us*; than which there cannot be an higher strain or note that Love could reach unto. Yet the Coherence of this place shews, that if the material part of this love should be declared in words never so illustriously, without the *power of the Holy Ghost* accompanying it; and his *shedding that Love abroad in the Heart*; yea, if these very words were used, whereby God Himself commends His Love by the Holy Ghost Himself, as the Penman of them; yea, if these words were Preached and enlarged upon by the Apostles themselves; ay and by all the Angels in Heaven too (if they were sent by God to do it) yet they would avail nothing upon our Hearts, to affect them therewith, without a Transcendant operation of this blessed Spirit, whose Work and Office is to be the *Comforter*. Yea further, where this Holy Spirit doth

doth by this, and ſuch like words as theſe, ſetting forth the love of God and Chriſt, perfume and bedew the Souls of Believers, in his ordinary Diſpenſation of Faith, with the *Conſolations of the Almighty*; more or leſs; yet the Text in *Rom.* 5. 5. means and intends, by that *ſhedding abroad God's Love*, an higher Communication of the Love of God, than thoſe more commonly vouchſafed. And as there is promiſed a *pouring forth of this Spirit*, ſo there is a pouring forth *Joys in the Holy Ghoſt*, more extraordinary; which in its meaſure doth exceed the diſpenſings by the ordinary Light of Faith Believers are accuſtomed unto. And the reaſon for this latter diſpenſation, may be reſolved into this, That this Holy Spirit *ſearching the deep things of God*, and knowing the *Heighth*, *Depth*, *Breadth*, and *Length*, of this Love, to the extreameſt dimenſions of it; and coming immediately upon Mens Souls, from out of the Heart of God and Chriſt, is enabled from thence to bring this their love, warm immediately out of their Hearts, and convey it into ours; and give us a true and native original taſte of and from the things themſelves, and the Sweetneſs thereof. And ſo he ſheds it abroad (as the word here is) into every chink and Cranny of the Soul, thirſting after this Love, and brings it as freſh as the Mothers milk comes out of the dugg into the Child's Mouth or Stomach; and this Love ſo ſhed into us by the Holy Spirit, is digeſted or turned into Love in us, and returned on our parts towards God and Chriſt again. This is another manner of thing, than all the words that ever have been or can be uttered, yea, though penned by the Holy Ghoſt himſelf, ſpeaking the greateſt things that can be uttered of this love, and enlarging our minds to the moſt extenſive conceptions of the dimenſions of this love, ſo far as Words, or Arguments by words, will avail to do it, tho' uttered by the Tongues of Men or Angels. But, when the Spirit by the Word, (for I ſpeak not of Revelations without that Word, or beſides it) ſhall add his condiment and ſeaſoning to that Love of God ſet forth in the Word, with diffuſing *Joy which paſſeth Underſtanding*, This doth infinitely ſurpaſs even ſuch Joys, as he doth ſometimes unto ſome Saints vouchſafe. Book I.

6. If we conſider all the Fellowſhip and Communion we have with the *Perſons* of the *Father*, and the *Son*, we ſhall find that this Holy Spirit is the Introducter of us into it; and the Manager and Tranſactor of it in us, and for Them with us. *Our Fellowſhip is with the Father and with the Son.* (1 John. 1. 3.) By means of which it is, that our Joy mention'd *is a full* joy, *v.* 4. And all this *Fellowſhip* is through the help and manifeſtations of the Holy Ghoſt; *Phil.* 2. 1. *If there be any Comfort in Love*; (which is peculiarly attributed to the *Father*) *If any Fellowſhip of the Spirit*, who communicates both theſe. This place ſeems to ſpeak, in the matter of it, ſomewhat parallel to that of the ſame Apoſtle, 2 *Cor.* 13, 14. *The grace of our Lord Jeſus Chriſt, and the love of God, and the Communion of the Holy Ghoſt, be with you all.* Now it is the Love of the Father which ordained Chriſt, and Salvation for us; it is the Grace of Chriſt which works our Salvation by Redemption; as you read how Grace is in that ſenſe and reſpect attributed unto Chriſt, 2 *Cor*, 8. 9. But yet it is the Holy Ghoſt imparts and conveys *all things* that the *Father* or *Son* hath. He takes them and reveals them to us, and ſo glorifies them both unto us, *John* 16. 14, 15. *He ſhall glorifie Me*, ſaid Chriſt, *for he ſhall receive of Mine, and ſhall ſhew it unto you: All things that the Father hath, are mine*, therefore ſaid I, *He ſhall take of mine, and ſhall ſhew it unto you.* In ſaying, *All that the Father hath, are mine*; He doth plainly affirm, That it is the Spirit that *ſhews* all that is the Fathers to us, as well as Chriſt, and what is Chriſt's. And in that renowned place in the Goſpel of *John*, where Chriſt promiſeth, that *He and his Father will come to us, and make their abode with us, and that he will manifeſt Himſelf to us*, John 14. *v.* 21, 23. Yet in the *v.* 20. immediately foregoing, Chriſt ſays, AT THAT DAY *ye ſhall know that I am in my Father, and you in Me, and I in you*; [in that day] namely when he ſhould give and ſend his Spirit; as by this verſe, being compared with *v.* 16. appears. And therefore it is, that that fullneſs of Joy which ariſeth from the Communion with theſe Perſons, is termed, *Joy in the Holy Ghoſt*; (that is, tho' the Holy Ghoſt) and the *Communion of the Holy Ghoſt*, altho' the Objects of that Joy are the Love and Perſons of the Father and Son.

7. All

Book I.

7. All the Evidence, and Witneſſing of all or any Grace wrought in us, (tho' not accompanied with joy unſpeakable and full of Glory) as a *Love in us to God* the Father, Son and Holy Ghoſt; they are all of his Working, and from Him.

1. Do our own Conſciences Witneſs to any eminent *Holy Diſpoſition* that is written in our Hearts; ſuch as the Apoſtle Profeſſeth he found in his own Heart, even to a *willingneſs to be accurſed from Chriſt*, for the Glory of God, and the Salvation of his own Countrey-men, the *Jews*? The evidence of this to his Conſcience, was from the Holy Ghoſt; without whoſe Teſtimony joined to that of his Conſcience, his Conſcience would not have Witneſſed it. Natural Conſcience *Witneſſeth the things of the Law naturally in Man*; *Rom.* 2. yet Gracious diſpoſitions it cannot. Hear the Apoſtle himſelf ſpeak of himſelf concerning this matter, *Rom.* 9. 1, 3. *I ſpeak the Truth in Chriſt, I lye not*; MY CONSCIENCE ALSO BEARING ME WITNESS IN THE HOLY GHOST: I *could wiſh that my ſelf were accurſed from Chriſt, for my Brethren, my Kinſmen according to the Fleſh.* When he ſays, *My Conſcience bearing me Witneſs in the Holy Ghoſt*, he ſpeaks it not only becauſe the *Holy Ghoſt* was *He* that had *Wrought* that Grace in him, but that in Point of his Conſcience Witneſſing of it, it was the Spirit who was the cauſe of that Witneſs. Conſcience indeed was the faculty that was the ſubſtance that Witneſſed this to his Soul; but it was *in*, (that is, *from*) *the Holy Ghoſt*, ſo teſtifying with it. And therefore, if that, or any other Grace in us, be evidenced to us, it is He that is the Eminent Witneſs, and cauſeth that Grace to ſpeak ſo loud as to Witneſs it, *Rom.* 8. 16. *The Spirit it ſelf beareth Witneſs with our Spirit, that we are the Children of God.* It may be read Witneſſeth *to* our Spirit, and Witneſſeth *with* our Spirit. And though Man hath a reflecting Faculty *as a Man*, which (1 *Cor.* 2.) the Apoſtle indigitates, *None knoweth the things of a Man, but the Spirit that is in Man:* Yet the diſcerning *the things of God*, and of His *ſupernatural Working* in a Man, the Apoſtle in the ſame place attributes to the Spirit; as the Perſon who Works all, and makes all in us, and alſo reveals all that to us which He Worketh: He writes (firſt all Graces in us, and then teacheth our Conſciences to read His Hand Writing, which we could never do, without His light. In 1 *John* 4. v. 6, and 7. you read of Six Witneſſes, *Three in Heaven*, and *Three on Earth*, who are *Witneſſes* of *Two* things; 1. *Chriſt to be the Son of God*; 2. To *Believers* Hearts, of *their own Salvation*, as in v. 1. *Whoſoever Believeth that Jeſus is the Chriſt, is born of God*; which alſo is evident by comparing ver. 13. where both theſe two are put together, as the things Believers might know, through what He had Written in this Epiſtle, eſpecially now laſt Written, in thoſe immediate foregone verſes. Now you find there in theſe 6 and 7 verſes, that the *Spirit*, or the *Holy Ghoſt*, is mentioned in either Catalogue; Firſt among the Witneſſes in Heaven, *The Father, the Word* and *the Holy Ghoſt*; And yet again, this Spirit that is a Witneſs in Heaven, is yet numbred with thoſe *that bear Record on Earth* too: verſe 8. *The Spirit, the Water and the Blood*: And *He*, the *Firſt*, and as the *Principal* of theſe on Earth, is ſet before *Water* and *Blood*. One, among other Reaſons I have apprehended for this, is that He *Efficiently* is the *Grand Witneſs*, with thoſe other Two on Earth, in their Witneſſing; And that to *whatſoever* they bear their Teſtimony, this *Spirit* joyns with them in it, and brings home their Teſtimony into our Hearts; as without whom, and which, their Witneſs would be of no force; as, for example, If Chriſt's *Blood*, when believed on, Witneſſeth to our Hearts, by giving our Hearts Eaſe and Peace; it is becauſe this Spirit joyns with it in its Teſtimony. If *Water*, or the *New Creature*, (*begotten of Water* and *this Spirit*; the Holy Spirit, Working as *Water* in cleanſing us) if that do teſtify to us, it is in virtue of the Holy Ghoſt's conjuncture with it, and irradiation of it, and 'tis that which gives its validity of Teſtimony to it, as *Rom.* 8. 16. *He Witneſſeth with our Spirits*; that is, our Graces (or that which is Born of the Spirit which is Spirit) and in the ſame 1 *John*, 5, 6. the Apoſtle reſolves all into this, as the foundation of the others Teſtimonies, *It is the Spirit that beareth Witneſs, becauſe the Spirit is Truth*: 'Tis *He* therefore that bears the name of *Witneſs*, κατ' ἐξοχήν as being the *Spirit of Truth*, as Chriſt alſo calls Him.

And

And truly in that, *Rom.* 8. where it is rendered, *The Spirit Witneſſeth with our Spirits*, the Holy Ghoſt, in the Original, hath ſo compoſed the Words, that they Import His Witneſſing *to our Spirits*, as well as *with our Spirits*; and that *Witneſſing* with, hath a reſpect to the Witneſs of *the other Two Perſons*, the Father and Chriſt; as with whom this Spirit ſhould witneſs to our Spirits, they all three, the Witneſſes in Heaven, conjoyning their Teſtimonies together, to perſwade our Spirits, (that is our Souls and Graces in them) *that we are the Children of God.* And if ſo underſtood, then the witneſſing both of the *Father*, and of *Chriſt*, unto our Salvation, is eminently attributed to the Spirit, who only is named, as alſo, in witneſſing the truth by Chriſt, and the eſpecial Honour thereof is given to him; which accords with that fore-cited ſpeech of Chriſt, *John* 16. 14, 15. And thus, He is the Great Witneſſer both of Heaven and of Earth, to this of our being the Sons of God. Book I.

VII. As thus in reſpect of evidencing our Graces to us, and his joyning with God the Father and Chriſt in their Teſtimonies alſo to us the Spirit doth the work ſo as to lead us into all TRUTHS *of the Word*, and Sercets of God whatever, which in this Life are revealed, it is, *He* whom God ſends to diſcover and convince us of them all, 1 *Cor.* 2. 20. *He ſearcheth all the deep things of God.* He is the keeper of all thoſe Archives of Eternity, and they are all committed to his cuſtody, and he lets us into the view of them, and reveals what is revealed of them unto us, *as He will.* There is not a *thing that God hath prepared for us that love Him*, *v.* 9. (which is ſpoken of the hidden things of the Goſpel. *v.* 7.) but he is the Manifeſter of it to one or other of the Saints; 'tis he leads into all Truth. 2 *Tim.* 1. 13. and 14. *Hold faſt the form of Sound Words, which is in Chriſt Jeſus* But alas, might they ſay, of our ſelves, we are apt to let them *ſlip* and *leak out*, (as *Heb.* 2. 1.) *And to be carried away with every Wind of Doctrine*, *Eph.* 4. (this we are prone to be) therefore he adds. *v.* 14. That *good thing* (ſo he calls the *Truth* of the Doctrine of wholeſome words, for *bonum & verum convertuntur*,) *Keep by the Holy Ghoſt, which dwelleth in us.* Who alſo *brings them home to our Remembrance*, when we have forgotten them, *John* 14. 26.

And as theſe *matters* in point of *Faith*, and *Aſſurance*, and *Joy*, and all Communion with God the *Father*, and the *Son*, are Tranſacted by this Spirit, together with the Revelation of all Truths; So,

VIII. If we view all and the whole of the Work and Works of *Sanctification*, that are wrought in us, or *proceed form* us, it will appear that it is He tha works them *all in us*, *and for us.* This is the third part of the *Application* of Salvation to us; according to that diſtribution which Chriſt makes, *John* 16. 8, 11. and which he attributes to the Spirit; *when He is come, He ſhall convince the World of* JUDGMENT: That is, of true *Holineſs*, *Sanctification*, and *Reformation* of Heart and Life; as in the Old Teſtament frequently; and in the New: That word Judgment is uſed, as *Mat.* 12. 20. That Chriſt *ſhall bring forth Judgment to Victory*, citing *v.* 18. out of the Old, *viz.* out of *Iſa.* 42. 1. *He ſhall ſhew Judgment to the Gentiles.* And in reſpect of His working herein, he hath this denomination made appropriate to him, *viz. A Spirit of Judgment*, *purging* away the filth of Sin in his People, *Iſa.* 4. 4. And Holineſs is called *the Sanctification of the Spirit*, 1 Pet. 1. 2. And 2 Theſ. 2. 13. And for this cauſe he bears the name of the *Holy Spirit*, as the Eminent Efficient of Holineſs in us. And accordingly as Men have grown up into, and encreaſed more and more in Holineſs, they have been ſaid to be filled with the Holy Ghoſt, as *Luke* 1. 41. 'Tis ſaid of *Elizabeth* the Mother, and her Child the Baptiſt; and his eminent Holineſs is expreſſed by this, *He ſhall be filled with the Holy Ghoſt, even from his Mothers Womb.* Luke 1. 15. And the ſame ſtrain of Speech goes on in the New Teſtament, *Acts* 6. 3. *Chooſe Men full of the Holy Ghoſt, and Wiſdom.* Of *Barnabas*, 'twas ſaid *A good Man, and full of the Holy Ghoſt:* Acts 11. 28. and the ſupper-excelling fulneſs and Eminency of Chriſts Graces, is ſet out by this meaſure, *That He had the Spirit above meaſure*, For this Spirit's indwelling in Him, was the Fountain and Standard of his Infinitely tranſcending Holineſs.

Let

Book I. Let us go over the Several *Particulars* of that Work.

I. *Habitual Holiness*, and *all the Principles of Holiness*. I have shewn afore, that they are wholly of his operation; and this our Baptism (which is the *Seal of Regeneration*, or of the *New Creature*) doth signifie in a special manner: The letter of that word βαπτίζω, imports not simply to *Wash*, or to *be washt*; but to be *Dyed* also. It is also taken from the Dyers Fat, into which what Cloths are dipt, they carry away in them a new habitual tincture. The Holy Ghost takes a Man's Heart, and dyes it anew, changeth it. As a Cloth goes into the Fat of one colour, and comes out of it, of another: *So is he who is born of the Spirit*: He goes *wholly Flesh*, comes out *Spirit* in a good degree, *which two are contrary*, Gal. 5.

II. Mortification of Sin, and to the World, is ascribed to the Spirit, *Rom.* 8. 13. *For if ye live after the flesh, ye shall die; but if ye*, THROUGH THE SPIRIT, *do mortifie the deeds of the Body, ye shall live*: 'Twas prophesied by *Malachy*, *Mal.* 2. 2, 3. That *Christ* coming after the *Baptist*, should *purifie the Sons of Levi, by Fullers Soap, and the Refiners fire*: Now who is that Refiners fire but this Spirit? As appears by comparing *Isa.* 4. 4. Where he is styled, *The Spirit of Burning*, and *the Spirit of Judgment*: The *Spirit of Burning*, consuming and purging out our Dross and Filth; and there also is the prophecy of Christs coming to *Baptize with the Holy Ghost and with fire*, as the *Baptist* expounded it. (*The Holy Ghost*, as it is spoken partly because what remaining filth his Baptism of *Water had* not cleansed out, *Christ's Spirit, as fire*, should do it. For *Num.* 31. 32. *the Fire* is made a stronger purifier than *Water*; and even of the Baptist himself, and his Ministry, (the Spirit of God accompanying it) it was foretold by *Isaiah*, *Chap.* 40. That the *Glory* and Beauty of the whole Creation should be *blasted*, and caused to fade and wither, as *flowers of the Grass* are, by a wind; in and to New Converts Hearts, and deading their Souls, being deaden'd unto it, when the voice of the Cryer should come and Preach Repentance to the People; *and the Glory of the Lord* (Christ namely) *should be revealed*; *The Grass withered and the Flower faded*, (*v.* 7.) in such Men's Hearts as were savingly wrought upon by his voice and cry. And how came this to pass? 'Tis added, *The Spirit of the Lord hath blown upon it.* And the Apostle *Peter* expounding this Prophecy, says, That all Believers wrought upon by His and the Apostles Ministry, had *purified their Souls*, (1 Pet. 1. 22.) By the Preaching of the Gospel, and then referreth us unto this very place in *Isaih*, *Being Born again*, v. 23. *For all Flesh is Grass, and the Glory thereof as the flower of Grass: The Grass withereth, and the Flower thereof falleth away; but the word of the Lord endureth forever; and this is the Word which by the Gospel is Preached unto you.* verse 24. and 25.

III. There is in Scripture ascrib'd to the Holy Ghost *the implantation* of all the contrary Graces which are so often compared to *Flowers* and the *Gardens* of them; and unto *Trees* in *Orchards*, and *Beds of Spices*, *planted* artificially by a Florist (which is an allusion the Holy Ghost delights to use in that Book of *Canticles*) the Fruits and Flowers whereof shall never fade, (as the Flower of grass doth) but grow up, and flourish to eternal Life; which Flowers, *&c.* because planted in her Heart; the *Spouse* there calleth *Her Garden* [*upon my Garden*] As also Christ calls it his Garden, and both in that one Verse, *Cant.* 4. 16. which as appears by *v.* 12. was her own self. *An inclosed Garden is my Sister, my Spouse*, (says Christ of Her.) *A spring shut up, a Fountain sealed.* And *v.* 13, & 14. *Thy plants are an Orchard of Pomegranates, a Fountain of Gardens, a Well of living Waters, and streams from Lebanon*; which is certainly an Enumeration of particular Graces in their distinction and Variety, if we knew how aptly to apply those Similitudes in each, to what is proper to each. But how ever it serves in general to instruct us, that there is such a variety of Graces in our Hearts, as here of Trees in the Spouses Heart, and that the Heart of every Saint is an Orchard to such spiritual Plants growing therein; and in like manner, A *Garden* to a like variety of flowers as in ver. 12. and various Graces are meant by either. And the planting and bring-

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ing forth. Theſe are all aſcribed to the Holy Spirit as Chriſt's chief Planter. Thus I underſtand that fore-cited, *v.* 12. *A Garden incloſed, A Spring ſhutup*, to intend, That ſhe had two things incloſed in her Heart. Book I.

1. *All ſorts of Graces*, planted as in a Garden, *as the Effects.*

2. The *indwelling of the Spirit as the Spring* and Producer of all theſe Flowers, and accordingly in ver. 15. ſhe is ſaid to be *A Fountain of Gardens, a Well of living water, and ſtream from Lebanon.* Now that Well of living Water is apparently the Spirit, John. 4. 14. *But whoſoever drinketh of the Water that I ſhall give him, ſhall never thirſt; But the Water that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting life*; Which is interpreted to be the Holy Ghoſt (John 7. 38, 39.) which comes as a ſpring *from Lebanon*, that is from that high Mountain, even from Heaven, from the Throne of God and of the Lamb, as Rev. 21. 1. *And he ſhewed me a pure River of water of life, clear as Cryſtall, proceeding out of the throne of God and of the Lamb*, which watereth theſe Flowers. Which *Well* the Church hath in her belly, as Chriſt's word is, in that of *John* the Evangeliſt Ch. 7 38. And all theſe plants in Chriſt's Garden (which is the Soul of a Believer) are of the Spirit's bringing forth and Setting. For as the Earth watered with fructifying water, brings forth Plants, as at the firſt Creation: So the Soul, bedewed with the Spirit, brings forth *Trees of Righteouſneſs of the planting of the Lord, that He might be glorified*, Iſa. 61. 3. Which (as appears by comparing v. 1) is recorded as the effect of Chriſt's having this Spirit given him: *The Spirit of the Lord is upon me, to preach the Goſpel*, whereof this is made the immediate effect, viz. the communicating the ſame Spirit unto His Members for this end, *To plant in them Trees of Righteouſneſs*. Thus it is aſcribed unto this Spirit, and ver. 11. of the ſame chap. it is added, *For as the Earth bringeth forth her bud, and as the Garden cauſeth the things that are ſown in it to bring forth, ſo the Lord God will cauſe Righteouſneſs and Praiſe to ſpring forth before all Nations.* In a word, he is ſtyled the Spirit of *Grace*, Heb. 10. 29. as the eminent *Efficient of all our Graces*; and therefore, they that Apoſtatize, are ſaid to do *deſpite unto this Spirit*, as He is the Efficient of all Graces and gracious Workings.

4. As the *Planting*, ſo the *drawing them forth with into Act, both Bud and Fruit, and cauſing them to grow*, is his work alſo.

1. The *drawing* them *forth into Act*, or the Acting of them; Or the cauſing them to *ſhoot forth*; is aſcribed to him. He is that *Wind*, which blowing upon our Graces, cauſeth them to flow out, even as his blowing upon the *Flower* of the Graſs, (as you hear'd out of *Eſay* 40.) *Withers* and *Mortifies* the *Flowers* or *Glories* of this *World*, to New Converts. And this follows in the next words of the ſame chapter, Cant. 4. *v.* 16. *Awake O North Wind, and come thou South, blow upon my Garden, ſays the Spouſe; that the ſpices thereof may flow out: Let my Beloved come into his Garden, and eat his pleaſant Fruits*, There are two prayers in thoſe words; The firſt to the Spirit, *Come, thou South Wind and blow*; and the ſecond to Chriſt himſelf, *Let my Beloved come into His Garden when it ſhall be thus blown upon.* Firſt, The *Wind* there apparently is, The *Holy Ghoſt*; Ezek, 37. 3. 14 verſes. compared with 5. 6. *As the Wind bloweth where it liſteth, ſo is he that is born of the Spirit.* The Spirit is a *Quickening Wind*, (the *Breath* of the living God and of Chriſt) who coming upon a man doth Regenerate him, and infuſe a New Spirit into him; as Chriſt had there ſaid: And after he is thus quickened, and born; A Soul newborn of the Spirit, then by blowing thereon, the ſame Spirit doth cauſe him to operate, and act, as ſuch a New Creature; who is ſo high-born ſhould in ſome meaſure do. Inſomuch as all and the whole of him who is truly born again, is from this Spirit; Not only his firſt begetting but his after-actings;

Book I. which latter, Christ also involves, in saying, *So is he that is born of the Spirit*; supposing him first to have been begotten a-new.

If any shall object, That the Spirit is but *One* and the *Same Spirit*, viz. the Person, and how can he be termed both the North Wind and the *South Wind*, which are not only divers, but blow contrary ways? The answer is, 'Tis true, the Person of the Holy Ghost is one and the same Person, as in himself considered; but his being said to be a *Wind*, is in respect of His *Operations* upon us; and so His blasts may blow several ways; Not only in these two Points of the Compass, there mentioned, but several others; and in this respect He is said to be *Seven Spirits* (Rev. 1. 7.) from whom Grace is there prayed for, as well as from Christ and the Father. And even the natural Wind in the Ayr is one and the same Wind, for the Substance of it, whilest yet it turneth it self about, as God pleaseth, unto several quarters, from North to South, &c. And this objection is preoccupated by the Apostle, 1 Cor. 12. 3, 4. *Now there are Diversities of gifts, but the same Spirit*; and so on, v. 6, 7, 8. and *there are differences of administrations*, &c. Now both these contrary Winds are needful, to cause the several Graces in Believers to flow forth; *Come*, says the Spouse, praying to this Spirit, *come and blow upon my Garden, that the spices thereof may flow out.* So then, the *Spirits Operations* upon those Graces, is the *Blowing* upon them; and their exerting that hidden virtue, or active power that lies latent in them, thr'o the Excitement and Actings of the Holy Ghost, is that their *Flowing forth:* And it is as if she had said, *I indeed have these Plants and Graces habitually rooted in me, by thee, O Holy and blessed Spirit*; but I am utterly unable so much as to give forth the least Scent or virtue of them (which other Plants naturally do) without thy breathing on them, and Moving and Impregnating of them: yet even earthly Plants yield their fragrancy of themselves, yet more strongly and abundantly when the Wind drives them to and fro, and exhales the Scent out of them: But she in the sense of her utter inability, prays to the Spirit to come and influence her.

And from hence, by the way, we may observe an Instance of a Warrant to pray distinctly to the Person of the Spirit, as if it had been said by her, *Awake, and, come, thou Holy Spirit.* As likewise to pray distinctly to the Person of Christ; as she also doth in these next words, *Let my Beloved come*; and that is, Then be Thou also pleased to come and visit thy Garden, when first thy Spirit, sent by Thee, hath drawn out and educed from out of those Plants that are growing therein, those pleasant Savours so pleasing to Thee, which these my Graces, when thus acted by the Spirit, do afford. And indeed, the many former Prayers and Petitions ever and anon found up and down in this Book of the *Cantacles*, do put it out of all question, that it is usefull for us thus to pray to each Person.

There is not so much as the *least good thought*, nor the least *Bud* which we with all our inherent Graces are able to bring forth, unless this Holy Spirit efficaciously blows upon us, 2 Cor. 3. 6. It is the Spirit (says he) who is ζωοποιῶν, That *quickens and gives life*; and he speaks this of the Holy Spirit joyning with the Gospel, even *The Spirit of the Living God*, whom he had under that title mentioned afore, in v. 3. And that His *Quickening* relateth unto all and every thing of the Spirit of life within us, even unto the production of *but One*, a single individual One Action, though it also be but the least good thought; is expressly said in v. 5. not that *we are sufficient of our selves to think any thing as of our selves*; *but our sufficiency is of God*; that is, unless God (the *Living God*) by his *Living Spirit* (as in v. 3.) do form it in us; And although the Matter of a good thought were cast into our Minds, yet as Seed thrown into a Barren Soil, it would sow this in our hearts, it would instantly become a dead work, such as all the works of unregenerate men, are Heb. 6. 1. So that our eyes, should be fixed upon, and intirely ascribe all that is good in us, to this Spirit as the Author. And tho' we and our Wills do concur

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in the acting also, yet He is the efficient of that concurrence in us causing us to do: Yea and is the cause of every degree of that goodness in our Actings, *Dividing to every Man severally as he will*, 1 Cor. 12. 11. Chap. 5.

3. The Spirit produceth all the *Spiritual Strength* we receive, when our hearts are ready to be over-born with temptations, or a lust; Or when we want strength to do such or such a Work or Duty; *to suffer*, that we may be able to endure in such a trial. It is the *Spirit* gives *strength to the Inner Man*, (Ephes. 3. 16. compared with Coloss. 1. 10 & 11.) Like as the Spirit fell on *Sampson*, and gave him strength, who of himself was otherwise but as other Men. 'Twas He made *Elias* so bold and couragious, and the Prophet *Amos* after him, ch. 3. 8. (*Truly* says he) *I am full of Power, by the Spirit of the Lord, and of Judgment, and of Might, to declare to Judah his Transgression, and to Israel his sin.* The like He gave the Baptist to tell *Herod* of his Sin, which cost him his life: 'Twas because he came in *the power and Spirit of Elias*. Take the weakest heart that is, as *weak as water*, (as the Prophet speaks) and let the Spirit joyn with it, and Mingle Himself therewith, and it is too hard and strong for all the World; it will snap asunder *Tentations*, as Sampson did his *withs*. There is a *Supply of the Spirit*, Phil. 1 10. comes in with fresh forces, when we are near to a yeilding up the Fort, *and being led Captive*, and so he rescues and Delivers us. In all our *walkings* with God, He is our *Guide* and *faithful Companion*, to see to us and to keep us out of harms way. And often when we stumble, *He puts under his hand*, as the Psalmist's word is. And a little help keeps up a man that is falling or reeling; Or to recover him again when he is falling: And thus the Apostle seems to intend that speech, *who helpeth our infirmities* (Rom. 8.) And those *infirmities* there are not to be limited to the infirmities that belong to, and accompany our *Prayers* onely; but which accompany us in all our ordinary walkings. The word συνελαμβάνεται supposeth it to be the case of a Weak Man in himself, who yet further hath a *weight* or a burden hanging on him, which presseth him down (as of our Corruptions, especially some, or such as are more *proper to us*; as the Apostle expresseth, Heb. 12.) who yet having a friend to accompany him in his *Running the Race set before* him (as there the Apostle's Allegory is) He perceiving the Weaklings aptness to sink under the weight, does continually relieve him; and not only shoares up, and sustains the Man; but himself takes the *other end* of his *burden*, (and the far heavier end) and so helps *him to bear it*, and go on a long with it. And this the Apostle expresly there atributes *to the Spirit*; and if so be, it chanceth that we fall, he is still at hand, a present help (as a *present Help*, as *David* says) to take us up; yea then when we fall into the Foulest Mire and Dirt, and grievously defile our selves, it is *the Spirit that cleanseth us*, according to that of the Apostle, 1 *Pet.* 1. 23. *We through the Spirit purifie our selves*: And according to that of *David*, *Psal.* 51. *Create in me a clean Heart* (after he had so foully fallen into *Uncleanness*) and *take not thy Holy Spirit from me*, v. 10, 11. In this Case this *Gracious* Spirit, says not, (as the harsh Spirits of Man would say) *Even lye there still*, since you would needs fall, sprawling in your own Filth: Not so this *good Spirit*; but as if a Man (a Brother) *be overtaken with a fault*, *Those that are Spiritual*, are to take on them, *to restore*, and often do, *restore such a Man* in *the Spirit of Meekness*; How much more will and doth this Blessed Spirit; who is He that makes *Spiritual*, those that are such, and indues them with that *Spirit of meekness*, out of His own *Dovelike* Meekness, *Restore such an one*, and take care of him, for ever after, lest he fall so again.

4. He is a *Spirit of Counsel*, powerfully Instructing and convincingly teaching how to act and walk, *for He directs us to set right steps*, and to *walk with a right foot*; and thereby prevents us of many a sin, by seasonable *Instruction* set on upon our hearts with a *Strong hand*, as Isa. 8. 11. For, as the same Prophet says, *Isaiah* 11. 2. He is *the Spirit of Council and of*

Book I.

the Might: 1. Of *Counsel* to direct: 2. Of *Might*, to Strengthen the Inner Man. Such He was to Christ the Head; (of whom 'tis there spoken:) For instance, In that agony and (on the determination of which our Salvation depended) and conflict in the Garden, when he prayed, *Let this Cup pass*; 'twas this good Spirit that counselled Him to dye: and in Psal. 16. 7. He blesseth God for it: I bless the Lord that hath *given me counsel.* 'Twas that Counsel that in that case caused his heart to say, *Not My will, but Thine.* When we *are out of the way*, He recalls us, and is a *voice behind us*, saying, *This is the way, walk in it*; and not only thus directs us, but *taketh us by the Arms, and teacheth us to go*; Hosea 11. 3. *Thy Spirit is good, lead me*, says the Psalmist: Psal. 143. 10. And therefore it is an usual Phrase, in *Rom.* 8. and *Gal.* 4. *Our being led by the Spirit.* And not only so, as to direct and lead, but effectually to *cause* us *to walk in his statutes and ways.* For,

5. As He is a *Spirit of Counsel* to our *Understanding* part, so an Effectual Perswader, and Conducter of our *Wills*; with *Might* (as was observed) *working in us the Will and the Deed, according to his good Pleasure*: For altho' the Will of a Man Regenerate is endowed with a new vital Principle of Spiritual Life; so as in its willing and acting Spiritually it doth it freely, and as a *Living Principle* of its own Acts, yet it Acts concurring with the Movings and Influences of the Spirit, according to that most excelling Scripture (as to this purpose) *Psal.* 110. 3. *Thy People shall be willing in the day of thy Power.* Herein the Holy Spirit hath determined the Controversy; and reconciled the *Freeness* of Man's *Will* in *Conversion*; as likewise in the *After-actings of Grace*, with the *determinating* efficacy of the *power of God's Grace*; this being so full and infallible a Prophecy, certainly foretelling these Events of their willingness. Now that Prophecy doth directly refer to the day of Pentecost (whereof that Psalm treateth) and of Christ's Ascension and sitting in Heaven, and that passage refers unto the *pouring forth the Spirit* that day upon the Apostles; and unto His coming upon Three thousand of the Jews, converted the same day, and *made willing* (by the same Spirit accompanying that great Apostle's Ministry) as the fullfilling of this prophecy. You read the story in Acts 2. where you find that *willingness* ascribed unto the *Spirit*, as His work; and so wonderfully efficacious is his power, as it was styled in that Psalm, *The day of His power*; Not of *Man's will*; Christ's Power had the day of it in overcoming Mans Will. And whereas it is said, That *God worketh in us to will and to do*, it is not by His giving *in power* only to *will* or *to do*, but to *will*, τὸ θέλειν: the *act of willing*, the τὸ θέλειν: and the *Giving* This, was the Spirit's Gift. So in those Converts it was by the Spirit (as Psal. 110. compared with Acts 2. will inform us) who is indeed the Power of the Most High, Luke 1. 35. And to cause us to *do*, and therefore *To will*, is expressly atrributed to this *Spirit* in Ezek. 36. where, First it is said, *A new heart also will I give you, and a new Spirit I will put within you; and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh*: Which words denote the Creating of all those Principles of Spiritual Life and Habitual Graces; and then it is added *v.* 37. I will *put* MY SPIRIT *within you, and* CAUSE YOU TO WALK IN MY STATUTES, *and ye shall keep my Judgments* AND DO THEM. What is this other, but the same with that in the *Philippians*, *To work in us to will and to do?* For if to *do*, then to be sure to *will*: And this Promise of the Covenant (and it is the Covenant *of Grace* is there Promulged) is to work in us an Evangelical Obedience unto all the Commandments; which begins first with to *Will* and then follows to *Do*, according unto that of the Apostle, *Not to do, but to be willing*, 2 Cor. 8. 10.

6. As all the *Principles*, and the Production of the Acts, and *fixing the Will*; *so our whole growth in Grace*, from first to last, is attributed to this Spirit also: *Isa.* 44. 3, 4. *I will pour Water upon him that is Thirsty, and Flouds upon the dry Ground: I will pour my Spirit upon thy Seed, and my Blessing upon thine Offspring; and they shall spring up as the Grass, as Willows by the Water Courses*, or Streams. There are two things that cause the springing up of *Grass*, and *Growth* in *Willows*.

1. Suffi-

1. Sufficiency, and plenty of Water, either Rain from Heaven, or streams of Rivers, when Trees (as Willows) are seated by them. 2. The *Sun* and the sweet Influences thereof, *Deut.* 32. And for this latter We have elsewhere our Lord Christ compared to the *Sun*, in this very respect, *Mal.* 4. 2. *But unto you that fear my Name, shall the Sun of Righteousness arise with healing in His Wings; and ye shall grow up as Calves in the stall*; as the Sun causeth Trees and Plants to grow, so Beasts too; which later allusion, he prosecutes there. But in that of *Isa.* 44. He compares the *Spirit* to the *Floods*, and the *Rain*, which encreasing the Sap within the Root and Body of the Trees, causeth them to grow up and bring forth fruits, even *to old* Age: *I will pour* FLOODS *upon the dry Ground, I will pour my* SPIRIT *upon thy Seed.*

7. The *Acceptation* of all these *Fruits* by GOD, and of our *Persons* by God *for them*, both all along, and specially when all is finished and perfected, is by and from the Holy Ghost. Thus *Rom.* 15. 16. the Apostle speaks, *That the Offering up of the Gentiles might be acceptable, being Sanctified by the Holy Ghost.* In which Words, he sets out the great Function and Success of his Gospel-Ministry, under allusions to the *Levitical* Priesthood, as that which Succeeded that of the *Law*, (*Isa.* 66. 20.) in declaring how there had been a far more Excellent Sacrifice offered up to God, by his Preaching, than had been by them of Old. Their Sacrifices were but of *Beasts*; but this was of *Men*; the *Souls of Men*, which by his Preaching had been converted to God, even an innumerable Company of the *Gentiles*; which were the first Fruits and Foundation of the Church of the New Testament. These Sacrifices of the Gospel, also in number far exceed any of the Sacrifices of the Old Testament, that were at any one time, ever offered up; yea, than there had been by *Solomon*, at the *Foundation*, and Consecration of his *New Built Temple*; and yet all this was as the work but of one Apostle: Of those Old Testament Sacrifices, it is still noted how, and what acceptableness they had with God, as *Abel's*, *Heb.* 11. As *Noah's*, *Gen.* 8. 20, 21. *God smelt a sweet savour*, and of *Solomon*, Testified by *Fire coming down from Heaven.* Now of this *great New-Testament Oblation* here, that which gave the *acceptableness*, is expressly said to be, the *being Sanctified by the Holy Ghost*, as the *Cause* that rendred them acceptable; and our Translators favour it, if not imply it, in rendering it, *Being Sanctified by the Holy Ghost*; that is, *in that*, or *because*, it was Sanctified by the Holy Ghost, and *therefore* acceptable: As for the Apostles own part, he professeth himself but the *poor Instrument*, so in the following 18. *ver.* and that it was *Christ*, and his Spirit had *wrought all by him.* And as he wrought nothing in those Gentiles Hearts, so the *acceptation* of what was wrought, was much less from any Consideration whatever in him, to make this *Sacrifice accepted* by the Holy God. Far be that from the least of our thoughts, for it is to be attributed unto Christ, as the Worker of it, *v.* 18. and unto the Spirit, in this 16. *v.* and unto the Spirit as well as unto Christ. Neither is our *Sanctification* simply in it self, and abstractly considered, as it is in us, of force and virtue alone, to cause this Acceptation. This the Confessions of *David* and *Daniel*, &c. abundantly do declare. It is the *matter* indeed, or *thing* that is *accepted*, but not the *ground* or *cause* of the acceptation. And therefore, that word ἐν *in* (as in the Original) which is translated by the Holy Ghost, is not added barely to shew that the Holy Ghost was the Author of this and all other *Sanctification*, that is accepted, but that it might be noticed that it was He who was and is the main and principal cause of *that acceptation*, and for which it hath a due value with God; even *for this* reason, that our *Sanctification is the work of the Holy Ghost.* As we esteem the Work for the workmans sake; so doth God our Works for the Holy Ghost's sake, as the Worker of it.

Acceptationis istiusoblationis sive victimæ, *Causam* tribuit Sanctificationi. *Rolloc* in verba.

If it be said, that, our good Works and Holiness have their acceptation from Christ. It is granted, as most true, our Persons are accepted in his Person, as the *Beloved*, *Eph.* 1. 6. and *our Works* in *his Works* of *Mediation*; the sole *Meritorious Cause* of that Acceptation, and as by way of Mediation between God and us; in so much as Christ is said to be *made Sanctification* it self to us, 1 *Cor.* 1. 30. as if it were no Sanctification in the sight of God, that is not made accepted for such in Christ. *And by him we offer up our Sacrifices to God*

Book 1. *God; and God is well pleased with them*; Heb. 13. v. 15, and 16. And upon such an account, the Holy Ghost is not the cause of this kind of acceptation. This Honour is Christ's alone; yet so as there is left room for this Holy Spirit, to have the Glory of procuring acceptation to our good works another way; namely in that he is the *Efficient* of them, and in that they are His Works in us. Yea, and our Persons also are in such a like respect, accepted in, and for the *Holy Ghost*, in that we are the *Temples* of the Holy Ghost, and *He dwells in us*; and God hath respect to *the Temple* for *His sake that dwells therein*. Therefore give and acknowledge that Honour to the Spirit, for his Work and Interest, as well as to the Son for His.

If we have recourse to the *Metaphor* the Apostle began with, and continues along to the end of the verse, *viz.* That *the Gentiles were made a Sacrifice*, and an Offering to God, and had their Lusts slain by the Gospel, *the Sword of the Spirit*, as the Sacrificing Knife, and this by the Holy Ghost, according to that in *Chap.* 8 *You by the Spirit mortifie the Deeds of the Body*; we may extend the allusion to the acceptation of a Sacrifice. There were two things made the Sacrifices acceptable, *viz.* The *Altar*, upon which the Offering was made; which Christ teacheth us; The *Altar sanctifies the Gift*; and that most fitly represented Christ's part in our acceptation: *Heb.* 13. 10. *We have an Altar*, namely Christ; *by whom we offer our Sacrifice of Praises, and by whom they are accepted*, *v.* 12, 15, 16. But then there was *fire* also, which came forth immediately from the Lord, and consumed the Burnt Offering that was upon the Altar. So it was at first in *Moses time*; *Levit.* 9. *v.* 24. and the second time, *fire came down from Heaven*, and did the like in *Solomons time*, 2 Chron. 7. 1. When the Temple was finished and consecrated. This signified, *The Holy Spirit*, who comes out from God, (1 Cor. 2. 12.) even as that fire came forth from the Lord, and came upon the Apostles to convert the World, like fire; according to the Promise that they should be *Baptized with the Holy Ghost, as with fire.* And he is termed the *Spirit of Burning*, Isa. 4. 4. As the Sacrifices are termed, *Burnt Offerings, and fire Offerings*: And as the fire caused the Sacrifice to *Ascend* in smoak (and therefore the *Hebrew* word for a Burnt Offering is *Gnolak*, *Ascension*) and consumed the Offering to Ashes, so doth this Spirit cause our Sacrifice as well as the Altar: *Psal.* 20. 3. *The Lord accept thy Burnt Sacrifice.* It is in the *Hebrew*, The Lord shall *turn to Ashes*; which our Translators rightly Translate *accept*, from the wonted Speech of *Moses* Law; which informs us, that the smoak which ascended from the Sacrifice by reason of the fire, is termed up and down in the *Levitical* Law, *a Rest before the Lord*, and a *Savour of Rest*: Lev. 6. 15. Which the Paraphrasts do in *Terminis*, in our own Phrase and Words, render a *favourable acceptation with the Lord*, and this *sweet savour*, is expressly attributed to the fire, as that which did thus sanctifie the Offering, and the acceptation of the Sacrifice its being a *Fire-Offering.* He puts it upon account, *Lev.* 1. 9, and 13. *It is a Burnt Offering*, (says the Text there) *an Offering made by Fire, of a sweet savour unto the Lord.* As if he would have said, It is therefore of a sweet savour, because made by fire. So then, as Christ, as the Altar and Mediator, gives an acceptation; so the Spirit, as the fire that consumes the Sacrifice, and causeth it to ascend in smoak, causeth the acceptation also; but either upon differing accounts, as was explained.

τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ.

8. The *whole Edification* of every Saint, by the *means of Grace*, which are the *Ordinances*, and other Means whatsoever, all flows from the benigne Influences of this Spirit, accompanying them, and bedewing Men's hearts by them. And for the proof of this in general, you have that passage, Acts 9. 31. *Then had the Churches Rest*, and [*were edified*] *walking in the fear of the Lord.* And so it is said of Churches *walking* in all the Order and Ordinances of Christ; (as of the Colossian Church it is spoken chap. 2.) that they did so, in *the Comfort of the Holy Ghost*, as the Author of that Edification and Comfort by those Ordinances.

I shall instance *particularly* in the main *Ordinances* of our Salvation, and shew how our profiting by them, is from the Spirit.

1. In

1. In the *Preaching of the Word* we receive not only the *fruits of the Holy Spirit*, but the Spirit himſelf, by the hearing of faith; that is, by the hearing the Goſpel preached, which is the doctrine of truth. *Our Goſpel came not to you in word only, but in power, and in the Holy Ghoſt*, 1 Theſ. 1. 5. *I create the fruit of the lips, Peace, and teach thee to profit*; namely, by the lips of thoſe who by office are ſaid to *preſerve knowledge*, Mal. 2. 7. All which profiting is attributed to the Spirit, 1 Cor. 12. 7. But *the Manifeſtation of the Spirit is given to every man to profit withall.* It is the profit both of a man's ſelf and others. And the Holy Spirit's care is very great herein; he is the *Providore General*, to *overſee* the *Overſeers* of the Flock and to ſee to it, provide the fitteſt *Stewards* for every flock, Acts 20. 28. *The Flock over which the Holy Ghoſt hath made you Overſeers.* And he furniſheth them with ſuch Gifts as ſhall beſt ſerve, and moſt ſuitably agree unto their capacities, and the bore of their Underſtandings, and to work on their hearts; and in providential Grace diſpoſeth of them and their Gifts, as ſhall be moſt agreeable to their Spirits, and Spiritual condition. As ſome Miniſters are fitted for the profiting of the *Weak*; ſo others, to the *Wiſe*; even as the Apoſtle ſays, he was a debtor to both, *Rom.* 1. And then he takes a further ſpecial care of their *forehand Meditations and Preparations*, to ſuggeſt ſuch Materials and Notions for their Sermons, as ſhall be a food moſt convenient for Men's Souls. They are *Stewards that give meat in due Seaſon*, Math. 24. 45. He fills the Breſts of Miniſters (their Spiritual Nurſes) with conſolations, and other Truths, ſuitable to the temper and conſtitution of their Stomachs, and inſtructeth them to *ſpeak words in ſeaſon*: And this, very often, unknown to themſelves that ſpeak them; They not having any aim at thee, or any other Man in particular, in ſuch paſſages, which alſo are utterly unexpected to, or perhaps not prayed for by him whom yet they greatly concern; when yet the Holy Ghoſt knew whom to direct thoſe paſſages unto; and had ſet up thy heart as the Mark, to ſhoot thoſe Arrows into it. Chap. 3.

9. And *laſtly*, To draw to a concluſion; and it is, indeed, the *happy Concluſion* and Crown of the *whole work of the Spirit* upon us, for we are now come to the Brink of eternity, the *Conſummation* of all:

1. With reſpect to Death, this Holy Spirit, the Comforter, all our Life long feeds and maintains by faith, more or leſs, a *lively hope* within them that are *Regenerate*, 1 Pet. 1. 3. *Bleſſed be God that hath begotten us again to a lively hope*; which according to the degree of it in any, allays that *fear of Death*, the King of Sorrows, *Job* 18. 14. The *fear* of which, all Men (that *have not this Spirit*) are ſubject unto the *Bondage* of, *all their life time*: Heb. 2. 15. From the *Dominion* of which *Bondage*, the *Spirit* of *Adoption* frees us, Rom. 8. 15. So as to have our Spirits ſupported by faith, ſo far as ordinarily to be able (when put to it in earneſt) to venture or caſt our Souls, into the hands of God as a Father; and this the Scriptures attribute unto this *Good Spirit*. In the 2 Cor. 4 and 5. chap. the Apoſtle treats of a Believers *dying*, and comforts himſelf and them againſt it: for upon occaſion as the times then were, he and other Saints were in continual hazard of death; as v. 11. *For we that live, are always delivered unto death for Jeſus ſake.* Now from whence, or from whom had he and they ſupports and reliefs againſt this, but from the *Spirit*, his working and upholding faith in them? *We having the ſame Spirit of faith, according as it is written &c.* and pertinently quotes *a ſaying* of *Davids* under the Old Teſtament in the 116 Pſalm; where he had been under apparent apprehenſions of death, as in the third verſe, upon occaſion of which, *David* had uttered that ſpeech, I *believed, therefore have I ſpoken*, v. 10. and ſpoke it, as it were, in defiance of Death, and all the fears of it, and dangers about it. Now whence had *David* this confidence? *From the Spirit*, ſays the Apoſtle; as who wrought and maintained that faith in him: Thus it was in the Old Teſtament; *and he* (ſays he under the New Teſtament) *having the ſame Spirit of faith*; *we* upon the view of ſuch apparent dangers of death, *believe* and *therefore ſpeak*, with a farr greater confidence, by how much the *Spirit* that is in the

the New, exceeds in his comforts, the ſame that was in the old: but,
Book I. from the ſame Spirit, both. And *what ſpake he* by *this Spirit of faith?* It follows in v. 14. *We knowing, that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus*; This they ſpake and believed, and comforted themſelves with against *Dying*. Again in the 5*th* chap. What made him *confident of a houſe in Heaven, when this Earthly Tabernacle ſhould be diſſolved?* Even this, and above all, this, That *God hath given us the Earneſt of His Spirit*, *v.* 5. to bind the Promiſe of Eternal life: And from thence it is (ſays he) that *we are always confident, &c.* v. 6. [always] which extends both to all along our lives, and alſo *at our deaths*: Which is a

2. Thing, That when we come to dye, or that the time of death approacheth, and is coming upon us, This Spirit is given to ſupport us. For, if *always*, as the Apoſtle even now ſaid, and at all other times of our lives, and upon other occaſions of fears and diſtreſs, He is given to *help our Infirmities*, Rom. 8. 28. Then eſpecially when we are *weakeſt*, as at Death (to be ſure) we ſhall be, when our *fleſh fails, &c.* Pſ. 73. 26.

2. And at the laſt day of the World (who is it ſhall raiſe thee up, having kept thy bones) dwelt in thy duſt all this while as Chriſt's God-head did his Body, which therefore though in the Grave *David* calls the Holy One, Pſal. 16. It is this Spirit, Rom. 8. 11. *But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you; he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies, by his Spirit that dwelleth in you.* It is brought in as the comfortable Conſequent of this Spirit dwelling in us: And having raiſed thee, leaves thee not, but is the Author of all thy Glory and Communion with Father, Son, and Himſelf forever. 1 *Pet.* 4. 14. He is in that reſpect termed the Spirit of Glory; Not of *Grace* only, but of *Glory*. *Bleſſed are ye, for the Spirit of Glory and of God reſteth on you*; that is, you poſſeſs for ever this Fountain of all Glory, this Spirit of God; therefore the promiſe of the Spirit is made adequate to the whole Bleſſing (as being the Maſs of Bleſſings) which was given to *Abraham*. *Gal.* 3. 14. *That the bleſſing of* Abraham *might come on the Gentiles through Jeſus Chriſt; that we might receive the Promiſe of the* Spirit, *through Faith.* The whole is termed the promiſe of the Spirit.

CHAP. VI.

The Uſes of the Precedent Doctrine.

USE 1. LET me a little affect your Hearts, with the Love of the Spirit, from and upon Occaſion of all that hath been ſaid. There is a daily entercourſe with, and Meditation of, the Love of the Father, and the Love of Chriſt. There is a Fellowſhip of the Father, and a Fellowſhip of the Son, in the Souls of every Believer: But the Holy Ghoſt, though he hath been Univerſally acknowledged as a Perſon equal to either, yet we do not hold and purſue after Fellowſhip with him as a diſtinct Perſon; nor is his Love in what he hath done for us, ſet on as a Seal upon our Hearts. Whereas the Scriptures (though more ſparingly, becauſe it was he who wrote them) do urge Obligations upon us, drawn from him, as well as the other two Perſons.

If we believe he is a Perſon in the Trinity, let us treat with him as a Perſon, apply our ſelves to him as a Perſon, glorifie him in our Hearts as a Perſon, dart forth beams of ſpecial and peculiar love to, and converſe with him as with a Perſon. Let us fear to grieve him, and alſo *believe on him*, as a Perſon; Which our very Creed directs us to: Do you profeſs to hold Communion and converſe with the Saints? I beſeech you have it with the Maker of them, the Holy Ghoſt; and this not at ſecond hand, by having fellowſhip with thoſe he dwells in, but immediately alſo with himſelf. Chap. 5.

Becauſe the Spirit is *intimior intimo*, is ſo nearly and intimately united to us, dwells in us as our own Souls do in us, therefore we converſe not with him (as we do ſeldom with our own Souls) but are moſt of all ſtrangers thereto. Alſo becauſe indeed his work is but new beginning, and as yet imperfect, and but a Foundation of that Building in Eternity to be raiſed: Whereas Chriſt hath perfected his, hath perfected for ever thoſe that are Sanctified (*Heb.* 10. 14.) by one Offering once made; it is therefor we diſcerne not, (mind not) the Holy Ghoſt, or his Works, as we do Chriſt and his. But what ſays the Apoſtle, *Rom.* 15. 30. *Now I beſeech you, Brethren, for the Lord Jeſus Chriſt ſake, and for the love of the Spirit, that ye ſtrive together with me*, &c. You ſee he adjures them by the Spirit, and his Love, and their Love unto the Spirit, as well as for Chriſt's ſake. The Occaſion was, *That ye would pray for me*, ſays he, that that Work of the Miniſtry, (which is properly the Holy Ghoſts Work, *Acts* 13. 2.) may proſper in my hand: And if you profeſs love to the Spirit, whoſe Work it is, and ſo Conſider his love to you, who hath done ſo much for you, His Honour in this Work will be dear to you. And in as much as he had urg'd them juſt before *for the Lord Chriſt's ſake*, and then ſubjoins, *For the Love of the Spirit*: Surely he muſt mean in like connexion of ſenſe, that for the Spirits ſake alſo, and for his Loves ſake towards them, who had born no leſs Love to them, than Chriſt had done, they would do what he exhorted them to. Sure his Exhortation falls not lower, nor runs in a lower way, to mean only the Love which they bore to the Spirit, but it means that Love which the Spirit himſelf bore to them, and which is equal to that of Chriſt. And the edge of his perſwaſive, farther lies in this, and is as if he had ſaid, Seeing that when we exhort you for Chriſt's ſake, it uſeth to take with you, to move and prevail with you; ſo when we urge you by the love of the Spirit, it will have no leſs effect, if you do but conſider all he hath done for you, or is to you. Now when he moves them for Chriſt's ſake (as in the firſt place he doth) the meaning is to obteſt them by all the love that Chriſt had born them, and by what he had done for them: When therefore he adds, *And for the love of the Spirit*; (the Spirit being a Perſon we are obliged to, as well as unto Chriſt) can you think he had not this as his more eſpecial Aim, to move them in like manner by this very love of the Holy Ghoſt, who indeed deals altogether in the affairs of love from the Father and the Son? He proceeds from them by way of love; and love in them mutually each to other, is the Original of his Perſon: And as he is the Love that is between them both, ſo it is he who ſheds abroad the love of both into our Hearts; and it is he who is grieved as a Friend or Perſon that loves us, (as *Eph.* 4. 30.) when we ſin, or neglect that Duty which is his Care and Charge to work in us.

And as this is the Apoſtles Scope, ſo this Love of his ought to be very dear unto us; for if we ſingle out any thing earneſtly to entreat ſome other thing from another, that thing we entreat them by, muſt be ſuppoſed to be moſt pretious to Us. Again, when *Rom.* 8. He had inſiſted on this, that there is the Spirit of Chriſt in us, or we are none of his; he then begins the Enumeration of many great things this Spirit doth for Us, throughout that Chapter; by thoſe Arguments perſwading Us not to live after the Fleſh, but after the Spirit. In the midſt of theſe perſwaſives, He come in with this, *Wherefore, Brethren, we are Debtors, but not to the Fleſh.* Thoſe Words make two intire Sentences, one Affirmative, that *we are Debtors*; the other Negative, *but not to the Fleſh*; We are not Debtors to the Fleſh: Now to whom is it he affirms, we are Debtors? Evidently the Spirit, as not only the Words of Oppoſition, *not to the Fleſh*, (which two are in this Chapter, ſet as ἀντικείμενα as Contraries and Oppoſites,

Book I.

as every where elſe) but as the Coherence and the Illation [*therefore we are Debtors*] ſhew. It was this Spirit he had laſt ſpoken of, the Spirit that dwelleth in us as a Guide and Leader, Actor and Informer of us, as the Soul in our Souls, v. 11. *If the Spirit of him that raiſed up Jeſus from the dead, dwelleth in you; he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you.* And from thence he inferrs, Therefore we are Debtors. To whom but to him? Debtors unto what? To live after the Spirit, and not after the fleſh: So v. 12, 13. *Not to the fleſh, to live after the fleſh; for if ye live after the fleſh, ye ſhall dy: But if ye thro' the Spirit do mortify the deeds of the body, ye ſhall live.* The obligation here you ſee runs in the Spirits Name, the Arreſt is at his Suit. Debtors then we are, and infinitely indebted to him, and this for dwelling in us; and becauſe we are led and guided by him as a Perſon that loves us, are we wonderfully beholden unto him. And thoſe next words, *As many as are led by the Spirit*, directs us to treat with him as with a Perſon, a Fmiliar, a Friend, that walks with us, takes us by the hand, talks to you, adviſeth you as the Spirit of Counſel (as *Iſa.* 11. 2. he is call'd) continually ſpeaking in us, *This is God's way, walk in it.* Again, when we read 2 Cor. 13. 14. *The Grace of the Lord Jeſus Chriſt, and the love of God, and the Communion of the Holy Ghoſt, be with you*: That Κοινωνία which we tranſlate Communion, doth it not, and may it not import the Fellowſhip and Converſe that the Holy Ghoſt vouchſafes to us with himſelf, as well as that with the Father and the Son, 1 John 1. 4. The word in both places is one and the ſame. And when he moves them (Phil. 2. 1.) by all theſe Conſiderations, *If there be any Conſolation in Chriſt, any Fellowſhip of the Spirit*, &c. why ſhould we not interpret *fellowſhip of the Spirit*, for Converſe and entercourſe had by us from him as a Perſon, as well as *Conſolation in Chriſt*, is that which is in the Perſon of Chriſt? Out of ſuch an experimental ſenſe of ſweet Familiarity and Converſe had with the Spirit of God, doth that ſpeech of Holy *David* ſeem to proceed, Pſal. 143. 10. *Thy Spirit is good, lead me.* Methinks he ſpeaks ſo feelingly of him, and of that ſweetneſs he had found in him as a friend, as if he had ſaid, I have found his Counſel and Converſe ſo good, oh give me more of them. And when he bids us grieve him not, (*Eph.* 4. 30.) doth it not Import one whom we converſe with dayly, that is full of Love and Kindneſs to us, full of Tenderneſs, whoſe love we ſhould take in, and conſider, and have a wary watchful regard to, and grieve with him, if we offend him. I cannot enlarge upon the work he hath done and is to do for us, which yet is proper to this occaſion. I ſhall only inſtance in what, in the doctrinal part, I have been ſo large in, and in that which *Rom.* 8. 11, 12. the Apoſtle putteth this very obligation upon our being Debtors to the Spirit. He had in that chapter ſpoken much, and great things about the Spirit's indwelling in us, and the fruits thereof: And he ſpoke thus, v. 11. *If the Spirit of him that raiſed up Jeſus from the dead, dwell in you; he that raiſed Jeſus from the dead, ſhall alſo quicken your mortal Bodies, by his Spirit that dwelleth in you.* Chriſt's love was in dying, the Spirit's is ſhewn in his in-dwelling in us. His inference from thence is, v. 12. *Therefore brethren we are Debtors, not to the fleſh to live after the fleſh.* But that the Greatneſs of his Love and Grace may appear unto us, and we may put a due Value upon it, let us compare it with the love of Chriſt himſelf in being incarnate, and dwelling in our Nature for us. You account it infinite love in him to leave the Boſom of his Father, to come down from heaven, and become one perſon with a Man, to be made fleſh, and ſo to be made leſs than his Father in that reſpect; Yea and this love is the greater, in as much as he aſſumed this Nature as cloathed with all Infirmities of fleſh and blood, the likeneſs of ſinful fleſh, and dwelt among us, and endur'd ſuch Contradictions of ſinners as the Apoſtle ſpeaks. And this Union was the foundation of all his work and ſatisfaction for us. And herein God commended his love, as *Heb.* 2. you have it ſet forth: And yet ſet this grace of the Holy Ghoſt's indwelling in us by it, and it riſeth up unto an equality; and though it fall lower in ſome reſpects, yet exceeding that of Chriſt in others, the Scales will be acknowledged even.

It falls lower in this, that the union between him and us is not perſonal as that of Chriſt's is with his humah Nature; but yet it is as near it as Poſſibly may be, for 'tis an immediate union of our perſons to and with his perſon, ſo as to have an eternal right perſonal to each other, and everlaſtingly to dwell each in other: And it indeed was well for us we had not a perſonal union with the Spirit; for our defilements (if remaining) would then have defiled and been imputed unto his Perſon. Book I.

2. In other things it is equall:

For, 1. Both are ſaid to come alike down from heaven; the Spirit (1 *Pet.* 1. 12.) as well as Chriſt.

2. He in-dwells in us for ever, as was ſhewn. He is in us; and ſhall be with us marryed as indiviſibly without all divorce, as the Son of God and that humane Nature alſo are. Yea, and as Chriſt continued his union with the Body in the Grave, ſo thoſe words (Rom. 8. 11.) *If the Spirit of him that raiſed up Jeſus from the dead, ſhall alſo quicken your mortal Bodies, by his Spirit that dwelleth in you*; import, that the Spirit continueth his union and relation to the Body (which 1 Cor. 6. 19. is alſo called his Temple) even within the Grave, and faln to duſt.

But 3. In theſe things the love ſhewn by the Spirit in ſuch his union with us, doth exceed,

1. That, tho' indeed the Son of God dwelt and dwells thus intimately in an humane Nature, yet it is a Nature made holy, harmleſs, ſeparate from ſin, and ſinners (*Heb.* 7.) But this good Spirit's lott and part is to come at firſt into hearts full of all defilements, into raggs of uncleanlineſs, into fleſh, that is, and hath wholly corrupted it ſelf. Of old this was made a wonder by *Soloman*; *Will God in very deed dwell on Earth, in a houſe which I have built for him, whom the Heaven and the Earth cannot contain?* 2 Chron. 6. 18. But here is a wonder of wonders, That the Holy God (as the Spirit is) ſhould dwell in hearts ſo unholy and unclean, and make them his Temples (as 1 *Cor.* 6. 19.)

2. Chriſt indeed dwelt among us, and convers'd with ſinful Men, whereby He ſuffered daily ſuch Contradictions of Sinners: But it was a Contradiction meerly from without, and yet this grated on his Spirit (nothing more) inſomuch as 'tis ſaid, he pleaſed not himſelf, in the beſt of his Company, *Rom.* 15. 3. But the Union of the Holy Ghoſt, and his in-dwelling in us, is in *our ſinful Hearts*; ſo as often, where his in-dwelling is mention'd, it is inſerted, (*Gal.* 4. 6.) *He ſent the Spirit of his Son into our Hearts*, 2 Cor. 1. 22. *He hath given the earneſt of his Spirit into our Hearts*, John 7. 38. This Spring of Living Water, is ſaid to be in the Belly, environed about with mud; All which imports a neerer Union then that of Chriſt within us; to which this Limitation is added, He dwells in our Hearts by Faith. But of the Spirit, it is ſaid, every where, That he dwells in us. It is Originally, his Title, 2 *Tim.* 1. 14. to be ſtyled, *He that dwells within us.* Now the Contradiction, which he by reaſon of this near Inhabitation endures, muſt needs be much greater, and quicker to his Senſe, from thoſe he dwells thus within, and hath entred into, and hath undertaken ſuch a Conjunction withall, then that of outward Converſe, which Chriſt only endured. For if what Chriſt ſays, in another caſe, be true, What is from without ſhould offend; then how much more that which is from within, the Perſon one dwells withall? And in this Reſpect, he alone of all the Three Perſons is ſaid to be grieved, having taken on him, the part of an intimate Friend. A Father (as God the Father) is Offended, but a familiar Friend, is grieved: It argues a nearer ſtriking home at the Heart. And in this Reſpect, he hath had an hard task of it, and this from the beginning of the World. He hath been burthened, and felt the Weight of the Old World, (*Gen.* 6.) My Spirit ſhall not always ſtrive with Man therein. And yet he relieves himſelf by bringing the Flood upon them after an Hundred and Twenty Years. But againſt theſe, he thus in-dwels in, whem He Regenerates, He hath no Relief, for He hath Eternally undertaken for them.

Book I.

And is it nothing, think you, to have His Work continually spoiled? Never to find the Soul, as He left it? To have that Heart He dwells in, continually resisting and contradicting of him? To have that unspun in the Night, which He hath woven in the Day? To have made a good Prayer in us, and that swept away, as if it were but a Cobwebb, by Lust that riseth? To have His greatest Enemy, the Devil, Blaspheme him and His Graces, in His own House, in His own Hearing? If *Lot*'s Righteous Soul was vext, or our own Graces within us troubled; than how much more is the Author of all Grace; dwelling in us, in so much as he is weary of this World, and the course held in this Respect?

And to that Accompt I have sometimes in my thoughts cast that Speech, *Rev.* 22. where we find some Out-crys for Christ's coming, that *He would come quickly. The Spirit says come*, (speaking to Christ) as well as *the Bride says come*: She, that She may injoy her Husband; He, that He may be eased. He groans to be unburthened of this Conflict with sinful Hearts He dwells in, (as our Souls are said to do, 2 *Cor.* 5.) as having so long born the Trouble and Grief of this Work, which till there is an End of all by Christ's coming, He is designed unto.

USE 2. There is another Use of this Doctrine, which I urge to unregenerate Men. Well, God by his Providence hath brought thee once more to the Word, which the Apostle calls the Ministration of the Spirit. Now Consider, tho' thou hast been never so empty, dry, and barren of goodness, and art now in thy filthiness; thou may'st carry home the Spirit with thee, and therein thou art passive; but if thou dost, it will cost thee something in His Workings on thee; He will work strangely on thy Heart. Thou may'st now begin to be possess'd of the richest Gift God hath to bestow. Thou camest to see Fashions, a Reed shaken with the Wind, as *John*'s Hearers did; but thou standest in the Wind of the Spirit, and He may seize upon thee, and save thee; for he comes upon Men without preparation, and then works all. I shall open but two or three Scriptures to this purpose. In *Isa.* 44. 3. There is the promise of the Spirit (which in *Gal.* 3. is said to have been made to *Abraham*, and his seed) *I will pour Water upon him that is thirsty, and floods upon the dry Ground.* Which *Isaiah* himself interprets, *I will pour my Spirit upon thy Seed, and my Blessing upon thine Off-spring; and they shall spring up* (as Herbs namely) *among the Grass*, &c. *One shall say, I am the Lords, &c.* And this Scripture also did our Saviour allude to, in the promise of his Spirit to the Woman of *Samaria*, *John* 4. 14. *But whosoever drinketh of the Water that I shall give him, shall never thirst; but the Water that I shall give him, shall be in him a Well of Water springing up into Eternal Life.* He alludes also to the same Scripture, in what He says to His Disciples: *John* 7. 37, 38, 39. *If any Man thirst, let him come to me, and Drink. He that Believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of Living Water. But this spake He of the Spirit, which they that believed on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet Glorified.* The Promise in each refers to both places: And yet the occasion was differing, tho' of one and the same Spirit. If you observe the purport and occasion of the promise of this Spirit, in the 4*th* of *John*, it was when our Saviour was treating with the Woman of *Samaria*, a great Sinner, *v.* 18. Utterly ignorant, *v.* 10, 23. a Flouter of him, *v.* 15. And as yet (when Christ spake these Words) purely in her Natural Estate. And therefore this promise of the Spirit here, all acknowledged to be the Spirit of Regeneration to work Conversion at the first; to become, as at the first he doth, a Well of Water springing up to Eternal Life.

Now this was at first poured upon a dry ground, in respect to any such Work; utterly dry, utterly barren, that hath not so much as a desire or thirst, after this Holy Spirit, to ask him, as she had not, *v.* 10. *If thou knewest the gift of God, and who it is that saith unto thee, Give me to Drink; thou wouldst have asked of him, and He would have given thee living Water.* And upon this

this ignorant barren Soul, doth Chriſt pour out his Spirit, whilſt he is ſpeaking with her; and which was the ſtrangeneſs of it, tho' poured from without, yet ſoaking into her, it began (as Chriſt promiſed) to become a ſpring in her Heart; which other Water, poured from without on Earth, doth never become; bubling up all that which tended to Eternal Life. And the promiſe of the Spirit as Regenerating at the firſt, and to that end poured out on ſuch Souls, as here, was part of *Iſaiah*'s ſcope. He had a further alſo, for it is pouring *Water upon dry ground*, cauſing *Herbs* to come up where *Barrenneſs* was (*v.* 4.) to the end that Men that are Gentiles, and *Strangers* to the Common-Wealth of *Iſrael*, (as this *Samaritan* was) might *call themſelves by the name of Jacob, and ſubſcribe unto the Lord, and ſirname themſelves by the name of Iſrael*, *v.* 5. And the firſt thing we ſee God doth (as Chriſt alſo in the 4*th* of *John* promiſeth) to ſuch Souls, is to pour out his Spirit on them in that very Condition, and he becomes a Spring within them of all Goodneſs, even then, when there is not a drop afore, nor any Preparation to it. And again the Prophet *Iſaiah*, propheſying of Times when Chriſt ſhould be on Earth, thus ſpeaks, *Chap.* 35. 5, 6. *Then the Eyes of the blind ſhall be open, and the ears of the Deaf ſhall be unſtopped. Then ſhall the lame Leap as an Hart, and the tongue of the Dumb ſing:* Then followeth the very ſame Promiſe, that *In the Wilderneſs Waters ſhould break out, and ſtreams in the Deſart, and the parched ground ſhall become a Pool.* Which promiſe, as Chriſt interpreted, ſo he alſo made it good, fulfilling of it in this *Samaritan*, *the firſt fruits of Gentile Converts*; and this he did whilſt he was ſpeaking it to her. *Ezekiel* ſpeaks to the ſame purpoſe and effect (*Chap.* 37.) though under another alluſion of Men not only dead, but conſumed to Bone, and thoſe Bones dry, and a wind came from God, upon them, even when in this Eſtate, and made them live. And what is the Moral of it? The Spirit of God (whom Chriſt compares to the Wind, *John* 3. and who *Acts* 2. came as a ruſhing Wind) the Spirit of the living God (as in 2 *Cor.* 3. 3.) came upon theſe Men, and made them live, even when dead, and dry Bones: Thus it is ſaid, v. 14. *I will put my Spirit in you, and ye ſhall live.* He puts his Spirit into us, not only pours him on us, ere we have the leaſt of Life; who therefore muſt needs come on us, yea, into us, when we are dead. He gets into us, and becomes a Spring in our Bellies, in the Heart of this barren Earth, when it is dry.

Book I.

USE 3. Is it the Spirit of God who is the Author of Converſion? Then Lament, and bewail the hardneſs of thy Heart, which tho' it hath ſo often had good motions put into it by the Spirit (which motions, for ought thou knoweſt, are the beginnings of this work and Leaders unto Repentance) yet it hath not followed them, but given a deaf Ear unto them.

1. Conſider the hainouſneſs of the Sin. It is that which *Stephen* upbraided the Jews with, *Acts* 7. 51. *Ye ſtiff-necked, who evermore reſiſt the Holy Ghoſt.* It is the Sin for which our Saviour chiefly wept over *Jeruſalem*, Luke. 13. 34. Conſider that it is to oppoſe the Holy Ghoſt in his own proper work and office; and, in as much as in you lies, to put him out of Office. And tho' it be not always *that Sin* againſt the Holy Ghoſt, which is unpardonable (for many have afterwards repented of this) yet it is a ſin againſt the Holy Ghoſt. For as the Scripture, though it makes indeed but one ὁ Ἀντίχριστος *That Anti-Chriſt, the man of ſin and ſon of perdition*, the Pope, the greateſt Arch-Heretick that ever was, or will be) yet every petty Popeling, and leſs Notorious Heretick is an Anti-Chriſt, *for there be many Anti-Chriſts now in the World*, (ſays the Apoſtle, of his times, before the great Anti-Chriſt was riſen) So it is in this caſe, though the Scripture makes but one ſin againſt the Holy Ghoſt κατ' ἐξοχήν, yet the Reſiſter of the leaſt Motion of the Spirit leading to Repentance, is a Sinner againſt the Holy Ghoſt; and there be many ſuch Sinners. I appeal to many of you; how often hath the Holy Ghoſt come and viewed you? How often hath he come to your hearts, when ye were alone, and even unto you Bed-ſide, beſeeching you, and ye have put him off? And you may judge of the greatneſs of this ſin to

reſiſt

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reſiſt the leaſt good motion (which is a ſtep to the other) in that the Scripture makes the full Act (or groſſer act as I may call it) of that ſin to be in *iſto generi*, in that kind, the greateſt and the only unpardonable one. Now we meaſure ſins in the act they tend to: As Murther being a great ſin, and the act thereof more hainous than of other ſins, therefore thoughts of Murther and Revenge, are worſe than any other ſinful thoughts. And if you will put this ſin of reſiſting the motions of the Spirit, into the Ballance of the Sanctuary, and rightly weigh it, with other ways of ſinning; I dare affirm it, that the reſiſting the leaſt good motion tending to Converſion, is greater, than many of thoſe groſſer Acts againſt the Law of God. And theſe Motions reſiſted, do heighten and aggravate all our other ſins commited before and after them. For they tend to turn us from them, by cauſing us to repent of all ſins paſt, and preventing ſins to come. Moreover this ſin is a ſin againſt the Goſpel (for the Goſpel is the Miniſtration of the Spirit, and ſo of theſe good motions of the Spirit) and ſins againſt the Goſpel are greater than thoſe againſt the Law. And therefore (*Heb.* 2. 23.) The very neglecting the Salvation of the Goſpel, is made a Crime deſerving a ſorer puniſhment than any breach of the Law. And how much ſorer puniſhment does it deſerve to deſpiſe it, when it is brought home to us by the Holy Ghoſt, and by him ſett on upon our hearts? If barely to hear the word, and not be moved by it, be a ſin, and a heinous one, then to be moved by it, and to neglect it, is a greater: For it is the deſpiſing of the greater Mercy; and it is againſt the Spirit of Grace in the Goſpel.

2. Conſider the danger of this ſin: You have ſeen that for the guilt of it, it is above committing groſs ſins againſt the Law: And the danger of it is anſwerable; for ſins againſt the Law, God threatneth but conditionally with damnation: *If men believe not, and repent not*; ſo as that Repentance coming between, they may eſcape: But this, God threatneth, yea, and puniſheth with Impenitency it ſelf, (and that is the damning Sin) for God uſeth ordinarily to puniſh ſins in their own coin, according to their nature and kind; and this he puniſheth with Impenitency, becauſe it reſiſts the Work of Repentance. *I would have purged thee* (ſays God, in the Prophet, unto the people of Iſrael) *but thou wouldeſt not.* When God would, they would not; and therefore God never after would. And when God hath uſed means, and comes unto us, to cleanſe us, and we would not; he ſays (as 'tis *Rev.* 22. 11.) *He that is filthy, let him be filthy ſtill*; and ſo we ſhall be long enough, for all him: For at length, God grows peremptory, and never makes offer more. God commonly gives ſuch up unto irrecoverable hardneſs of heart and blindneſs of mind. And I appeal to their own Conſciences, if they grow not harder after ſuch reſiſtings, as Clay doth, the more the Sun hath ſhone upon it; or as Ice freezeth harder, after it had begun to thaw. Conſider but the reaſon of it, If a man ſins againſt the Law, he hath yet the Court ot the Goſpel to ſue in, and ſo to obtain pardon: As if a man be caſt in one Court, he hath a liberty to remove his ſuit from that Court unto a higher; but if he be condemned in the higher, then there is no going backward unto any lower Court: So God hath given us two Courts, that of the Law, and that of the Goſpel. Thou being an unclean or Covetous perſon, or a Drunkard, goeth to the Law, and that condemns thee. Then the Spirit offers thee to remove thy Suit to the higheſt Court of the Goſpel, and upon Faith and Repentance to bring thee a *Pardon.* Thou neglects this, and ſo the Goſpel it ſelf preſently condemns thee; for there *he that believes not, is condemn'd already, John* 3. 18. And if Mercy, and the offers of it, condemn thee, I know not what can ſave thee; for that is the higheſt Court, and go backward thou canſt not. The work of the Spirit (as you heard) is the laſt Act of man's Salvation and without it neither no evidence of thy Election, nor Redemption are to be reſpected. And if thou run unto God's Mercy (as that is the common ſhift, that God is merciful) or to Chriſts Redemption, in that he dyed for Sinners; both theſe ſend thee to the *Spirit*: And the Spirit tells thee He hath offered Salvation to thee, upon thy Repenting, many a time, and hath profered to aſſiſt therein,

in, and thou didſt ſtill refuſe: And how then canſt thou expect Salvation? Ay, but thou wilt ſay, I hope the Spirit will offer again, and again, and when I am on my Death Bed, as well as now. I anſwer. Book I.

1. That it is a great Hazard: *For the Spirit blows when, and where He liſteth.* And it may be, will never move thee more. And,

2. Conſider whether thou haſt any reaſon to expect this. For ſuppoſe thou ſhould'ſt have often, again and again, moved a Friend of thine in a matter which concerns Himſelf, and which thou haſt moſt Benefit by; only out of Love, thou haſt thus moved him in it, and He ſtill gives thee a contrary, or froward Anſwer, and goes on doing the contrary: Wouldſt not thou at laſt reſolve, that ſeeing thou haſt ſo often moved Him in vain, hereafter thou wilt never ſpeak of it to Him more? This is the Caſe between the Spirit and thee. He hath often moved thee in a matter that concerns thine Eternal Wealth or Wo, even to Repent, but thou giveſt Him a churliſh Anſwer, and goeſt ſtill on in thine Impenitency: How then canſt thou expect He ſhould ever move thee again? God comes at length to ſay of thee, as of thoſe in *Hoſea* 6. 4. Who had had many good Motions, which like Dew the were dryed up; and Reformations, which like a Cloud paſſed away. *O Ephraim what ſhall I do unto thee? O Judah, what ſhall I do unto Thee? For your Goodneſs is as a Morning Cloud, and as the early Dew, it goeth away.*

3. Yet ſeeing this is thy Plea, That thou hopeſt the Holy Ghoſt will move thee again; I Charge thee, as thou tend'reſt thine own Salvation, if that now, or hereafter, He doth move Thee, to take the opportunity of Time and Tide. If by Meditation, Reading or Prayer, any Sparks be kindled in thee, blow them up, let thoſe thoughts reſt on thee; Welcome them, Hugg them, as the beſt Gueſts that ever came to lodge in thine Heart. Shall An Ambaſſadour extraordinary be ſent from the King of *HEAVEN*, unto thee, with a Meſſage; and wilt thou not give him Audience, but put him off, from Day to Day, and tell him (as *Felix* did *Paul*) Thou wilt hear him another Time? The beſt Men are but green Wood; on which, though Fire do take hold, it is ſubject to dye again; And therefore if thou haſt but a few ſparks, leave them not, till they have taken hold; nor then, till they are put into a Flame. And above all things take heed of quenching them by Carnal Mirth, or Company, or Recreations, as Men uſe to do.

CHAP.

CHAP. VII.

How the Holy Ghoſt is the Author of REGENERATION, *or the firſt Application of Salvation to us, in a more Peculiar Manner, Comparatively to the other two Perſons.*

TIT. III. 5, 6.

Not by Works of Righteouſneſs, which we have done, but according to his Mercy he ſaved us, by the waſhing of Regeneration, and Renewing of the Holy Ghoſt: Which he ſhed on us abundantly through Jeſus Chriſt our Saviour.

REGENERATION, you ſee, is attributed to the Spirit as the Author. It is termed the *Renewing of the Holy Ghoſt*; and likewiſe the *ſhedding forth the Holy Ghoſt*, is magnified as the *Rich Gift* and Bleſſing of the New Teſtament.

I have in a former Diſcourſe ſhewn how all the Three Perſons have ſhared and diſtributed the whole work of our Salvation amongſt them, unto Three ſeveral parts. 1. Election is appropriated to the Father. 2. Redemption to the Son. 3. Application of both to the Holy Ghoſt. Who accordingly doth bear ſeveral Offices ſuited to theſe Three Works.

That which now I have to do, is more particularly to demonſtrate both the ὅτι and διότι of this point of great moment; both *That*, and *Why*, this laſt part of Salvation, *viz.* Application, and ſo principally this of Regeneration, is attributed to the Holy Ghoſt.

I. I ſhall produce Scriptures to demonſtrate this point.

1. The firſt Scripture is *John* 3. 5. *Except a Man be born of the Spirit, he cannot enter into the Kingdom of God.* This Scripture ſhews not only the neceſſity of being born again, but withall, that it muſt be the Spirit, who muſt do it, or it will not be done. *For no Man can ſo much as ſay, Jeſus is the Lord, but by the Holy Spirit*, 1 Cor. 12. 2.

2. The neer Kindred and Dependance the New Creature hath with and upon the Spirit, as the Child begotten hath of, and with it's proper Father, doth evidence the ſame truth.

1. The new Creature is in the ſame third of *John*, *v.* 6. ſtyled *Spirit*. (as elſewhere it is called a Spiritual Man, 1 *Cor.* 2.) *That which is born of the Spirit is Spirit*: It is therefore profeſſedly Baptized into the ſame name, becauſe the Father of this new Birth and Baptiſm is the Spirit. With Men, the Begotten bears the name of the moſt Immediate Parent. And ſo in this Caſe, tho' this Work of the Spirit be in common termed the Divine Nature, 2 *Pet.* 1. 4. Becauſe it is the Image of the Godhead,

of

of which all three Perſons are Partakers, yet to ſhew that in a more peculiar manner it is the Child of the Spirit, it is called Spirit. Chap. 8.

2. For the very ſame reaſon, this Spirit of God, the Author, relatively bears the name of Holy in the New Teſtament, where it is (tho' not firſt) yet more frequently uſed, as his ſpecial title, to be called *The Holy Ghoſt*, as our old *Engliſh* hath rendred it to us. Is not the Father Holy, and the Son Holy, and both equally Holy with this Holy Spirit? Yes, Eſſentially, and Perſonally alſo in themſelves; *Holy, Holy, Holy*, they are all Proclaimed, *Iſa.* 6. How came theſe other Two to bear it, that He, the third Perſon, ſhould have the peculiar ſtile of *Holy*? It is not neither in a Peculiar, either in a Perſonal, or Eſſential reſpect, but relatively unto that which is his proper and peculiar Work, becauſe he ſanctifies and makes us Holy; and ſo merits that name; as Chriſt doth of our Saviour; and the Father, of God the Father and Maker. And here let me return to the neceſſity of this Perſons making us Holy: As it is neceſſary for Chriſt to redeem us, there is an abſolute neceſſity that we all be a ſanctified Holy Sacrifice offered up to God, if we look to be ſaved; or otherwiſe we muſt be made a Sacrifice of his Wrath, as Chriſt hath told us, *Mark.* 9. 49. Where he haing threatned, if Luſt be not killed, Men ſhall be caſt into the fire that is unquencheable: (*v.* 47, 48.) He adds this as a reaſon, That every Man is to be a Sacrifice to God one way or other. According to the Old Law ſome Sacrifices were conſumed with fire, as the Burnt Offerings; ſome ſeaſoned with Salt, to ſink up the corrupt moyſture in them, *Lev.* 2. 13. One ſort of theſe Sacrifices all Men muſt become; if not ſanctified by the Spirit, ſo as to have ſalt in them, then with Hell-fire, which alſo is a Sacrifice to God. Now Chriſt for our Redemption offered up himſelf a Sacrifice to God, for a ſweet ſmelling ſavour, *Eph.* 5. 2. And it was neceſſary he ſhould be ſo. And to that end he ſacrificed himſelf as in his ſacrificial Prayer, he ſpeaks, *John* 17. 19. And it is as neceſſary if we be ſaved, that our Perſons be offered up unto God as a Sacrifice alſo, *Rom.* 12. 1. Even a living Sacrifice, Holy and Acceptable to God. It was neceſſary therefore we ſhould have *a Sanctifier of us*, to be *an Offering unto God*; as well as *a Redeemer*, that *offered up himſelf for us*. And who is that? You are directed to him in *Rom.* 15. *This is the iſſue of my Miniſtry* (ſays *Paul*, ſpeaking of his Converting the Nations, *v.* 18, 19.) *that the Gentiles* (being Converted) *might be an Offering acceptable, being Sanctified by the Holy Ghoſt.* Elſe never to be acceptable to God. Chriſt was Sanctified immediately by himſelf; by the Perſonal Union with the Son of God: *I Sanctifie my ſelf: Even as he alſo offered up himſelf by the Eternal Spirit*, or Godhead dwelling in Him, *Heb.* 9. But we by the *Holy Ghoſt.* And as in that other Speech, *That which is born of the Spirit, is Spirit*; the New Creature bears his Name; ſo here, he is called the *Holy Spirit*, or bears the name of *Holy*, becauſe the Sanctifier of us, *Being Sanctified by the Holy Ghoſt.*

3. The Work of Converſion, not only in the *Whole*, but in *every part thereof* is attributed to him, *John* 16. 8, 9, 10. It is (as I hinted afore, and ſhall ſhew hereafter) divided into three parts: 1. Conviction of Sin: 2. Of Righteouſneſs for Juſtification. 3. Of Judgment, Holineſs and Reformation; and the Spirit is there made the Authour of theſe three. And according to this diviſion of the parts thereof, he hath Titles alſo given him, as in relation to his immediate working of theſe Three.

1. He condeſcends to be termed *the Spirit of Bondage*; I ſay he condeſcends but to the work and name; for otherwiſe, and in himſelf, he is *the free Spirit*, (Pſal. 51. 11, 12.) and delights in Comforting us, not in grieving us. And he is therefore alſo called *the Comforter*; but yet to

Book I. effect our Salvation, and the effectual Application of it to us, He (contrary to his Nature) becomes our Jaylor, takes the Keys of Death and Damnation into his Custody, and shuts up our Spirits under the Law, as it is a School-Master to Christ, rattles the Chains, let us see the Sin and Punishment we deserve; He convinceth of sin, *John* 16. and becomes *a Spirit of Bondage*, Rom. 8. 15.

2. But then Secondly, In regard of the Revealing God's Love to us, and CHRIST and his Righteousness, by whom we are Adopted, and by which justified; He is called in the same place the Spirit of Adoption, the Spirit of Faith, as some interpret, 2 *Cor.* 4. 13. *Barnabas was full of the Holy Ghost, and of Faith*, Acts 11. 24.

3. In regard of Sanctifying us, and convincing of Judgment; He is in the *Old Testament*, instiled *the Spirit of Judgment* (Isa. 4. 4.) In respect of washing away the filth of Sin; *When the Lord shall have washed away the filth of Zion, by the Spirit of Judgment*, &c. And in the *New*, he is entitled *the Spirit of Grace*, Heb. 10. 22. *Have done despight to the Spirit of Grace*; that is, to him, as going about to work Grace and Holiness in the Heart; The sin against the Holy Ghost, which is there described, not being against the *Person* of the Spirit, so much as against him in his *Workings*; And that in his working Grace, and Sanctifying, as in the Words afore you have it. And as to Grace in the general, as he is the Author of every particular Grace, so in the Head himself, therefore much more in the Members. The Prophet speaking of the *Messiah*, in *Isa.* 11. 1. *The Spirit of the Lord shall rest upon him*, and shall be in him, in respect of his Effects upon him; *The Spirit of Wisdom and Understanding, the Spirit of Knowledge, and of the Fear of the Lord.* There is the like reason he should be denominated from every other Grace. He is in one *Chapter*, *John* 14. termed *The Spirit of Truth*, *v.* 17. who reveals all Truth to the Understanding. *The Holy Spirit*, who sanctifies the Will, the chief Subject of Holiness; *The Comforter*, who fills the Heart with joy and peace in Believing; which is therefore usually stiled *Joy in the Holy Ghost*, in Multitudes of places. That Phrase speaking him not so much the Object of it (which is rather Christ, 1 *Pet.* 1. 8. *In whom Believing, ye rejoyce with Joy unspeakable and Glorious*; and *God*, Rom. 5. 11.) as the Author of it, *Rom.* 15. 13. *Now the God of Hope, fill you with all Joy and Peace, in believing, that ye may abound in Hope through the power of the Holy Ghost.*

II. I shall now Secondly give the Reasons why this Work is committed to him, and is his lot. These Reasons are not of Logical Demonstration, but Harmonious, by comparing Spiritual things with Spiritual, and by the suiting of one thing with another, in which the strength of Divine Reason lies; for Divinity is a Wisdom, not an Art.

1. This Operation of the Spirit is in a Coresspondency to the Creation of the first Man, who was a Type of what was to come, *Job* 33. 4. *The Spirit of God hath made me*; *And the Breath of the Almighty hath given me Life.* 'Tis evident he speaks of the new Creation, in allusion to the old. *v.* 1, 2, 3. *My word shall be of the uprightness of my Heart, and my Lips shall utter Knowledge thereby:* And then adds, *The Spirit of God hath made me*; that is, hath given me a sincere Heart, an illuminated Mind, put the words of life into me. To have spoken of his first Creation only, he being a Man fallen from it, had been a poor Argument to perswade *Job* of the truth of his Heart, and the Truths he went about to utter: And yet too, he as evidently alludes to the first Creation, *Gen.* 2. 7. *The Lord formed man of the dust of the Ground, and breathed into his Nostrils the breath of Life, and Man became a living Soul.* Now in this *New Creation*, we being dead

dead in Sins and Treſpaſſes, it is the Spirit of God that giveth Life; 2 *Cor.* 3. 6. Who as in reſpect of giving us this new Life, is called *the Spirit of the Living God*, *v.* 3. And in the Old Teſtament, *Ezek.* 37. 13, 14. *I will bring you out of your Graves, I will put my Spirit in you, and you ſhall live*; which you find in the 36 *Chap. v.* 27. And it is obſervable that the firſt viſible giving the Holy Ghoſt, which was after Chriſt's Reſurrection to enable them to be *Miniſters not of the Letter, but of the Spirit*, which ſhould give Life to them, and to others by them, was by the ceremony of breathing on them, *And he ſaid, Receive the Holy Ghoſt*, John 20. 22. We had his Blood that ran in his veins, firſt, and it is efficacious to waſh away the guilt of ſin. We have his Breath next, which comes out of the inwards, of him, which conveys his Spirit, which conveys himſelf into our inwards as 'tis in the Prophet, and gives us life. And as Life comes with the breath God breathed at firſt, and goes away with it; ſo doth Spiritual Life upon the going or coming of the Holy Ghoſt upon us. Book I.

2. It is the Spirit that converts, and Regenerates us, and forms the new Creature in us, in a Conformity to our Head Chriſt. The Holy Ghoſt was, 1. The immediate Former of the Humane Nature of Chriſt, in the Womb. 2. The Uniter of that Nature to the Son of God. 3. The Sanctifier thereof, with all Graces dwelling therein, above all meaſure.

1. He was the Former of the Humane Nature of Chriſt in the Womb. *Mat.* 1. 18. *She was found with Child of the Holy Ghoſt*, and v. 20. *That which is conceived in her, is of the Holy Ghoſt.* Which was in his forming and fitting that matter into a Man, which the prolifique vertue, uſeth to do.

2. He was the Uniter of it to the Divine, and Sanctifier of it with all Graces, both which you have expreſſed in another place, *Luke* 1. 35. *And the Angel anſwered and ſaid to her, The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall over ſhadow thee: Therefore alſo that Holy thing that ſhall be born of thee, ſhall be called the Son of God.* Now we being to be made as conformable to Chriſt as is poſſible, it was correſpondent, that the ſame Perſon who was deſigned to form Chriſts Body for the God-head to dwell in all his fullneſs, ſhould form Chriſt in us, that God and Chriſt may dwell in us, 1 *Cor.* 3. 16. *Know ye not that ye are the Temple of God; and that the Spirit of God dwelleth in you?* That ſame Perſon that made that happy match, the Perſonal Union between Chriſt's Humane Nature and the Divine, the ſame Perſon makes the Union between Chriſt and our Souls; and ſo we become one Spirit with the Lord, 1 *Cor.* 6. 17. The ſame Perſon that made the Man Chriſt Partaker of the Divine Nature, maketh us alſo. There is an higher correſpondency yet: The Holy Ghoſt is *Vinculum Trinitatis*, the Union of the Father and the Son, as proceeding from both by way of Love, and who ſo meet to be the Union of God and Man in Chriſt, of Chriſt and Men in us, as he that was the Bond of Union among themſelves?

3. In reſpect of ſanctifying that humane nature of Chriſt, It was the Holy Ghoſt who made him Chriſt, that anointed him with himſelf, and all his Graces, Iſa. 11. 2. *The Spirit of the Lord ſhall reſt upon him, the Spirit of Knowledge and the Fear of the Lord*: the Graces of Chriſt, as Man, are attributed to this Spirit, as the immediate Author of them; for although the Son of God dwelt perſonally, in the humane Nature, and ſo advanc'd that Nature above the ordinary rank of Creatures, and raiſed it up to that dignity and worth; yet all his habitual Graces, which even his Soul was full of, were from the Holy Ghoſt; The Holy Spirit is therefore ſaid *to be given him without meaſure.* And this inhabitation of the Holy Ghoſt did in ſome ſenſe and degree concur to conſtitute him Chriſt, which as you know is the Anointed One of God. *Acts* 4. 27. *Thy Holy Child Jeſus whom thou haſt anointed*: Anointed with what? Acts 10. 38. *God anointed Jeſus with the Holy Ghoſt.* Now then if the Spirit

Book I. made him Christ, and concurred in this respect to make him the Anointed of God, much more is it he that makes us Christians.

4. Consider what this Application of Salvation unto us is: It is the Revelation of the mind and love of God and Christ unto us, and the things of both. He that doth this *must take of mine*, says Christ, and in doing so he must take of my Fathers also, for all the Father hath or doth is, Christ's. You have both in one place, *John* 16. 14, 15. *He shall glorifie me, for he shall receive of mine and and shew it to you. All things that the Father hath, are mine.* Great Persons woo not by themselves, but employ Embassadors, and Ministers of State, and so doth Christ. Now who should do this but the Spirit, who knows the heart and mind of God? 1 Cor. 12. *We have received the Spirit who is of God, that we might know the things that are freely given us of God*; that is, by our having him from God, who knows all that is in God, which is the reason there given, v. 10 *God hath revealed them to us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God*; which he confirms and illustrates by a Similitude fetcht from our own Bosoms, v. 11. *For what man*, that is, what other man, *knows the things of a man* (that are in his own breast) *Save the spirit of a man which is in him? Even so, the things of God knows no man*, or Angel, *but the Spirit of God*; who being the Spirit of Counsel (Isa. 11. 2.) even to Christ himself, helpt him to all God's secrets, and he also being privy and over hearing as (*John* 16. 13.) All that the Father and Christ have intended to us, and spoken about us, was only fit to reveal them unto us. And thus by him we come to have the very mind of God and Christ. The Grace of Christ, and the Love of God the Father, are revealed to us by the Communion of the Holy Ghost, 2 *Cor* 13. 14.

CHAP. VIII.

How the Holy Ghost is the Gift of God the Father to us, in and by Jesus Christ. That this inestimable Gift is bestowed freely by the pure Mercy, Grace and Love of God.

TIT. III. 5. 6.

Not by works of Righteousness, which we have done, but according to his Mercy he saved Us, by the washing of Regeneration, and Renewing of the Holy Ghost, Which he shed on us abundantly, through Jesus Christ our Saviour.

WE have seen in a short, but Comprehensive View, the Operations of the Holy Ghost, in the great work of our Salvation. The next Prospect of him is, as he is the Gift of God, conferred on us for this End, and Purpose. To open this to your sight, I offer these following considerations.

1. That it is God the Father, who is the Donor, or the Bestower of Him on us. This is plainly expressed by the words of the Text, which declares, that he sheds the Spirit on us. 2. This Gift of the Spirit is in, and through Jesus Christ our Saviour, and Mediator. 3. This Gift of the Spirit is bestowed, not according to the Covenant of Works, but of Grace, and Free Love.

Love. For thoſe Words, *Not according to Works*; and the other words of the Text, which ſpeak of *the appearance of the Love, and Kindneſs of God*, refer as well to this rich ſhedding forth the Holy Ghoſt upon us, as unto ſaving us through Regeneration, and Renewing us. 4. the Condition of the perſons to whom he is given is altogether unworthy. When we were in our diſobedience, ſerving our Luſts, the Holy Ghoſt was poured out, and renewed us. Chap. 8

1. The Donor or Beſtower of the Holy Ghoſt, is God the Father through Chriſt. As the Father is the Original of the Perſons in the Trinity, ſo of this great Gift. Therefore Chriſt (*John* 15. 26.) when he ſpeaks of *ſending the Spirit from the Father*, adds, as the reaſon why he ſhould be ſent from the Father, *That he proceeds from the Father* (his Subſiſtance doth) naming him as the *Fountain* both of himſelf and the Spirit alſo. He is termed the Spirit of God τοῦ Θεοῦ. 1 *Cor.* 2. 11. in the ſame ſenſe that we ſay the Spirit of a man (as in the ſame verſe) for as God is a Spirit, Iſa. 48. 16. THE LORD GOD AND HIS SPIRIT, ſays the Prophet there: But the Apoſtle further adds, v. 12. the Spirit ἐκ τοῦ Θεοῦ, who Perſonally is from God, whom therefore we have and receive from God, 1. *Cor.* 6. 19. *The Holy Ghoſt which we have*, ἀπὸ Θεοῦ. This Gift is therefore eſpecially attributed to the Father, and termed by Chriſt, *the Promiſe of the Father*, Acts 4. Luke 24. 49. *The Spirit of the Father*, Mat. 10. 20. from whom Chriſt, as God-man, received the Spirit firſt. The Holy Ghoſt was ſent down by the Father upon Chriſt, as a Dove in his Baptiſm. *God anointed Jeſus with the Holy Ghoſt* Acts, 10. 38. and when Chriſt aſcended into Heaven, he received him from the Father, Acts 2. 33. and ſo he ſhed him forth on us. And therefore Chriſt alſo, as Mediator, was to pray the Father to give the Spirit, John 14. 16. *I will pray the Father, and he ſhall give you another Comforter*, &c.

Yet ſo as 2*ly*, Even the Father himſelf ſends him not, but in and through Chriſt, *John* 14. 26. *The Holy Ghoſt whom the Father will ſend in my Name. Through Chriſt our Saviour*, ſays the Apoſtle *Tit.* 3. 6. Which imports not barely the Son's Concurrence, as Second Perſon, in ſending him as well as the Father, even as his Perſon proceeded from both, (as *Joh.* 15 26. *Whom I will ſend unto you*) But further, That Chriſt as a Redeemer, had a virtual meritorious influence or hand herein; ſo as for his ſake, and thro' his Purchaſe and Interceſſion, the Father ſends him. Chriſt purchaſed not only all the Graces of the Spirit for us, but the Spirit himſelf, (whom we had forfeited) to dwell in us. We have an expreſs Scripture, *Gal.* 3. 13, 14. *Chriſt hath Redeemed us from the Curſe of the Law, being made a Curſe for us: For it is Written, Curſed is every one that Hangeth on a Tree. That the Bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we may receive the promiſe of the Spirit through Faith.* Where there are two ends adequately and alike, made of *Chriſt*'s being made a Curſe for us: 1. *That we might receive the Bleſſing of Abraham.* 2. *That we might receive the Promiſe of the Spirit.* And for as much as the Gift of the Spirit comes under a Promiſe, as well as other Bleſſings, It muſt needs come under the purchaſe of Chriſt's Blood, which confirmed all the Promiſes. And this, as all the reſt of the Promiſes, *are Yea, and Amen in Him.* And to this end it is obſervable, That he breathed not the Spirit until after his *Reſurrection*, But then he did, *John* 20. 22. *And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy-Ghoſt.* He had not ſhed his Blood until now; And therefore breathed not the Holy-Ghoſt until now. But Chriſt having dyed, and having as the Lamb ſlain, purchaſed the Spirit, and being aſcended up to the Throne of God; He, as the Lamb now ſheds forth the Spirit. *John* 7. 38, 39. *He that believeth on me, as the Scripture hath ſaid, Out of his Belly ſhall flow Rivers of living Water. But this ſpake he of the Spirit, which they that believe on him, ſhould receive: For the Holy Ghoſt was not yet given, becauſe that Jeſus was not yet Glorified.* He compares the Spirit, as Communicated to us, to a Spring of living Water. But not as then broke

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forth, as afterwards it should, because Christ had not dyed, and so entred in- to Glory. Now compare with it, *Rev.* 22. 1. *And he shewed me a pure river of water of life clear as Christal, proceeding out of the Throne of God and of the Lamb*: This water of Life issues, you see, from the Throne of the Lamb, who in the 5 *Chap. v.* 6. appeared at the Throne of God as the Lamb slain, and Redeeming us with his Blood, and as such doth shed forth the Spirit upon us; And is even there also said to have all the fulness of the Spirit on him, *Who hath the seven Spirits*; that is, the Holy Ghost in all the varieties of his Gifts and Graces, called *seven* from perfection. For that the *seven Spirits*, are taken Metonymically for the Holy-Ghost, is evident by *Chap.* 1. *v.* 4. *John to the seven Churches of Asia, Grace be unto you, and Peace from him which is, and which was, and which is to come*; *And from the seven Spirits, which are before his Throne.* Hence also when we receive the Cup in the Lords Supper, which is term ed the Communion of Christ's Blood (1 *Cor.* 10.) We are yet said *to drink into one Spirit*; For that Blood is *Vehiculum Spiritus*, the Spirit runs in and with this Blood. We therefore know whom we are beholden unto for the Spirit; and whom to go unto for the Spirit, even to the Father, and to Christ, and to his Blood; and to the Father thro' Christ, who gives Commission to the Spirit to work such and such measures of Grace, at such times to fall upon us, and at such and such times to withdraw.

Hence 3*ly*, The Spirit is given us from meer Grace and Love, and not according to Works; so in the Text those words, *Who not according to Works, but Mercy, &c.* refer as well to this shedding forth the Holy Ghost, as to his saving us by Regeneration. You may therefore Observe, 2 *Cor.* 13. 14. That *the Grace of the Lord Jesus*, and *the Love of God the Father*, are put before *Communion of the Holy Ghost*, as that which proceeds from both. *The Grace of the Lord Jesus Christ, and the Love of God, And the Communion of the Holy Ghost, be with you all, Amen.* Therefore in Scriptures, both the *Law*, the *Preaching of it*, and the *Works of it*, are in expres words excluded and shut out from having any influence to convey the Spirit to us, that we may never so much as think to obtain the Spirit thereby: *Jer.* 13. 32. *I will make a New Covenant, not according to the Covenant I made with their fathers; but this shall be my Covenant, I will write my Law in their inward parts*: Which Compared with *Ezek.* 36. 26, 27. is renewed with this Addition, *I will give you a new Heart, and put my Spirit within you.* And you may compare with both 2 *Cor.* 3. 3. *Ye are manifestly declared to be the Epistle of Christ, ministred by us, written not with Ink, but with the Spirit of the living God, not in Tables of Stone, but in fleshly Tables of the Heart*: Which clears both. Yea, so far forth, as they in the Old Testament had the Spirit (as they had, *Neh.* 9. 20. *Thou gavest them thy good Spirit to instruct them*; and Hag. 2. 5. *According to the word I Covenanted with you when ye come came out of Egypt, so my Spirit remaineth with you*:) So much Gospel was even then mingled with it, and runing in the veins of it. It was *Fœdus mixtum*, and so in the vertue thereof, the Spirit was (tho' in a lesser measure) given. Therefore when the Gospel came to take place, then the Preaching of the Law, or Ceremonies of it, did not convey the Spirit; to shew that it was purely upon the Covenant of Grace, that the Spirit is given, 2 *Cor.* 3. 6, 7, 8. *Who also hath made us able Ministers of the New Testament; not of the Letter, but of the Spirit: For the Letter killeth, but the Spirit giveth Life. But if the Ministration of Death, written and Engraven in stone, was Glorious, so that the Children of Israel could not stedfastly behold the face of* Moses, *for the Glory of his Countenance, which Glory was to be done away; how shall not the Ministration of the Spirit be rather Glorious?* You see that the old Covenant is the Ministration of the *Letter*, and of *Death*; and the New Testament, in exclusion of that old, hath alone obtained this more Excellent Name, *The Ministration of the Spirit.*

As

As not the Preaching of the Law, gave the Spirit; ſo, nor can any Works of the Law obtain the Spirit at God's hands. The Text is as expreſs for this, as for the other, *Gal.* 3. 2. *This only would I learn of you, Received ye the Spirit by the Works of the Law, or by the hearing of Faith?* *Paul* uſeth that as *Argumentum Palmarium*, againſt the Law, as alone ſufficient evidence. *This one thing* (ſays he) *I would learn of you*, and let that decide it, *Received ye the Spirit by the Works of the Law*, or by *the hearing of Faith?* By *Spirit*, he here means the Spirit of Regeneration and Sanctification; for *v.* 5. He ſpeaks of extraordinary Gifts afterwards, and *v.* 2. he ſpeaks of that receiving which was general to all Believing *Galatians*, even common to all Saints, to whoſe Univerſal Experience he appeals, if ever any one of them had received him upon their doings. Now *Extraordinary Gifts* were not common to all Saints, no not in thoſe days. And by *the hearing of Faith*, he means the Doctrine of Faith, the Goſpel; and therefore *v.* 14, 15, 16, 17. he aſſerts the Spirit to be given freely by the Covenant of Grace, which God afore the Law did Eſtabliſh with *Abraham*, and in him together with *Iſaac* (as the Type) with Chriſt. *Gal.* 3. 14, 15, 16, 17. *That the Bleſſing of* Abraham, *might come on the Gentiles through Jeſus Chriſt: That we might receive the Promiſe of the Spirit through Faith. Brethren, I ſpeak after the manner of Men; though it be but a Mans Covenant, yet if it be confirmed, no Man diſanulleth or addeth thereto. Now to* Abraham *and his ſeed, were the Promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt. And this I ſay, That the Covenant which was confirmed before of God in Chriſt, the Law (which was Four Hundred and Thirty Years after) cannot diſanul, that it ſhould make the promiſe of none effect.* Yea, (to end this) he makes it an evidence of *not being under the Law*, if a Man hath *received the Spirit*, and be led by him, *Gal.* 5. 18. *But if ye be led by the Spirit, ye are not under the Law.* And for this alſo it is, that he is called *the Spirit of Grace*, Heb. 10. 29. Becauſe given freely. He is *the Gift of Grace*, Eph. 3. 7. and ſo given upon the terms of the Covenant of Grace. Chap. 8.

Hence from both theſe, appears the difference betwen *Adam*'s having the Spirit in that Eſtate of Holineſs, and the Saints under the ſtate of Grace. *Adam* had the Spirit as well as we, and the Holy Ghoſt was at the making of him, and wrote the Image of God upon his Heart: For where Holineſs was, we may be ſure the Spirit was too. The Holy Ghoſt was at that Conſultation, *Let us make Man*, and one of the *Us* ſpoken unto. Yea, and that Spirit that *moved upon the Waters*, who alſo is ſent forth to *renew the Face of the Earth* (Pſal. 104.) The ſame Spirit was in *Adam*'s Heart to aſſiſt his Graces, and cauſe them to flow and bring forth, and to move him to live according to thoſe Principles of Life given him. But there is this difference between that his having the Spirit, and ours, apparent from what hath already been ſaid.

1. That he concurred with *Adam*, meerly as the third Perſon, who joined in all works, and ſo upon no further accompt then as he concurred in aſſiſting all Creatures elſe in their kind, to cauſe the Earth to bring forth Fruits according to their kind; and indeed he muſt neceſſarily have an hand in all works of Creation and Providence: Whereas we have the Spirit upon Chriſts accompt, in his Name, purchaſed by him, as whom he had firſt received; alſo purchaſed, as the Head of his Church. And therefore it is Ordinary in Scripure to term this Spirit as now dwelling in us, the *Spirit of Chriſt*, Rom. 8. 9. *The Spirit of the Son*, Gal. 4. 6.

And 2. Hence *Adam* retained the Spirit according to the tenor of the *Covenant of works*, (which is but that equal Law of Creation between God and the Creature) whereby he held a Continuance of the priviledges given him at the Creation, even as he did Life in God's ſight, upon works of Obedience, DO THIS AND LIVE.

And

Book I. And as by one Act of disobedience he forfeited life, (*Cursed is he that continueth not in all things*) And so in like manner the Spirit was forfeitable by him upon the same terms: Even as in a man that comes from *Adam*, one mortal Stab causeth the Soul to depart: So here, one act of sinning caused the Soul to depart; for the Bond of the union ceased. But as it would not be so in a man risen from the dead, and by the power of the second *Adam* made a quickening Spirit; No wounds would be mortal to such an one: So here the Gift of the Spirit to us is by promise,; as *Gal.* 3. 14, 15, 16, 17. the Apostle argues. The Gift of the Spirit, to a truly converted Soul, is an absolute Gift, and not upon Conditions on our parts; but to work and *maintain* in us what God requires of us: The Gift of the Spirit is not founded upon qualifications in us to continue so long as we preserve Grace in our Souls, and do not sin it away. I *will give you my Spirit to preserve you, and prevent your departing from me*, Ezek. 36. 26, 27. I will give you *a new heart*; but you would soon make it an old one, as bad as ever; to prevent this, it follows, *And I will put my Spirit within you: and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them*, And so it is said in Jer. 32. 40. *Ye shall not depart from me.* He comes by virtue of Election on us, as he did on Christ, *Isa.* 42 1. *Behold my Elect in whom my Soul delights; I have put my Spirit upon him.* Gal. 4. 6. *Because ye are sons*, (by Election, namely as it is said *Eph.* 15. God having *predestinated us to the adoption of Children*) *God hath sent forth the Spirit of his Son into your hearts*, And Matt. 10. 20. *The Spirit* [*of your Father*] *is in you*; that is, God having taken on him the relation of your Father, thereupon bestoweth his Spirit on you. And therefore it is that so few of many that hear the same Sermons, receive the Holy Ghost; for he comes on men by the Grace of Election, and so the Spirit picks and chooses (as God hath done) and rests on this Soul, and not on that; and so (as *Isaiah* says, Isa. 27. 12.) they are gathered one by one. It goes as it were by *lott*, as it is (*Acts* 8. 21.) spoken to *Simon Magus*, in relation to the Holy Ghost, v. 19. It hath the appearance of Chance, because this man is taken, and not that; When yet it is the eternal good pleasure of God that puts the difference; And the Spirit, that knows God's mind, seizeth on men accordingly; and is said to be as the *Wind*, that *blows* where it lists, which is spoken of Regeneration, *John* 3. 8.

Hence it is that he is given to us for ever, and not to depart from us; the reason is, because his Person is given without Conditions, and to work all conditions, he is so in us as to be with us for ever, John 14. 16, 17. *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: Even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him for he dwelleth with you, and shall be in you.* He came in Christ the Head, to make his abode in him, *John* 1. 33. *And I knew him not: But he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which bapizeth with the Holy Ghost.* Which was a fulfilling of that piece of the Prophecy, *Isa.* 11. 2. *The Spirit of the Lord shall rest upon him.* To which *Peter* alludes, speaking also of us, 1 Pet. 4. 14. *The Spirit of God resteth on you*; and to signifie this, when visibly he came upon the Apostles (Acts 2. 3.) It sat upon each of them. Christ's abode among us is compared to the dwelling in a Tabernacle John. 14. ἐσκήνωσεν *He dwelt as in a Tabernacle amongst us*; for he soon removed to Heaven: But the Spirit dwells in us as in the *Temple*, which was instead of that moveable habitation, a more fixed, settled abode, 1. *Cor.* 6. 19. *Ye are the Temple of the Holy Ghost:* I go and come, says Christ, (*John* 14. 18, 19.) but he shall be with you, and in you (v. 17) *for ever.* And therefore he is not only given as the *Earnest* of our Inheritance, (*Eph.* 1. 14. and 2. *Cor.* 5. 5.) a Certain Pawn that we shall have Heaven: But he becomes also from that time a *Spring in us* never to be dammed up, *a living Fountain of water, springing up unto eternal life*, as Christ himself speaks, comparing *John* 4. 14. with *John* 7. 38, 39. Now we do not say the Spring shall continue, whilst Water is in the Stream; but Water shall continue in the Stream, and bubble up whilst there is a Spring. If indeed the Spring could fail, the

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might fail. Now the Holy Ghoſt is given to become *a perpetual ſpring*, both of grace and glory. And accordingly alſo (1 *Pet.* 1. 23.) The Holy Ghoſt is ſaid to be *The incorruptible Seed of which we are begotten*, which ſome have underſtood to be meant of the Word: but that is put in beſides, as the inſtrumental cauſe, in the words following, *By the Word of God.* Nor is it the *New Creature* which is there meant, for that is the thing begotten in us: But the principal cauſe of whom we are begotten, is the *Holy Spirit*, John 3. 6. That which is begotten of the Spirit. Now he is called the *incorruptible ſeed*, becauſe he is caſt into the Soul with the Word, as the prolifique *Vertue* in the Word; which is the ſeed, materially, but the Spirit virtually. And this alſo ſhews the difference between this giving the Spirit by vertue of Election, and that Communication of him to temporary Believers that fall away, who are ſaid, *Heb.* 6. to be *Partakers of the Holy Ghoſt*, as *Saul*; *The Spirit of the Lord came on Saul.* (1 Sam. 10. 10.) but ſo as to depart away again, 1 Sam. 16. 14. Thus on *Balaam* he did, (*Numb.* 24. 2, 3.) and opened his eyes. The fundamental difference lyes in the differing Terms of the gift of the Spirit, inſinuated here in the text: That many receive the Spirit not from God as a *Father* by virtue of Election; or through Chriſt as a Saviour: They receive not, as Children, the Spirit of God as from a Father; as *Rom.* 8. 14, 15. as alſo *Matt.* 10. 20. And as Chriſts Speech alſo (in *John* 14 and 15 Chapters *I will pray the Father*, &c.) do import: But they receive him from God out of Dominion and Soveraignty, and from Chriſt as a Lord, who hath brought even wicked men to ſerve him, 2 *Pet.* 2. 1. This diſtinction of this double receiving the Spirit, the Apoſtle inſinuates both in that *Rom.* 8. and *Gal.* 6, 7. 8. In that *Rom.* 8. 15. He ſpeaks of a *Spirit of Bondage*, which as Servants, they in ſome meaſure or other had formerly received from God; look in what ſtate men ſtand to God, they anſwerably more or leſs have a portion of his Spirit on them: If they are only in the ſtate of Servants, they have a Spirit of Bondage working legally that fear of Death which is in all men, *Heb* 2. 15. *And deliver them, who through fear of Death, were all their life time ſubject to Bondage.* The one place interprets the other. Thoſe ſtirrings of Guilt and Condemnations which are in all men's hearts, are from workings of the Spirit in all men. The ſame Spirit that moved upon the waters (*Gen.* 1.) moves upon all men's hearts. Now if men live under the preaching of the Law and Goſpel, then the ſame Spirit falls with higher works upon the Spirits of men unrenewed, yet ſtill but upon the ſame account that is mentioned *Gen.* 6. 3. *My Spirit ſhall not always ſtrive with Man, for that he alſo is but Fleſh.* He had ſpoken of the Sons of God, (*v.* 2.) that were the Profeſſors of that Age, who lived under *Noah*'s Miniſtry, *a Preacher of Righteouſneſs*, Heb. 11. 7. And he went with his Miniſtry in a way of ſtriving with, and oppoſing Mens Corruptions in their Hearts; of which *Peter.* (1 *Pet.* 3. 18.) having ſaid that *Chriſt was quickned or raiſed by the Spirit*, he adds (*v.* 19.) *by which Spirit alſo he went and Preached unto the Spirits in Priſon*, WHICH SOMETIMES *were diſobedient, when once the long ſuffering of God waited in the days of* Noah, *while the Ark was a preparing, when few, that is, Eight Souls, were ſaved by water.* Theſe Men were Corrupt, and remained fleſh, and yet received the Spirit, ſtriving with them from God, as *the Lord and Judge of the World*, who to men fallen, gives his Spirit, as at firſt he did to *Adam*, with a new ſtock of Gifts and Motions: But deals with them therein but upon a Covenant of Works. It is a Favour indeed to give him, as all outward Gifts of the Spirit are, but their Perſons being under the Covenant of Works, and ſervants, their retaining this Spirit is according to the terms thereof; and ſo it proves in the iſſue, and their improving that Gift is managed according to the diſpenſation of ſuch a Covenant: And ſo they, by oppoſing and reſiſting ſuch ſtrivings of the Spirit, God withdraws him: For he ſays, *My Spirit ſhall not always ſtrive.* He deals with them as with Servants, that are untoward and rebellious, *John* 8. 35. *The ſervant abides not in the Houſe for ever; but as* Hagar was turn'd out of Doors and inherited not, ſo 'tis here: *But* (ſays Chriſt) *a Son abides*

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Book 1. *for ever in the House*, and therefore they, as Children, receive the Spirit of Adoption, to cry, *Abba Father*. And the Spirit of Christ, as their Head, remains in them, and they are overcome and led by the Spirit of God. *These are Sons*, and that they may abide in the House for ever, this Spirit abides in them for ever. You have the very same distinction of Men, *Receiving the Spirit, as Servants* and *as Sons*, Gal. 4. 6, 7. *Because ye are Sons, God hath sent forth the Spirit of his Son, into your Hearts, crying Abba Father: Wherefore thou art no more a Servant, but a Son, an heir of God through Christ.* The meaning is, they receive the Spirit as Sons, not as Servants, as others do. To which add, *v.* 22, 23, *&c.* Where *Hagar* and *Ishmael*, and *Sarah* and *Isaac*, are made the Types of these two conditions of Men *living* in the Church, as they did in *Abrahams* Family, and Christ, *John* 8. alluded evidently unto it, in that Speech fore-quoted, *v.* 33, 34, 35. *They answered him, We be Abraham's Seed, and were never in Bondage to any Man; how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever commiteth Sin is the servant of Sin: And the Servant abideth not in the House for ever, but the Son abideth ever.* Both these living under the means, had dealings with God; *Gen.* 21. *v.* 17, 18, 19, 20. *And the Angel of God called to* Hagar *out of Heaven, and said unto her, What aileth thee,* Hagar? *Fear not; for God hath heard the voice of the Lad, where he is. Arise, lift up the Lad, and hold him in thine hand; for I will make him a great Nation. And God was with the Lad,* &c. But yet this was but according to the Covenant of Works, whereof they were types: And their Spirits used all Gifts, Motions, Visions, *&c.* in such a way, and so at last the Spirit was withdrawn from them.

And therefore let not that deceive you, that Men that *fall away*, are said to be *partakers of the Holy Ghost, &c.* for they may be so, when yet they are not Sons. The Holy Ghost comes to some as a wayfaring Man, for a night. But do you not feel that though he may withdraw many Effects, yet still his Person is in you, and works even amidst your sinnings to reduce you again to God, and suffers you not to be finally overcome; but frames your Hearts so as you give your selves up to be led by him, and you treat with God of his abode in you, and of your Salvation, not upon a Covenant of Works, but Grace. Look to your tenure, by which God guides your Hearts to seek the Spirit and Salvation. Every Man's Heart and Spirit (as a Pen in his hand) is guided to write his own Deeds and Terms he holds Salvation on. Dost thou treat with God, as a Son, upon meer terms of Free Grace, renouncing *Ishmael's* Covenant and Tenure, not daring to treat with God upon these Terms, *If I walk thus, and thus, God will give and continue his Spirit to me*: No, but thou sayest as *David*, *Lord, give me thy constant Spirit to work all in me, to cause me to walk in thy Statutes*, Psal. 51. 10, 11. *Create in me a clean Heart, O God; and renew a right Spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me.* In the Margent it is, *a constant Spirit within me*; and if this is thy dependance and thy Salvation, and if upon these Terms thou holdest and retainest the Spirit, thou art a Son. You esteem it in Lands as a matter of great moment, the Tenure, whether it be Free-hold, or Copy-hold. My Brethren, know there is a Free-hold of the Spirit, and a Copy-hold: And go over but thy Prayers, and the Workings of thy Spirit with God, and thou wilt easily see thy Tenure.

CHAP.

CHAP. IX.

That we not only partake of the Effects of the Holy Spirit's Operations in us, but alſo of his Perſon dwelling in us.

THERE is a Gift of his Perſon, Firſt and Chiefly, or Primarily; but Secondarily of his Graces, to be wrought in us by him. And in this Gift of his Perſon doth conſiſt the greatneſs, the richneſs of the Gift. This is expreſſed in thoſe words, *Whom he ſhed on us richly, Tit.* 3. 6. This, I ſay, is intended of his Perſon firſt, and ſimply, and then of his Graces and Effects, as in the ſecond place intended to us, as thoſe which accompany the Gift of his Perſon, and as Hand-maids upon it, and do flow from and depend upon the beſtowing and gift of himſelf. Thus there is the Gift of the Perſon of Chriſt to us, and for us: And there is the Gift of all thoſe Benefits which he hath purchaſed; but the Gift of his Perſon is, of the two, greater infinitely than that of his Benefits; as the Perſon is more worth, than the Dowry. And thus you are to look at the gift of the Perſon of the Spirit more than all his χαρίσματα or Gifts. Let us hear how the Scripture ſpeaks to this great Point, and ſets a value and indigitation upon it, as in diſtinction from his Graces, Rom. 5. 5. *The Love of God is ſhed abroad in our Hearts, by the Holy Ghoſt which is given to us.* Here you may obſerve a ſet diſtinction made between this one Effect of the Spirit in us, *viz. The ſhedding abroad the Love of God in our Hearts*, and the Gift of the Perſon of the Spirit: And how there is brought in a *manifeſt ſuper-addition* of the Gift of his Perſon over and above that Effect of ſhedding Gods love. *By the Spirit* (ſays he) *Which he hath given us.* Thus he ſpeaks of the gift of the Perſon himſelf ſingly and apart, diſtinct from the other; yea, and as being the Foundation of it. Take this Inſtance and Compariſon. God having given a Wife to a Man, by whom he hath had ſuch and ſuch Children, ſuch and ſuch an Eſtate, Benefits and Priviledges, when mention is made of any one of thoſe good things that accrued by her, ſhe to heighten the Mercy of the Gifts by the conſideration of the Perſon by means of whom the Man hath them) might ſay, *All theſe things are by the Wife which God hath given thee.* The ſame import you have in other ſuch Appendixes and Additional Clauſes to the like purpoſe. *Acts* 5. 32. *And we* (that is Apoſtles) *are his Witneſſes*, (that is, Chriſts) *of theſe things; and ſo is alſo the Holy Ghoſt*, (which manifeſtly refers to his Perſon.) The Apoſtle adds, *Whom God hath given to them that obey him*; Thus notably holding up unto their veiw the greatneſs of this Gift. And indeed *the pouring forth the Holy-Ghoſt*, is all the Diſcourſe of the firſt Ten Chapters of the *Acts*. And therefore it is elſewhere called *the Gift of the Holy Ghoſt*, Acts. 10. 45. It is not χαρίσματα (ſpoken of 1 *Cor.* 12.) *Gifts*, in the plural, as ſpeaking of his Graces; But it is *the Gift*, as one abſolute full and intire Gift, once given for all; his Perſon containing virtually all other parcels and particular Gifts which he after works. The like addition to ſignifie this, you may obſerve, 1 *Cor.* 6. 19. *Your Bodies are Temples of the Holy Ghoſt, which is in you, whom ye have of God.* This refers alſo manifeſtly to his Perſon, as I ſhall have occaſion further to ſhew; and it comes in, to mind them of the greatneſs of the Gift, and the ſpecial Favour of the Do-

Book I. nor, *whom ye have of God.* Again you have it, 1 Cor. 2. 13. *We have received the Spirit which is of God, that we may know the free Gift of God to us.* Here is a double Gift, and both from God, distinguished: 1. The Grace or Gifts of God and his Spirit bestowed on us, τα χαριθέντα or χαρίσματα: and 2. The Gift of the Person of the Spirit, distinct from these; *whom we receive* (says he) *as given by God* first, and so received by us. And he is *Given* (as to other ends) so that we may know these things he gives us, or works in us, the Gift of which is distinct from that of his Person, which is set out further by this τὸ πνεῦκα τοῦ Θεοῦ. The Spirit is out of God himself, and proceeding from him, and he is in God, as the Spirit of a Man in a Man. *v.* 11.

The reason of this is, Because the Spirit is given us by the Covenant of Grace, which Covenant makes freely over all that is in God unto us, and for our good; All, both Attributes and Persons in him; the donation thereof running thus; *I will be thy God, and thou shalt be my People.* I use to say *that* the Covenant of Grace, is in all the Transactions a *Covenant* of *Persons.* Consider that of Election in the Fathers Hand, He pitch'd not on Qualifications but Persons, afore they had done good or evil, *Rom.* 9. 13. And therefore so long as the persons remain, his Love remains; and thence he works that in the Person, which may make him Comely, Eph. 1. 4. *He hath Chosen us in him, before the foundation of the World, that we should be Holy, and without blame before him in love.* And Christ when he comes, he gives his Person, *He gave himself,* as every where it is said, both to us, and for us; And he dyed not for abstracted Propositions, but Persons. *I lay down my life for my sheep, and I know them by name.* And when he applyes his Blood to us, he gives us himself, and the Soul in the end seeks his Person also. As *Paul* did, *Phil.* 3. 8. Thus answerably in the third Person, the Gift of the Holy Ghost is the Gift of his Person to dwell in us.

The next thing to be considered is his coming upon us, and his dwelling in us. I have two Assertions to add concerning this.

1. Concerning his *coming upon us,* and God's *shedding him forth:* My Assertion is, That the first coming of the *Holy Ghost* is immediately upon us, as we are in our natural Condition, in our uncleaness and pollution, without any preparation to make way for his coming upon us, or into us. He doth not work Grace first, and then come into a man; but he comes first and seizeth on a man, then works Grace in him. and this the Text in Tit. 3. 6. insinuates when weighing the Mercy thereof, the Apostle says, *He shed his Spirit upon us:* On us; how qualified? The fourth verse tells us, *Us, when disobedient, serving divers Lusts and Pleasures.* And he then sent him, to renew us, v. 5 Such were the vessels when this precious liquor was first poured into them, and upon them. And his coming first thus on men, when in their natural state, is exemplified in the *Corinthians*; yea, and pressed on them as a great point, which the Apostle would have them seriously to mind and consider, to the end they might ascribe unto the *Holy Ghost* his due Glory, 1 Cor. 12. 1, 2, 3. *Now concerning Spiritual Gifts, Brethen, I would not have you ignorant: Ye know that ye were Gentiles, carryed away unto those dumb Idols, even as ye were led. Wherefore I will give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.* Being to treat of Spiritual Gifts infused into the People of God, He prefaceth this, I would have you (says he) know and consider these things about them. 1*st.* That the *Author* of them is wholly and intirely *the Spirit of God. No man can say,* or confess out of Conviction of Judgment, *that Jesus is the Lord, but by the Holy Ghost.* And the embracing of this Foundation of Christian Religion, was before any further Spiritual Gift was Communicated unto you, but was indeed the foundation of bestowing it, *for no man, speaking by the Spirit, calleth Jesus an Execration.* Then 2. Says he I would have you remember the Condition you were in, when the Spirit of God began first to teach you this; you were all Idolaters, led away as bruit beasts

beaſts after *dumb Idols*, when alſo you execrated and abomiated our *Jeſus*, (as to this day the Jews and Heathens do) When it was certain therefore, that you had not the Spirit of God in you; *for no man that hath the Spirit calleth Chriſt accurſed*, as ye then did. So then, who was the firſt Beginner of this great Change and Alteration, but the Spirit of God? And 3. If this were your Condition, (as it was) what did or could the Spirit find in you, as preparatory and inviting of him thereunto? Abſolutely nothing at all. The loweſt and firſt ſtep which can be ſuppoſed to be out of Heatheniſm into Chriſtianity, *viz.* The Thoughts and Profeſſion that our Jeſus is the Lord and Chriſt, even this firſt thought, which is the introduction to all, you, ſays the Apoſtle, had from *the Spirit of God firſt*, as well as you have been *enlightned by him* ſince. 4. He would have them further conſider, That they, when they were thus Idolatrous, were acted and poſſeſſed by another greater Spirit than their own, who inviſibly was in them, and yet effectually wrought in them, and had poſſeſſion of their Minds, Fancies, and Affections (which unleſs he had been in them he could not have) *Even Satan, that evil Spirit, the God of this world*, who (as it is ſaid 2 *Cor.* 4. 4.) blinded theſe Heathens. This he clearly inſinuates to them (and puts it in, as in oppoſition to their now having the *Spirit of God*) in theſe words, *Ye were led after Dumb Idols. Led*, even as Bruit Beaſts are at the pleaſure of them that poſſeſs them; And led by ſome other Spirit then their own. It had been impoſſible elſe that ſo many wiſe Heathens ſhould have worſhiped *Dumb Idols* (as on purpoſe he terms them) themſelves having reaſonable Souls, that thought and ſpake, which thoſe Idols, that had eyes, and ſaw not, wanted. Now then the Apoſtle would have them conſider that ere their Judgments could be led to own Chriſt as Lord, this *evil Spirit* muſt be *diſpoſſeſſed*; and another Spirit, even *the Spirit of God*, come in his room; and and poſſeſs their hearts, and ſo lead them into all the truth they then poſſeſt; without which they had never embraced the firſt Element or Principle of Chriſtian verity. From which inſtance and experiment in the *Corinthians*, I infer, *That the Spirit of God, when he converts men to things Spiritual, comes upon a man* (when an *Heathen* (ſuppoſe, as then the World went) or on us) *when unregenerate.* And it is confirmed by *this*, that the *Holy Ghoſt* reveals not any Truth, or works any ſaving good, but a man firſt hath him ſent down into his heart. He is firſt ſent and ſhed upon us, ere we are led into all, or any Truth; as the 14, 15, 16 chapters of John ſhew. We receive him as an Unction firſt, ere he ſavingly teacheth us any Truth 1 John 2. 20. *Ye have an Unction from the Holy One* (which is the Spirit, *Acts* 10. 38.) *And ye know all things, firſt and laſt.* All that ye know in Spirituals, it is from him; yea, and by having him firſt. And as from having him firſt, it is that we begin to know; ſo that we continue to know and acknowledge Spiritual things ſavingly, is from his abiding in us. He in his firſt Perſon is firſt ſaid to abide, and ſo to go on to teach us. So v. 27. of that Chapter, *But the anoynting which ye have received of him, abides in you; but, as the ſame Anointing teacheth you of all things, and is Truth, and is no lye: And even as it hath taught you, ye ſhall abide in him.* So then theſe Idolatrous *Corinthians*, when they were converted to God, had firſt the Spirit communicated to them, caſting out that evil Spirit, and poſſeſſing his room in them, ere they could be taught the firſt letter in this School. Which agrees with what Chriſt ſays of the caſting out Satan, in order to men's Converſions, (unto which Chriſt's ſcope extends) Matt. 12. 27, 28. *If I by Belzebub caſt out Devils, by whom do your Children caſt them out? Therefore they ſhall be your Judges: But if I caſt out Devils by the Spirit of God, then the Kingdom of God is come unto you.* with which compare *Luke* 11. 20, 21, 22. *&c.* It is ſaid by *Mathew*, that it is the *Spirit*, by *Luke* the *finger of God*, by whom Chriſt profeſſeth to caſt out Devils, in men to be *converted*, as well as out of men *poſſeſſed*. This Spirit he compares there to a *ſtronger* then *Satan*, that comes upon him immediately as he is in his houſe, or place, binds him, and overcomes him; And ſo himſelf enters in, as *Mathew*'s and *Mark*'s phraſe is. For it is Entry and Poſſeſſion the Holy Ghoſt aims at; and it is the firſt thing he doth, after he hath pulled forth Satan that was in poſſeſſion, and bound him;

Chap. 8.

Book I. him; and then being entred, he throws out his Goods and Weapons, mortifies Corruptions, and ſanctifies the Heart, and leads the Soul into ſaving Truths. And this is it which *Paul* inſinuates, That he came upon theſe *Corinthians*, caſt out the Spirit that led them into Error, entred himſelf, and led them into Truth. And it was as neceſſary he ſhould firſt come on them, ere they could Spiritually aſſent to the firſt or leaſt Truth, as it is neceſſary he comes on us, and abides in us, to lead us into all Truth elſe. And therefore it evidently follows, both 1. That the ſhedding forth, or entring in of the Holy Spirit, is the firſt foundation to all wrought in us; and 2. That therefore this his coming upon us and entring into us, is immediately without any preparation, when men are unregenerate. When Chriſt indeed comes to dwell in our hearts by faith, as *Eph.* 3. 17. there need be preparation in our hearts for that his coming, and there is *a preparing the way of the Lord.* For he is to be received by our Faith as a Saviour and Redeemer, and therefore we cannot receive him as ſuppoſed to be ſuch, until we ſee our ſelves ſinners. But our receiving the Spirit is not *Objectivè*, as we receive an Object into our Underſtandings or Hearts, and ſo needs no preparation on our parts; for he himſelf muſt firſt come to work all Apprehenſions and Affections in us, from firſt to laſt, *Gal.* 4. 6. *He ſends his Spirit into our hearts, crying, Abba Father*, and he Cries as he comes along.

There are two or three Objections which I will anſwer.

Obj. 1. Can we imagine that the Spirit of God, who is ſo Holy a Spirit, will come and enter into and poſſeſs hismſelf of an unclean filthy and defiled Heart, in the fulneſs and ſpring-tide of it's filth and uncleanneſs? Doth he not rather firſt make the Heart Holy, and then by that Holineſs dwell therein, ſeating himſelf in the new Creature which he firſt creates? Thus indeed ſome have Evangelized, and thereupon diſtinguiſhed between his coming upon us, as at firſt, and his dwelling in us.

But I anſwer.

Anſ. 1. I. That if the Spirit could be defiled in ſo doing, he would not do it; but this Earth mudds not the Water that gets into it to become a Spring, no more then the Sun Beams are by ſhining into a dunghil.

Anſ. 2. II. The ſubſtance of the Soul (which he comes to) is his own, and comes to make it clean, which he cannot do, unleſs he gets within it. It is well for us he is ſo Holy; for no other Water but of this Preciouſneſs, would have Virtue and Power to cleanſe us. And this is no more abſurdity than to ſay, That pure Water is poured firſt into a Veſſel to take away the filth of it; Or that fire gets into, and fills the pores of Metals in the Ore, whilſt full of droſs, to burn out, and conſume, and ſeparate it from them, Now theſe are the Compariſons the Scripture uſeth *Ezek.* 36. 15. *I will ſprinkle clean Water upon you*: An is not that pity, you will ſay, that not only Water, but clean Water, ſhould be poured upon defiled Hearts, utterly defiled? God prevents the Objection, in telling us that he thinks not much at this coſt. The cleaneſt ſweeteſt Water that Heaven affords, he chooſeth, *viz.* His own *Holy Spirit*: But the Water is ſo clean, as it receives no Tincture whileſt it runs through you, and cleanſeth you; as it there follows, *And ye ſhall be clean from all your filthineſs; and from all your Idols will I cleanſe you; and a new Heart will I give you.* And this is interpreted to be the Spirit, *verſe* 27. *I will put my Spirit within you*; not *upon you* only; that will not ſerve to cleanſe; he therefore puts him firſt *into you.* And what is this, but what you read, 1 Cor. 6. 9. *Such were ſome of you; but ye are Waſhed*; there is the *Genus*, or in Common the Spirits work; the particulars follow: *But ye are ſanctified, but ye are juſtified, in the name of the Lord Jeſus, and by the Spirit of our God.* The Spirit muſt do both: And it is no ſtrange

thing

thing ye should receive the Spirit, and he come into you to do all these e're ever you are sanctified or justified. That other comparison of Fire, I need not insist on: You have it *Isa.* 4. 4. *When the Lord shall have purged the Blood of Jerusalem by the Spirit of Burning.* You know how the *Holy Ghost* in this respect is compared to *Fire* up and down the *New-Testament.* Now what is it to the Fire to enter into what is drossy and defiled to eat it out and consume it? Such Fewel is proper for it to seize on, and shew it's power upon. And what is it to this *rushing Wind*, to enter into the middle of a rotten House (the old Man) and blow it down; and rear up a new one in the room of it? And what is it for this *strong man* to enter into Satan's House, whilst he is in it, and throw him out; and spoil and rifle all his Goods, and throw them out after him? He will not stand without doors to do it, as Christ also tells us. Chap. 9.

A Second Objection is out of *John* 14. 17. Where Christ speaking of the Spirit, says, *Whom the World* (or Men Unregenerate) *cannot receive, because they see him not, neither know him; but ye know him,* for he *dwelleth with you,* &c. Object. 2.

The Answer is clear. That promise of the Spirit there is meant of him as a *Comforter*, and Assurer of Salvation; so *v.* 16. *I will pray the Father, and he will give you another Comforter, that he may abide with you for ever.* Now, as such, he can never come first on an Unregenerate Man; but he must be *a Spirit of Bondage* first to him, and (as *Chap.* 16. 8.) *Convince the World of sin*: And therefore they in that condition are not capable of the Spirit as a *Sealer*; for they must have Regeneration first; and Faith first wrought, *Eph.* 1, 13. *After ye believed, ye were sealed with the Spirit of Promise.* So as Christ's plain meaning is this, you that are already Believers, and have already experimentally felt the workings of this Spirit in you, *you know him*; (says he) and to you, and to others that know him, by having been already wrought upon, I will send him as a Comforter, to fill your Hearts with joy in believing, unspeakable and glorious. But unregenerate Men are utterly uncapable of this Priviledge, for they know him not in these first effects of Regeneration, and change of Heart; and therefore, as a *Comforter*, they see not nor know him. He must be a *Regenerator*, ere a *Comforter.* Receive him they may, to convert them; but not thus to assure them, until he hath wrought Regeneration in them, as he hath done on you. Answ.

I shall now discourse about the in-dwelling, or in-being of the Spirit in us, after he is thus come: Concerning which, my Assertion is this,

That the Indwelling of the Spirit also is of his Person Primarily and immediately, and by his Graces secundarily. And although it be with his Graces, yet it is not primarily by his Graces, but his Person is given to dwell in us immediately and for ever; and his Graces secundarily. Our Persons (Bodies and Souls) are the Temples of his Person immediately; his Graces are the hangings, the Furniture, that he may dwell like himself: *ut habitate decore*; that he may dwell handsomely. He is an Holy Spirit, and Holiness becomes his House, as the Psalmist speaks; and so tho' he comes first into bare Walls, yet he afterwards adorns them. You have a parallel made in the Scriptures of this point of his indwelling, with that former, of the Gift of him. That as his Person hath been shewed to be the great Gift, and his Graces the secundary Gift; so his indwelling is primarily added to his Person, and to his Graces secundarily. Because sometimes in Scripture the Spirit is used to express his Graces, the Cause being put for the Effect; therefore, it hath been generally almost asserted that he dwells no otherwise in us, then by having wrought such and such Graces. But my position is, That as the Person of the Spirit is primarily given, so his Person doth primarily dwell in us; and his Graces secundarily. And this I hope to make clear by parallel Scriptures to those other.

I. That

Book I. I. That text in 1 *Cor.* 6. 19. (which I said I should have recourse to again) shews it, *Your Bodies* (and *therefore* much more your Souls) *are the Temples of the Holy Ghost who is in you.* It was not sufficient for him to say they were as his Temples, for him to be worshipd in, by and through the Graces he puts in them, but h adds, *Who is in you, whom ye have of God:* Besides what afore was said, it appears further thus: For as he heightens their sin of Fornication, in the former verse, that it is against the Person of Christ, in respect of their relation to him as an Husband; so in like manner in this verse, that it is against the Person of the Holy Ghost, an Indweller in them. *Ye are the Temples of the Holy Ghost, who is in you.* It is therefore made a distinctive property of the *Holy Ghost*, as in relation to the Saints, (Even as Procession is proper to him, in Relation to the Father) That he is the *Indweller* in us, 2 *Tim.* 1. 14. *That good thing which was committed unto thee, keep by the Holy Ghost, which dwelleth in us.* You may observe that in the place before cited, how still there came in this super-additional Clause, *By the Holy Ghost which is given to us.* So in like manner that other Clause, the *Holy Ghost which dwells in us*, where the Person of the Holy-Ghost, as thus dwelling in us, is spoken of as abstracted and severed from his Grace by two Characters, 1. That he exhorts *Timothy* to keep the truth in faith and love, v. 13. as also v. 14. That whole frame both of Grace and form of Truth, which he calls *that good thing committed to him by the Holy Ghost:* For evidently severing the Holy Ghost's Person as the Conservator of Faith and love of the Truth, and of all that is good within us, or committed to us. He distinguisheth him (I say) from these Graces, as the things that are to be preserved by him: For else he should exhort to keep these Graces by these Graces themselves, if he meant, that they were these Graces by which the Holy Ghost doth only dwell within us. Secondly, His Exhortation to *Timothy* runs not thus: *By the Holy Ghost who dwells in thee*, which yet had been more proper, if he had intended the Indwelling of those Graces in him, but he speaks generally *by the Holy Ghost who dwells in thee and us*; all in Common.

II. It may be observed, that whereas both *God* and *Christ*, those other two Persons, are also in Scripture said to be *in us*, and to *dwell in us*; Yet this of Indwelling is more special, and *immediationi suppositi*, attributed to the *Holy Ghost*: Which as it serves to give him an honour peculiar to him, so when set in such a Comparison, even with them, must needs be meant, and understood of his Person immediately, and not by his Graces only. Yea the other two Persons are said to dwell in us and the God-head it self, because the Holy-Ghost dwells in us; he being the Person that makes entry, and takes possession first, in the Name and for the Use of the other Two, and so bringeth them in. I shall but name the place, which looks this way, *Eph.* 2. 22. *Ye are an habitation unto God by the Spirit*: 1 Cor. 3. 16. *know ye not that ye are the Temple of God, namely the Father*, or (if ye will) the God-head it self. And it follows by a speciall addition, *And that the Spirit of God dwells in you.* So giving the original *foundation* or ground how we came to be Temples of God, Because the Spirit of God dwells there: Or, as afterwards, *Chap.* 6. *The Spirit which ye have of God:* Likewise, 1 *John* 3. 24. *He that keepeth his Commandments dwelleth in him, and he in him.* Take it either of God the Father, or the Son, for he had spoken of either, v. 23. *And hereby we know that he abideth in us by the Spirit which he hath given us*, whom we feel dwelling and working in our Hearts; And therefore our Divines have generally affirmed it, that Christ is said to dwell in us, because first his Spirit dwells in us, from *Rom.* 8. 9, 10. compared. Now to me it were strange, to interpret such speeches that God and Christ dwells in us, because their Spirit dwells in us; and then by the Spirit mean only his Grace, or the Spirit only by his Grace; for the Spirit of God being a third Person, must needs be acknowledged an Indweller, as well as the other two; yea, and to come in between them and his own Grace; seeing their dwelling in us is attributed to his. The truth is, that it is in this Union of ours with God, as in that of Christ: That look as in the Union of the man *Jesus*, unto the Son of God, and in the Indwelling of the Son of God in that hu-

humane Nature, the Son of God firſt and originally dwells there, and he dwelling therein, the Father is in the Man, and the Spirit is in him, and he in the Father: So is it here in this ſubordinate Union of ours, that the Third Perſon comes as the firſt Inmate in us, and he taking poſſeſſion, the other Two come in, and take up their abode alſo. Chap. 9.

Or if you will, you may view it in the Spirit's comforting of us, which holds parallel to this. Chriſt firſt promiſeth to ſend the Spirit, as our Comforter, into us; And *when he is come*, (ſays *John* 14. 16, 17.) *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; Even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and ſhall be in you. And in that day (v. 20.) ye ſhall know that I am in my Father, and you in me, and I in you. If any man love me, (v. 23.) my Father will love him, and we will come to him, and make our abode with him.* So the Spirit comes firſt. And thus it is even in their Indwelling alſo; So as indeed it may be rightly urged to the point in hand; that if it be thus, that God and Chriſt dwell in us, becauſe his Spirit dwells in us; That then much more it muſt be granted, that his Graces are ſaid to be, and to dwell in our Hearts; becauſe the Spirit firſt and primarily, who is the Author of them, doth ſo: As the Beams do therefore dwell in this viſible World, or the Heavens, becauſe the Sun doth firſt and originally dwell there, whoſe Emanations and flowings forth they are. I might bring an invincible Argument from this, That he firſt comes ere he works Grace, but I refer it to the next head.

I obſerve that Gifts and Graces are called the manifeſtation of the Spirit, 1 *Cor.* 12. 7. that is, an outward Demonſtration or Manifeſtation in Men of that Spirit that dwells and abides within the Heart, and is inviſible. The ſeeing of the Eye, the hearing of the Ear, the Acting of the Fancy, and Speech in the Tongue, are the manifeſtation of the Soul that dwells in the Body; and dwells not there *by* theſe, but *with* theſe; and in order, the Soul it ſelf is that ἐντελέχεια that *actus primus* of theſe, as *actus ſecundi*. And ſuch is the Spirit to our Souls, and his Grace; he dwelling firſt in us himſelf. And therefore as *animalis homo* is a man that hath no more but a Soul in him, that informs him, and acts him, without the Spirit of God; So oppoſitely, he is a Spiritual man (you have the oppoſition, 2 *Cor.* 2. 15.) that hath received into his Heart the Spirit of God, (read all the verſes afore) that he might know the things of God.

The Objection which hath diverted Men from this Aſſertion, is, That the Perſon of the Holy Ghoſt is every where, *Pſal.* 139. 7. *Whither ſhall I go from thy Spirit? Or whither ſhall I fly from thy Preſence? If I aſcend up into Heaven, thou art there*, &c. And in that reſpect his Perſon is as much in a Worm, as in the Saints, and in all alike; therefore how can his Perſon be ſaid to dwell more in the Saints, then elſewhere, otherwiſe than by his Effects and Graces?

1. According to the ſeverity of this reaſon, the ſecond Perſon, the Son of God, ſhould not be ſaid to dwell otherwiſe in the Humane Nature of Chriſt, then by Effects and Graces, which *Col.* 2. 9. He is ſaid to do, *for in him dwelleth all the fulneſs of the Godhead Bodily*; in diſtinction from Saints and Angels. For eſſentially, as he is God, he is alſo in the meaneſt Creature; and yet the Perſon of the Son, and the God-head it ſelf, dwells perſonally in that Nature, and not the Graces only. Now what is it makes that indwelling to be more than by Graces and Effects, and ſo puts that vaſt difference? All acknowledge that it is becauſe he takes up that Humane Nature into a nearer relation to his Perſon, ſo as to be one Perſon with it immediately; and ſuch an Union Graces alone work not, nor gives Foundation unto: And ſo he dwells in him upon that accompt.

Book I. Well then 2*ly*, 'Tis true that into ſo Near and High a Relation, the Saints are not taken up; They are not made one with the Spirit, nor doth the Spirit dwell in them upon that accompt. The Spirit dwelling in a Saint, is not ſaid to be *made fleſh*, as the Word is, *John* 1. 14. for then what Good or Evil the Saints do, would perſonally be accompted the Holy Ghoſt's; Our Prayers his, ſubjectively; yea, and our Sins, his; as the Blood and Obedience of that Man Jeſus, was the Blood and Obedience of God, and the Son of God. Therefore our Relation to the Holy-Ghoſt's Perſon, is not ſo near by God's Ordination. Yet,

3*ly*. (as to the point in hand) We are capable and are made partakers by the like Ordination and free gift of God, of a Relation, or Propriety rather, to the very Perſon of the Holy-Ghoſt: Which tho' it be lower then that of the Son of God, to humane nature, in Chriſt God-man; yet it is not founded upon Graces, but is beyond them, and before them, even by God's free and abſolute Gift and Donation of his Perſon to us, in order to ſuch Graces, and the working of them in us! So as that this Perſon ſhould indeed dwell in us, in reference to Graces as the final cauſe, but not the Inſtrument at all, or means of his Indwelling. It is *Unio Perſonarum*, *an Union of two Perſons* immediately, *us*, and *him*, remaining two Perſons ſtill: As that of Marriage is of two Perſons immediately, in order to ſuch and ſuch ends, And 'tis not *unio perſonalis*, to become one Perſon, as that of the two Natures Chriſt, the Humane, and the Divine. Which is *unio duorum Naturarum*, but not *unio naturalis*, of *two Natures*, but not *into one Nature*, but one Perſon. And this difference was exemplified in Chriſt himſelf our Head, in the Man Chriſt Jeſus, in whom the Spirit of God dwells not perſonally, for then Chriſt would be one Perſon with the Holy-Ghoſt, as well as with the Son of God; nor doth the Father dwell perſonally in Chriſt, for then all three Perſons ſhould have been ſaid to be incarnate. And yet I ſuppoſe none will ſay that the Perſon of the Spirit, nor of the Son, dwells in the Man Jeſus only by means of his Graces. But further the Perſon of the Spirit firſt reſts on the Man Chriſt, which Perſon he hath a right unto, that he ſhould dwell in him, becauſe that Man Chriſt Jeſus is now united to the ſecond Perſon perſonally; and ſo to his Graces ſecondarily. So as if we ask whether in order of nature the Perſon of the Spirit dwells in him firſt, or the Spirit by his Graces; we may without any heſitation anſwer, The Perſon of the Spirit primarily, and then his Graces. Unto which, ſeems to me, to accord that in *Iſa.* 11. 12. Where it is firſt ſaid, *The Spirit of the Lord ſhall reſt upon him*; namely, the Perſon of the Holy-Ghoſt, ſimply and abſolutely conſidered; Then relatively, as in order to endowing him with ſuch and ſuch particular Graces, *viz. The Spirit of Wiſdom and Underſtanding, the Spirit of Counſel and Might, the Spirit of Knowledge, and of the Fear of the Lord.*

Now for the manner of the Indwelling of the Holy-Ghoſt's Perſon; it is no Error to affirm that it is the ſame in us and the Man Chriſt Jeſus. Sure we are capable of it, and therefore ſhall have it, we being to be conformed to his Image and Likeneſs (as he to ours) in all that is poſſible, as he was to us, ſin only excepted; ſo we to him, the perſonal Union, and the Priviledge of it, excepted. Only indeed we differ herein from him, in two things. 1. In the *Meaſure*; for he hath the Spirit given him without meaſure, in his Effects. 2. In the *Right* to this indwelling of his Perſon in us, and in him. He holds it as a Royalty, and one of the greateſt, from his Perſonal union with the Son of God. We hold it in *his Right*, and by vertue of the Covenant of Grace, and free Donation; for becauſe we are Sons adopted in him, *He hath ſent the Spirit of his Son into our Hearts*, Gal. 4. 6. But the *Modus*, the manner of the Indwelling, is one and the ſame.

Theſe things long ſince ſatisfied me in this great point; and I ſubmit them to Judgment.

CHAP.

CHAP. X.

The Uſes of the Foregoing Doctrine.

USE 1. LET us view with Admiration the Riches of this Gift of the Perſon of the Holy Ghoſt; 'Tis the word which the Apoſtle uſeth here in the Text, *whom he ſhed upon us*, πλουσίως, *Richly*. Let us value him accordingly. You value the things (every one of them) which God hath given us: Then value the Spirit much more, who is the Author of the moſt, and Diſcoverer of them all. Take the moſt pretious of Graces, *like pretious Faith* (as *Peter* calls it) Aſſurance of the Love of God, which is the earneſt of Glory; the Gift of the Spirit that works this Faith, and the Shedder abroad of this Love, is infinitely greater. And therefore in *Rom.* 5. 5. After the enumeration of Faith, and all the Fruits of it, Peace with God, Rejoycing in Hope of Glory, Patience, Experience, ſhedding abroad the Love of God in our Hearts; it is ſuperadded, as more then all theſe, being the Root, the Spring of all, *The Spirit which he hath given us.* Yea, and as in *verſes* 6, 7, 8. He ſets out the greatneſs of the Love of God, that gave Chriſt to dye for us: So in thoſe verſes aforeſaid, He would in like manner inſinuate the greatneſs of that Love, that gave us this Holy Spirit to work all theſe Graces in us, and reveal the Love which God hath ſo Commended. Inſomuch as this hath been ſtarted as matter of debate, and moſt ſerious Conſideration, by ſome Divines; Whether *Filius datus*, (Iſa. 9.) *To us a Son is given*, or *Spiritus datus*, *The Spirit given*, (Rom. 5.) be the richer Favour? Whether the Incarnation, *God manifeſt in the Fleſh*; or the diffuſion, or *pouring forth of the Spirit upon all fleſh*, be the greater Mercy? From Heaven they both came down; The Spirit as well as the Son, 1 *Pet.* 1. 2. and from the Boſome of the Father both: They are both of them Pawns, and Earneſts, and Witneſſes alike, of one and the ſame Love. It is alſo a diſpute among Interpreters, whether the Gift of God, which κατ' ἐξοχὴν (as tis call'd) is predicated ſo much, and held at ſo high a rate, *John* 4. 10. be Chriſt, or the Spirit: *Jeſus anſwered and ſaid unto her, If thou kneweſt the Gift of God, and who it is that ſaith to thee, Give me to drink; thou wouldeſt have asked of him, and he would have given thee living Water.* It is queſtioned whether, as the ſole ſufficient ſatisfying Object of our Deſires, is the Gift of the Son, or the Gift of the Spirit? Whether Chriſt means himſelf, or the Holy Ghoſt, as given to us? Many carry it to Chriſt, but the Context more clearly carries it to the Spirit: For 1. The Gift of God (as there) ſeems to be diſtinguiſhed from, rather then explained by, that which follows. *Who it is that ſaith to thee; and give me drink*, ſeem as two things, not one and the ſame. And 2. That Gift is clearly, that living Water, which God and Chriſt give, and that is the Spirit, *v.* 14. being compared with *John* 7. 38, 39. In the Old Teſtament you hear of it, as more then all the Mercies of Giving the Law, or bringing out of *Egypt*. *Thou gaveſt them thy good Spirit to inſtruct them*; So *Nehem.* 9. 20. 30. It is Twice Expreſſed, As alſo *Iſaiah* 63. When he Profeſſeth to mention *the loving Kindneſs of the Lord, according to all he hath beſtowed upon us*, v. 7. Where you may ſee how he heaps up and multiplies words to ſet out the Riches of God's mercies by: And this he reckons the greateſt of their Sins, that *They rebelled and vexed his Holy Spirit*, as the greateſt mercy of all, *and therefore he fought againſt them v.* 10. And then himſelf remembers what his

Book I. kindneſs of old had been, and how doth he expreſs the height of it? v. 11. *Where is he that put his Holy Spirit within him?* And when the Temple was built again, and they delivered out of *Babylon*, what is the greateſt Promiſe God could make, till Chriſt ſhould come and give a greater meaſure of his Spirit? You have it, *Haggai* 2. 5. *According to the word I covenanted with you, when I came out of Egypt, ſo my Spirit remains among you*, as the greateſt Pledge and Pawn of my Favour; *fear you not.* But in the New Teſtament, there you hear of it again, and again; as in the Old, *Thou gaveſt them thy Good Spirit*; So in the New, *He hath given his Holy Spirit*, is written almoſt in every Every Epiſtle. It is almoſt all the talk, and fills their mouths throughout all the Book of the *Acts*; eſpecially the firſt 15 Chapters, it was all their talk and Speech. The firſt Queſtion they asked, when they met any that profeſſed Chriſt, was, (as Acts 19. 1, 2.) *Have ye received the Holy-Ghoſt, yea or no?* So tranſcendant a Priviledge is it, that it is recorded as the *Emulation* of the *Jews* againſt the *Gentiles*. The Jews had wont to make *Meſſiah* their *Glory*, (as *Simeon* hath it, Luke 2. 32. *The Glory of thy People Iſrael.*) But when they had received the Holy-Ghoſt (*Acts* 2.) They would have run away with it alone, as the richeſt Prize, till God Confuted them, by pouring forth the ſame Spirit equally, and as much upon the Gentiles, thereby giving both Sorts his Children an equal portion in him, as being the whole of his Eſtate now left to beſtow, having given his Son afore, *Acts* 11. 17. *For as much as God gave them* (ſays *Peter*) *the like Gift of the Holy Ghoſt, as he did unto us:* which argued the utmoſt of his favour, to the one, as well as the other; as that of the Prophet alſo ſhews, *Ezek.* 39. 29. *Neither will I hide my face any more from them, for I have poured forth my Spirit upon them, ſaith the Lord.* Nay then (ſay the Jews there) let them take all, as well as we. God hath with-held nothing from them, *for then hath God granted the Gentiles Repentance unto life* (v. 18.) and eſtated them in all Promiſes, in all Priviledges of Life, for he hath given them *his Spirit.* Who dares deny to Baptize them? Who dares to ſhut them out from any Priviledges? *For they have received the Holy-Ghoſt, as well as we*, ſays *Peter*, Acts 10. 41. And in that hot diſpute in *Acts* 15. about the Gentile's Salvation, *Peter* Silences all with this (v. 8, 9.) *God, who knows their hearts, hath given them witneſs, giving them the Holy Ghoſt, as he did to us, and put no difference between them and us*, (ſo v. 11.) They and we are Heirs alike of the ſame Salvation. and God (ſayth *Paul* an Apoſtle, and a Jew, unto the Gentile *Corinthians*) hath eſtabliſhed us with you, and you with us; *hath anointed us*, and *ſealed us*, and *given us the earneſt of his Spirit in our hearts*, 2 Cor. 1. 21, 22. That as the Apoſtle argues, *If he hath given us his Son, how ſhall he not with him, give us all things?* So the Sum of theſe Agitations is, That if God hath given us his Spirit, how ſhall he not give us, I do not ſay, *with him* only, but *in him* even in that one Gift of him, *give us all things*? In this one gift of the Holy-Ghoſt (as it is termed, *Acts* 10. 47. and often elſe where) not *Gifts*, as *of many*; but *Gift*, as of *one*; is contained all the whole both of Grace and Glory; *Tanquam in Fonte, tanquam in Semine*; As *in the Seed, and Fountain of both.*

USES II. Is the gift of the Spirit, that great and rich Gift, which God vouchſafes to the Sons of Men? Then how miſerable are they, that have not this Spirit in them, nor have had any workings from him, in order to their Salvation, to this very day. That live a Life of Senſual Pleaſures, in enjoying Meat, Drink, Marriage, Beauty, great Houſes, Riches, fine Cloaths; and then ſay (as in *Revelations* 3. 17.) *I am rich, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked*; for why, thou wanteſt the Spirit. When *Jude* would expreſs the miſery of theſe ſenſual wretches, his words are v. 19. *Not having the Spirit.* And indeed (Rom. 8. 5, 6.) *They that are after the fleſh, do mind the things of the fleſh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded, is death; but to be Spiritually minded, is life and peace.*

Let

Let me instruct your hearts accordingly, to direct your prayers hereafter with answerable Intentions and vehemency, for the Gift of the Spirit himself: You pray in the Spirit, and you bless in the Spirit: Let me exhort you to pray for the Spirit above all, and to bless God for this Holy Spirit, as one of the greatest Blessings of all. When the Apostle saw the *Corinthians* eager after Spiritual Gifts, his care and skill was to pitch their Aims and Desires upon what was most excellent, (1 *Cor.* 12. 21.) *Covet the best Gifts; and yet I shew you a more excellent way.* Thou seekest after particular Mercies, and some one particular Grace thou at present findest thou needest; To be humbled for sin; To be emptied of thine own Righteousness; To have the right Way, and Art of Believing particularly discovered to thy heart, or to have power against such a Lust, *&c.* And thou dost well, for thou art to branch thy Prayers into all particular Wants: But yet let me shew thee *a more excellent way*: Pray for the *Spirit himself* to be given thee; and whilst thou seekest for the Stream, forget not the Fountain. For when God gives thee him, more and more to dwell in thee, and fill thee, and mingle with thine heart, he brings with himself all these unto thee. Is thine heart hard? If God pour this water on thee, it will soak into it, and soften it. Wouldst thou see thy sinfulness, the most Spiritual Wickedness of Unbelief, *&c.* in thee? *When he is come, he will convince of sin, because they believe not in me*, saith Christ. He that searcheth *the deepest things of God*, is much more able to search and discover *the shallows* of thy Heart. Wouldst thou have no Confidence in the Flesh, but be purely carried out of thy self, to seek the Righteousness of Christ alone, and be found therein? Read, Gal. 5. 5. *We through the Spirit, wait for the Righteousness of Faith.* Wouldst thou have Joy and Peace in Believing? Joy unspeakable and Glorious? The love of God shed abroad in thine Heart? Pray for the Spirit, Rom. 15. 13. *Now the God of hope fill you with all Joy and Peace in believing, that ye may abound in Hope through the Power of the Holy Ghost.* Wouldst thou have thy lusts mortified? *We through the Spirit mortifie the deeds of the flesh*, Rom. 8. 13. *And ye through the Spirit have purified your hearts*, 1 Pet. 1. 22.

Chap. 9. USE III.

Our Saviour Christ, both in his own Practice, and Direction to us, hath guided us to this, as the great Request, 1. By his own example; for what is made the greatest and most professed Subject of the Flower of the most raised Prayers that our great high Priest eternally puts up for us? Yea, and upon what occasion did he first promise that he would pray for us? It is even this; *I will pray the Father to give you another Comforter, even the Holy Ghost.* Joh. 14. 16, 26. You may judge what things your own, or others Judgments and Apprehensions are raised up to, as most excellent, by what your Prayers and Desires therein reach forward to, as the Mark of your eye. Therefore in Christ's Judgment, that knows best what is to be prayed for, this is the most excellent: Yea, and you may take this further estimate of it, that he promiseth to spend his prayers now in Heaven (and if ever his heart is wound up to the highest strains, it is there) Yea, his Prayers and Intercessions there, are spent most upon this Subject. And though he may be supposed, to pray for other things we stand in need of; yet I am sure, this in particular is mentioned, and perhaps the first, and chiefest.

And as his own Practise, so his Direction pitcheth us upon this also: And he cites his Fathers Judgment also of this, to be the best Request we can put up. That if ever we were confined to ask but some one thing, he would advise us to ask this. In the 11*th* of *Luke*, Christ himself had been praying, and was upon that occasion desired to teach them to pray, *v.* 1. and he gives them many particulars in that we call *the Lords Prayer*, and then makes a parable to provoke them to importunity, *v.* 5, 6, 7. and bids them, *Ask*, and *seek*, and *knock*, all being several degrees of more urgency, vehemency, and importunity. (so *v.* 9.) with Promise that such shall in the end receive, *v.* 10. But then what is the most eminent thing, the best he would direct you to pray for? Though he had given the particulars in the Lords Prayer, he singleth out this of the Spirit, v. 13. *If ye then being evil, know*

Book I. *know how to give good gifts unto your Children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?* He wrapps up this direction in a Promise, and delivers it by way of promise for their greater Encouragement, and he calls in his Fathers Judgment to poore that this is the best and greatest request: *If you that are evil, know how to give good things to your Children*: According to your Judgment you use to give the best, and use to exercise your best Judgment therein; Then take your Heavenly Fathers Judgment which is most excellent and desireable, Even *his Spirit*. And therefore *Mathew 7. 11.* expresseth it thus; *How much more shall your Father in Heaven give good things, even all good things* (for such the Spirit summarily is) *to them that ask him*? This is the Fathers Judgment, you see, and 'tis Christs; And you may be sure it is the Spirits. You cannot honour him more than to pray most for him, that makes all your Prayers; and he takes it kindly to see himself most desired by you, that is the Author of all your Desires. You may observe also how Christ pitcheth our thirstings upon this great Sea and Ocean of Goodness, able to supply us with whatever we desire. He had taught them (*Matt. 5.*) *to hunger and thirst after his Righteousness*, and Holiness therewith, with a promise of Blessedness. But in the great day of the Solemn Feast, he maks this Proclamation, John 7. 37, 38, 39. upon this last day of the Feast, he brings forth his best Wine (*Be filled with the Spirit, and not with Wine*) He proclaims his best Commodity at the end of this Assembly: And you may observe he says but in general, *He that thirsteth*, he names not what; because let it be what good soever the Mind of Man could be supposed to stretch its desire to, That Spirit which he spake of, v. 39 was a compleat satisfaction to it, and so as they might thirst no more. And he directs them to two things: 1. To believe on himself, and come to him, who was to give the Spirit: And then 2*ly*, To come to his Spirit as given by him, whom we are also said to drink, 1 *Cor.* 12. 13. Our Prayers are the most precious Actings of our Souls, and it is the greatest Advantage that can be to us, to have the Aims of our Prayers set to the best and highest Marks: And upon all accompts you have seen this to be it; *To pray for the Spirit*. And therefore learn hereafter in your Prayers not to deal or traffique in particular, or *small Wares* only; but put in for the *whole Stock*, of *the Spirit*, as wise Merchants use to do, and as Christ himself (as you have heard) in his Intercession doth. And observe it in Experience, when the Holy-Ghost comes upon you, and fills your hearts as another Spirit, sensibly mingling with yours; Then if you go over all the Promises and find them yours, You can then apply this, or that, or any one. And why? Because you have the great Promise, *the Spirit of Promise*. You may (let me say it with Reverence) at such a time make use of the Spirit to any thing whatsoever. You may fall upon your lust's by him, and do more at such a time for the destroying of them, than in many Prayers after. You may *By the Spirit then*, at such a time, *mortifie the deeds of the flesh*. At such times improve your opportunity: For having the Spirit, you have all good things; And you may ask what you will, and have it: And yet even then ask still for more of himself.

USE IV. If the Holy-Ghost be the great Indweller in us, and Graces but the manifestations of him; Then let us shew forth the vertue of him that dwells in us, and be holy as he is holy; as 1 Cor. 3. 16, 17. *Know ye not that ye are the Temple of God; And that the Spirit of God dwelleth in you? If any man defileth the Temple of God, him shall God destroy; for the Temple of God is holy; which Temple ye are.* You see what an hainous thing it is to defile the heart or Soul, because his Temple: But elsewhere the Apostle holds forth a stronger motive; Even that *the Spirit dwells in us as the Soul doth in the Body*, and the life we lead, is *his*, not *ours*; as the life of the Body is not of the Body, but of the Soul in the Body. This is the purport of that, Gal. 5. 25. *If we live in the Spirit, we walk in the Spirit.* The question first is (for opening of it) what is meant by bythat prhase, *If ye live in the* Spirit. And how it is to be distinguished from

Walk.

walking in the Spirit? If to live in the Spirit, were meant to be active; lively or ſtriving; in Actions of ſpiritual life; *to walk in the Spirit* would be all one: It would be but *Idem ex eodem*; for *to live*, in that ſenſe, is to *move and walk*: But the genuine Notion that interprets this, is, That he intends a compariſon Chap. 10

1. Between the *Souls Indwelling* in our Bodies, as a *Principle of life*; and the Spirit's like Indwelling as the Fountain of Spiritual Life: Which that in the Prophet alſo inſinuates, Ezek. 37. 14. *I will put my Spirit into you, and ye ſhall live.* 2*ly*, That as walking, or *Actions* of life ſpring *from the Souls indwelling*, ſo ſhould an anſwerable walking from this of the Spirit's like indwelling. And ſo this expreſſion, *if ye live in the Spirit*, is a Perſwaſion drawn from a Common Profeſſed Principle: His inference runs thus: Conſider who you have in you; The Spirit; and how? Even as a Conſtant Principle of Spiritual life. And to that end he doth dwell and abide in you, as your reaſonable Soul doth in your Bodies: If you profeſs this, then live, and act, and walk, and ſhew forth Graces worthy and ſuitable to ſo great and holy a Spirit; that hath vouchſafed and condeſcended thus to dwell in you, and become a Fountain of ſuch a life in you and to you. Every living thing acts according to that Soul that is in it, according to the degree of vigour and activity, and kind of life communicated thereby. If you then profeſs *to live in the Spirit, walk in the Spirit.* As if you ſhould ſay to a ſottiſh man (*Cui anima inſervit tantum pro ſale*) If you *be a man*, have a reaſonable Soul in you, *Act and carry your ſelf as a man*; And be not like a beaſt that periſheth.

The only Inqueſt will be, Why, if he intend this Similitude of the Soul's indwelling (as 'tis evident he doth) he ſhould expreſs it thus: *If you live in the Spirit.*

The Anſwer is, Tis true, that we indeed, in common Speech, rather uſe to ſay, *The Soul lives in the Body*, than that the *Body lives in the Soul*; though in reality it be true, that *the Body rather lives in the Soul*, than the Soul in the Body: The Soul being a Principle of Life unto the Body, and not *e contra.* The Apoſtle thereupon, to expreſs perfect and real dependance of life Spiritual upon this great Spirit, chooſeth rather to ſay, *Live you in the Spirit*, thereby importing this Spirit to be the ſame to us in reſpect of all Grace and Spiritual Life communicated to us by Union with, and dwelling in us, that the Soul is to the Body. And yet of *Chriſt*, *Paul* uſeth even that other phraſe alſo (though only when he ſpeaks of the activity of a Chriſtians life) *That Chriſt lives in us*, Gal. 2. *ult.*

Grieve not this Holy Spirit: That Expreſſion imports the higheſt motive: Superiours uſe to be offended; Familiar Friends grieved: The Spirit conſidered as a Superiour therefore, to reſiſt him is termed *Rebellion*, Iſa. 64. *They rebelled againſt his Holy Spirit.* But becauſe he vouchſafes alſo, to become a *familiar Friend*, (as hath been declared) therefore he is alſo ſaid to *be grieved.* And if you have love in you; *that* will move you more (when you think him you grieve is God) *Iſa.* 27. 13. *To grieve not Man only, but God*, is load enough) more then to ſay you *offend him.* Grieve not the Holy Spirit of God, is comparatively guarded with a trinity of Articles τὸ πνεῦμα, τοῦ Θεοῦ τὸ ἅγιον, They ſhew his Greatneſs and his Goodneſs; His Greatneſs, that he is *the Spirit of God*: His Goodneſs. 1. The *Holy Spirit* in himſelf. 2. That hath ſealed you. We would not grieve a Brother, *Prov.* 23. 19. Much leſs a Father. Your would not grieve a Miniſter that Watcheth over Mens Souls, as a Subſtitute under the Holy Ghoſt (*Heb.* 13.) much leſs himſelf. If thou haſt done ſo, there is no way but to be grieved too, and as fire beſt takes out fire; ſo thy Grief that of the Spirit's.

I ſay no more but this to my ſelf and you; There is a day a coming, in which you will need him and all his Cordials: Therefore I ſpeak to you in the words of *Eccleſiaſticus* (which is the voice of that *bodily Self-Love* in us, And let it be of *Spiritual ſelf-love* alſo, *Honour thy Phyſitian.* So treat this Holy Spirit, as thou wouldſt one from whoſe preſcription thou art in a continual Courſe of Phyſick, and none have skill but he. For when thou comeſt to dye, his Cordials muſt alone ſupport, for none of any others making will do thee any Good. It is Theſe, and theſe alone, muſt Comfort, and Carry thee to Heaven.

OF

THE WORK

OF THE

HOLY GHOST

(THE

Third Perſon of the TRINITY)

IN OUR

SALVATION.

BOOK II.

That there are two States or Conditions through which God carries the Elect: The ſtate of Nature, and the ſtate of Grace. That the New Birth is the Paſſage between them; which evidenceth the Neceſſity of the New Birth, or Regeneration. The Reaſons why God hath ſo order'd it, that the Generality of the Elect, who live to Riper Years, ſhould for ſome time remain in that State of Nature, before he Renews them: The Uſes of the Doctrine.

TIT. III. 4, 5, 6, 7.

But after that the kindneſs and love of God our Saviour towards man appeared;

Not by works of Righteouſneſs, which we have done, but according to his Mercy he ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt:

Which he ſhed on us abundantly through Jeſus Chriſt our Saviour:

That being Juſtified by his Grace, we ſhould be made Heirs according to the Hope of Eternal Life.

CHAP. I.

The Words of the Text explained; from which, and other Scriptures, it is proved, That the Elect are in a State of Sin, and Wrath, before they are brought into a State of Grace.

THis Text doth afford theſe Heads to be treated on:

I. That there are two different States or Conditions, which the Elect of God, that are ſaved, paſs through; between which, Regeneration is the Paſs.

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1. The one is their firſt ſtate in which they were born, A ſtate of Bondage to Sin, and obnoxious to inſtant Damnation whilſt they remain in it. This is clear in the words, and is premiſed to celebrate the Mercy of it; for having mentioned all Men, in the very Words afore, in exhorting to ſhew meekneſs to all Men; it follows, for we *our ſelves*, whom God hath now ſhewn Mercy unto, and ſevered and called out from the reſt of Mankind, were alſo ſometimes, diſobedient, Serving divers Luſts and Pleaſures: Theſe words, *We alſo ſometimes*, both import, that as the reſt of Men remained in this woful ſtate, ſo themſelves, tho now ſaved, were once in the ſame ſtate of Bondage to ſin, ſerving divers Luſts, and thereby obnoxious to Damnation.

2. The other ſtate is of Grace and Salvation, therefore oppoſitely to that former ſtate; he ſaies, *He hath Saved us, Juſtified us, and made us heirs of Life*; *Us*, who in the former eſtate had been *heirs of Hell, and Children of Wrath*, as the oppoſition ſhews.

II. Hence it follows, That the new Birth is the *Tranſitus*, or paſſage between thoſe two ſtates; and the neceſſity thereof from thence, may be demonſtrated.

III. And *Thirdly*, that God to Magnifie his Grace, Mercy, Love, Kindneſs (for all theſe are named) the more, leaveth many, or moſt of thoſe he ſaveth, to remain and continue for ſome time, in the firſt Eſtate, before he doth Regenerate them. For *Paul* ſpeaking of the Communalty and bulk of them in diſtinction from all other men, ſaies, *We our ſelves were ſometimes diſobedient* and ſo remained and continued in that Condition as well as other men. But at length, *after, the love of God appeared towards us* (ſays he) *he ſaved us by Regeneration*, and it all tends to ſhew as well the neceſſity as the mercy of it.

IV. Hence then it is evident, that the eminenteſt mercy that God doth, or which may be judged to be vouchſafed us in our whole lives, or to Eternity, is the laying the Foundation in his firſt renewing, and regenerating us by his Spirit as being the *Tranſitus*, or the paſſage, between both, by which we become tranſlated from the one, and actually admitted into the other of Salvation: *According to his mercy he ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly through Jeſus Chriſt our Saviour. That being juſtified by his Grace, Wee ſhould be made Heirs according to the hope of eternall life.*

V. Further to ſet forth the Mercy of it, there is preſented here, as great a ſolemnity at this buſineſs, as ever was, or ſhall be found in any work done for us, namely, a joynt concurrence and yet diſtinct appearance in a ſet and ſolemn conjunction of all three Perſons, Father, Son and Holy Ghoſt. A happy Conſtellation or conjunction of the Planets falling out at the inſtant of the birth of ſome great Prince (eſpecially if you ſuppoſed it one of thoſe greateſt conjunctions whereof but ſix have been ſince the Creation) how wonderful a prognoſtique would this be accounted by Aſtrologers, of great and glorious Events to follow and accompany him ſo born, and thus honoured and mark'd forth at his Birth. But lo, a more glorious Conjunction of the three glorious Perſons in the Heaven of Heavens, of the three Witneſſes in Heaven, as *John* terms them, ſolemnly meeting and appearing as Witneſſes at this great Baptiſm, the only true Baptiſm, the new birth of every Believer; called therefore *the Laver or waſhing of Regeneration, and renewing of the Holy-Ghoſt.* 1. The Father is implyed in the 4*th* v. After *the love of our Saviour, he Saved us by renewing* us: for God our Saviour in the 4. v. is clearly made a diſtinct Perſon from Jeſus Chriſt our Saviour, *v.* 6. ſo then the Father is meant. 2. the Holy Ghoſt is mentioned, for it is called, the *renewing of the Holy Ghoſt*, was then ſhed on us abundantly. 3. Jeſus Chriſt is nam'd in thoſe words, *through Jeſus Chriſt our Saviour.* All this diſplays the greatneſs of the mercy of our regeneration, which *Peter* had only in general

words

words expreſſed (1 *Pet.* 1. 3.) but *Paul*, you ſee, doth it more particularly here. Tho' *Peter* indeed doth alſo expreſs the Authors of this work. For there is firſt God, as in oppoſition to all created cauſes, *Bleſſed be God who hath begotten us.* In God all three Perſons are included, having a diſtinct and proper hand it it, Tho' of all the three Perſons, the Holy-Ghoſt more eminently and ſpecially; His name is taken into its very denomination. It is termed and denominated by the Apoſtle *the renewing of the Holy-Ghoſt*, as elſewhere the thing begotten, John 3. *that which is born of the Spirit.* Laſtly in Chriſt, who is κατ' ἐξοχὴν our Saviour, of all tranſactions of his for our Salvation, his Reſurrection hath the moſt eminent influence into our New Birth as the Inſtrumental Cauſe; and for that I muſt have recourſe unto *Peter*, and fetch it out of him, *who hath begotten us again by the Reſurrection of Jeſus Chriſt.* Chap. I.

That there are two vaſtly differing Eſtates, of Sin and Damnation, of Grace and Salvation; which the New Birth is the paſſage between, and the Tranſitus *from the one to the other:* This I muſt premiſe, as the Apoſtle doth, in order to ſhew both the abſolute Neceſſity of Regeneration, and greatneſs of the mercy of it. Not this Scripture alone, but all the Epiſtles give eminent evidence to my Aſſertion, and under ſeveral metaphors and expreſſions (wherein each delights in its variety) ſet forth Maps and Deſcriptions of theſe two Eſtates, which argues this matter to have been, in the preachings of the Apoſtles, a point of greateſt moment. And this diſcrimination made, is not to be underſtood as the ſetting out two ſorts, or ranks, or deſtinies of men; as if the one ſort conſiſted only of Perſons that were Reprobate, the other of Elect, or as if none but Reprobate ſhould be underſtood to be in the eſtate of Nature; and the Elect to be ſuch as were always in no other eſtate but the eſtate of Grace. 'Tis true indeed that all Elect ſooner or later are in the end tranſlated into the eſtate of Grace, or they could not be ſaved. And on the contrary, thoſe whom God paſſeth by, are left to continue and perſiſt in the ſtate of ſin and damnation to their deaths, and they die in their ſins, as Chriſt ſpeaks. But theſe two differences in mankind, are to be lookt upon as two eſtates or conditions, whereof the one hath Salvation, the other Damnation, actually belonging to them, at the preſent; whilſt any, either Elect, or they who are paſt by, are reſpectively the ſubjects of either. And therefore we find this different condition exemplified in one and the ſame Perſons themſelves of the Elect, take them in ſeveral times of their Lives in that Eſtate we uſually Call of Nature; but afterwards through being renewed, they are in the Eſtate of Grace. Only what the Apoſtle ſpeaks in another, yet the like Caſe, that by God's ordination holds in this, *That is not firſt which is ſpiritual*, (or the Eſtate of Grace) 1 *Cor.* 15. 46. *but that which is firſt is Natural, and afterwards that which is Spiritual.* His reaſon (*v.* 49.) holding alſo in this, that we are to bear the Image of the Earthly, the firſt *Adam*, firſt; and then the Image of the Heavenly. This almoſt every Epiſtle to all the Saints they wrote to, doth more or leſs indigitate. Thus Rom. 16. 17, 18. *But God be thanked, that ye were the ſervants of ſin, but ye have obeyed from the heart that form of Doctrine which was delivered you. Being then made free from ſin, ye became the Servants of Righteouſneſs.* And 1 Cor. 6. 11. *Such were ſome of you; But ye are waſhed, but ye are ſanctified, but ye are juſtified, in the Name of the Lord Jeſus, and by the Spirit of our God.* And Gal. 4. 8. *There was a time,* (then) *when ye knew not* God, And a *Now: After that now ye have known God, or rather are known of God.* And Eph. 2. 1, 2. *And you hath he quickned, who were dead in ſins and treſpaſſes, wherein in time paſt ye walked &c.* and ſo he goes on to deſcribe their natural *condition.* And Coloſ. 1. 21. *And you that were ſometimes enemies in your minds by wicked works; yet now hath he reconciled,* And Ch. 2. 13. *And you being dead in your ſins. and the uncircumciſion of your fleſh, hath he quickned, having forgiven you all treſpaſſes.* Neither do they exemplifie this in the ſame perſons of the Gentile Converts, but in the Jewiſh alſo; who came in troops to *John*; to eſcape the wrath to come: And though himſelf was ſanctified from the womb (Luke 1. v. 15.) tho' conceived in the ſtate of ſin, *for that which is born of the fleſh, is fleſh*; yet, the multitude of the reſt of the Elect lived in diſobedience until riper years, *v.* 16, 17. *And many of the Children of Iſrael, ſhall he turn to the Lord their God, and he ſhall go before* Obſerv.

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him in the Spirit and Power of Elias, to turn them, namely through his Miniſtry. And accordingly our *Peter* writing to the Jews, that had lived in the Boſom of that Church, ſpeaks of them as of thoſe who before this their Generation had a former eſtate which he terms their vain Converſation, v. 18. and (v. 14.) calls that eſtate the *former Luſts of their Ignorance*; ſo terming their former eſtate from the want of ſaving knowledge, when their luſts ruled, which now having eſcaped, they were made partakers of a Divine Nature, 1 *Pet.* 1. 4. *having now purified their hearts, being born again of incorruptible Seed*, v. 22, 23. And more expreſsly he ſays of them (v. 2. 13.) that they he thus wrote to, (who were by outward Character the People of God) *in time paſt were not a People, but are now the People of God; which had not obtained mercy, but have now obtained mercy.* It was a ſtate wherein actually, and before God as a Judge, or according to the Judgment the Word pronounced of them (by which God will judge, or according to that Judgment the Word pronounced of them (by which God will judge all the World) they were not a People; though before God, as God, they were elected, and his choſen People. The other is a ſtate of Grace and mercy, *but now* (ſays he) *have obtained mercy*; and ſtill Regeneration or Converſion is ſet out as the Paſſover, as the Equinoctial Line to be paſt, that divides between both Climates, the one of Darkneſs, and the ſhadow of Death; the other a contrary Climate of Light and Glory; ſo the words juſt afore intimate, *who hath called us out of Darkneſs into his marvellous Light*, And as *Peter* ſpeaks thus of the Jews as well as Gentiles, ſo *Paul* alſo having ſpoken (*Eph.* 2. 1.) to the Gentiles (compare v. 11.) *you were dead in ſins, wherein in time paſt ye walked:* He turns his ſpeech from them to himſelf, and his Country men the Jews, and ſays of all the generality of the Jews then converted, *Among whom alſo we all had our Converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind, and were by nature the Children of wrath, even as others.* By thoſe others he means the Gentiles, and he evidently ſpeaks of what they had been in their Converſation unto riper Years.

Divines uſually term the one, the *ſtate of Nature*, as the other; *the State of Grace*; and they give them theſe terms warrantably from the Scriptures.

1. For the terming a mans condition after Regeneration *the ſtate of Grace*, the Apoſtle doth it expreſsly, Rom. 5. 2. *By Faith* (ſaith he) *we have acceſs into this Grace wherein we ſtand*; that is, into this ſtation. It is a perpetual and ſtanding Condition of favour; when once we have admiſſion or acceſs into it, which *by Faith* there, and *by Regeneration* (here in this Text, of *Titus*) we are ſaid to have; he ſpeaks as we do, or rather we as He, calling it *a ſtate of Grace.* And ſo oppoſitely the other *a ſtate of Nature*, which you have as fully and as expreſsly mention'd, *Eph*, 2. For when he would ſum up what was that eſtate of both *Jews* and *Gentiles* fore-ſpoken of, He as in a general concluſion ſpeaks thus, *We were by nature Children of wrath as well as others*; his meaning is not only that both were alike in ſuch an eſtate when born, as reſtraining that Phraſe *by nature*, meerly unto what they had been by Birth, and ſo only to their birth-ſin (tho' that muſt be intended, as the ſource or ſpring) but he ſpeaks too of that race and whole time of their converſation, and courſe run, wherein they fulfill'd the luſts they had by nature (as is evident) *until quickened and ſaved.* He termeth that *whole Stage* they ran, and that ſcene of life, A condition of Nature, as acting all that while according to the Principles and Swinge of Nature; and having nought but Nature in them, afore Grace came and wrought in them. And therefore as *Eraſmus* hath well obſerved, it is oppoſed to that which follows (v. 5.) *By Grace ye are ſaved*, ſhewing in the former what naturally, without Grace, and until Grace; their condition was, for ſin and wrath. And this interpretation, that ſtile of the Apoſtle given to every man in that eſtate, confirms; terming him (1 *Cor.* 2. 14.) *a natural man*, in diſtinction from a *Spiritual*, till made a Spiritual man by *Regeneration. That which is born of the Spirit, is Spirit*, During all which time they remain (till New-born) *children of wrath*; that is, whoſe portion is wrath, and they expos'd to it, during ſuch their condition. And ſimularly to this ſenſe that this phraſe *by nature*, ſhould involve

involve the whole time from the birth, as well as the sinfulness of our birth itself, do other Scriptures speak, when they would describe and set forth that natural condition, *Psal*, 58. 7. *They are gone astray from the Womb.* And it is the natural condition afore and without Grace, the Psalmist there speaks of: For he not only says they were corrupt in or by the womb, but all along from the womb, thereby expressing their whole State. The like you have *Gen. 6. from their youth.* Chap. 2.

Now when we say mens condition afore Regeneration is all that while a state of sin and wrath, of as that Grace is the contrary; I desire all men to consider what that imports. *Guilt of sin* is one thing, (the Best are guilty) but a *state of sin*, is a further thing: Corruption of Nature to be in a man, is one thing; the *state of Nature* is another: To be *worthy of death*, is one thing, so every man in sinning is; but to be in a *state of death*, is another; it is to be sentenced and adjudged to die, or as Christ speaks, condemned already, *John* 3.18. *He that believeth on him, is not condemned; but he that believeth not, is condemned already; because he hath not believed in the name of the only begotten Son of God:* which is all one to say, He that hath not such a faith as renews the heart (for of regeneration Christ had discoursed v. 3, 4, 5. of the chapter) is in a state of condemnation, so that he needs no other sentence. There wants nothing but Execution; for which how soon a Writ will come out, he knows not. As in the *Canon Law*, for some transgressions a man stood excommunicated *ipso facto* upon the committing, as Murther &c. It depended not upon a new Sentence: Here his state makes him instantly and immediately obnoxious to death; Every sin he sins, not only deserves death, but it is *unto death*; not only the thing is worthy of it, but by reason of his state, it redounds to the Person; and binds him over to death, which is the true import of that phrase, *A child of wrath by nature*: As a man that stands sentenced, and adjudged, condemned to die, is by a Jew termed a *child of death:* 2 Sam. 12. 5. *This man is a child of death.* For *David* as a King did at that time pronounce it of him, as we translate it, that he should *certainly die.* And Christ, on the contrary, is termed a *Son of love*, Col. 1 13. we translate it, *his dear Son*, but it is υἱὸς ἀγάπης, noting forth a perpetuated state of grace and favour born to him, which Christ calleth *abiding in his Fathers love*, John 15 2. That is he remains in a perpetual state of Grace and Favour; and in the like sense these are termed *Children of wrath*, as abiding in it.

CHAP. II.

That it is by the New Birth that an Elect Soul is translated from a state of Sin and Wrath, into a state of Grace. That it ought therefore to be our earnest Enquiry, Whether we are regenerated or no. That tho' we are by Nature the Children of Wrath, yet our Case is not desperate, because this state is alterable.

I shall now evidence the Assertion, That Regeneration is the only alteration of this estate of death, and so make way for application.

A state is a permanent fixed condition, whether of good or evil, continued without cessation or interruption, until the Legal Terms of that Condition be altered: This might be in many instances exemplified: I will only take such as the

Book II. the Apoſtle, diſcourſing of theſe two ſtates (*Rom.* 6. 7.) hath illuſtrated them to us, by: Which do withal directly concern the doctrine in hand. The *Romans* they had Servants which were Slaves to them, and ſome by birth, over whom they had the power of life and death. The condition of ſuch was a permanent condition, and ſo is that of Apprentice-Servants among us, till the terms of that condition are altered. If they ran away, yet their condition altered not, they might take them wherever they found them: The terms of that alteration were either Manumiſſion, or Expiration by death. Now *Paul* profeſſeth by this inſtance of this outward condition among men, to ſet out thoſe other we are now upon, v. 19. *I ſpeak after the manner of men*, ſaith He; that is, I uſe this alluſion to expreſs the difference of thoſe two ſtates, you once were, and now are in, v. 17, 18. *You were the Servants of ſin, but now made free from ſin, ye become the Servants of Righteouſneſs.* Now then to ſee how upon Regeneration the terms of this ſtate and condition are altered; The Apoſtle tells us, that their hearts having been new moulded, caſt into that mould of doctrine of the Goſpel, (τύπον διδαχῆς εἰς ὃν παρεδόθητε) into which they were delivered (ſo v. 17.) and they being ingrafted into Chriſt, and the likeneſs of his death and Reſurrection (v. 3, 4, 5. &c. *whereby they became dead to ſin, and were made* men new riſen again) therefore by the law of Nations, the terms of that condition were altered. *And he that is dead*, ſaith the Apoſtle, *is freed from his maſter* v. 6, 7. *Our old man being crucified with him, that the Body of ſin might be deſtroyed, that hence forth we ſhould not ſerve ſin; For he that is dead is freed from ſin: And we being now raiſed from the dead by Chriſt's Reſurrection.* Look then as if you could ſuppoſe a Roman Slave had been killed and Dead, and then raiſ'd again to a new life, the Law muſt have freed him from that former ſtate, for he was now a man of another world: So a man being freed from ſin, is alſo freed from a ſtate of death, and he is ſaid to paſs from death to life, as it is expreſſed once by Chriſt, John v. 24. *He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into Condemnation, but is paſſed from death to life.* And as it is expreſſed by *John*, 1 John 3. 14. which is a ſecond alluſion to the ſtate of a man adjudged to die in one Kingdom, in which is abſolute Tyranny, and no pardon to be had, but certain death; wherein whilſt he remains, he is perpetually in a ſtate of death; which every moment may befal him, and in the end certainly will: Now what alters the terms of ſuch a mans condition? Do but ſuppoſe there is another Region where Grace and Mercy only reigns, and which invites men to come over to it, with promiſes of life and pardon; when he arrives there, his ſtate is changed. Theſe are the two eſtates (Rom. 5. 21.) *That as Sin hath reigned unto death, even ſo might Grace reign through Righteouſneſs unto eternal Life, by Jeſus Chriſt our Lord.* Take a man that is a ſervant to ſin, ſin is ſaid to reign over him unto death; and whilſt he remains in it, he is a ſon of death, a ſubject of death; and that Kingdom ſhews no mercy. But Regeneration, and ſuch a Faith as regenerateth, is a Bridge or Ship to carry him over into another Dominion of Grace, where *Grace reigns through Righteouſneſs unto Eternal Life*; and welcomes all that that will come into its Dominions, and takes them for ever into its Protection. And if Grace means to ſave a Man, it prepares this Ark for him, even *the Waſhing of Regeneration*, whereof Baptiſm is the Seal, 1 *Pet.* 3. 20, 21. *As in the days of* Noah, *when the Ark was preparing, wherein few, that is, eight Souls, were ſaved by Water: So the like Figure unto it*, viz. *Baptiſm, doth now ſave us (not the putting away the filth of the Fleſh, but the anſwer of a good Conſcience towards God:) by the Reſurrection of Jeſus Chriſt.* It is not the *outward* but the *inward* Baptiſm ſaves; and ſtill *by the Reſurrection of Jeſus Chriſt*, 1 Cor. 6. 11. *Ye are Waſhed, ye are Sanctified, ye are Juſtified in the Name of the Lord Jeſus, and by the Spirit of God*: Sanctified by the Spirit, and Juſtified by the Name of Chriſt; and being thus, wafted over to the other ſide of the Shore, the Devil, Sin, and Hell, and Death, cannot reach you. *You are not under the Law*, the Covenant of Creation, by Vertue of which Sin and Death Reigns in the firſt Eſtate (*for the ſtrength of Sin is the Law*) *but under Grace*, that is, the *Dominion of Grace*, Rom. 6. 14. *Where Chriſt alſo Reigns*, Ch. 5. 21.

5. 21. The like you have *Colos.* 12, 13. Speaking of their Conversion, and giving thanks to God for it; *Giving thanks* (says he) *unto the Father which hath made us meet to be partakers of the Inheritance of the Saints in light. Who hath delivered us from the Power of Darkness, and hath Translated us into the Kingdom of his dear Son,* where we are safe for ever; and to the same purpose he speaks, *Rom.* 6. 9, 10, 11. *Knowing that Christ being raised from the Dead, dieth no more; Death hath no more Dominion over him: For in that he died, he died unto sin once: But in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be Dead indeed unto Sin, but alive unto God through Jesus Christ our Lord.* He would have them reckon and account themselves as for the Permanency of that new state, in that very same Condition Christ is in, but then to take heed to walk accordingly. *v.* 12. *Let not sin therefore Reign in your Mortal Bodies, that ye should obey it in the Lusts thereof.* This is the Natural supream Law in the Hearts of the Subjects of that Kingdom, and which Regeneration hath written therein. Chap. 1.

There is another Similitude whereby the Apostle sets out these two states in their fore-mentioned fixed settledness, and this alteration from the one to the other (*Chap.* 7.) and it is that of Marriage, which with us, you know, is a setled fixed condition for Life, till by Death the terms of that condition be altered. Now what says the Apostle? Rom. 7. 2, 3. *The Woman who hath an Husband, is bound by the Law to her Husband, so long as he liveth; but if the Husband be Dead, she is loosed from the Law of her Husband. So then, if while her Husband liveth, she be Married to another Man, she shall be called an Adulteress: But if her Husband be Dead, she is free from that Law; so that she is no Adulteress, though she be Married to another Man.* By the Covenant of the first Creation (under which a Man for ever stands till Married to Christ) the Heart of Man was Married to the Law, and so subjected to the power of it, as to it's natural Husband; as the Wife by the Law of Creation is said to be to the Husband (*Gen.* 3.) and among other things to beget Children according to his likeness on her. Man falls from God, yet still the Marriage holds, but through the disease of Nature, and Perverseness of the Wife, Children that are contrary to the Holy Law, are brought forth by her, and no other, which together with her self, are subjected to the Punishment of that Law, Thou *shalt dye the Death.* But now says he, if either we dye, or the Law dye, then we may marry another, and so the terms of that condition and estate of subjection alters; and thus says he, it is here, *v.* 4. *Wherefore, my Brethren, ye also are become dead to the Law by the Body of Christ, that ye should be married to another, even to him who is raised from the Dead, that we should bring forth Fruits unto God.* So then Regeneration which consists in the Mortification of Lusts, and quickning us with Christ, and Faith that marries us to him, makes the alteration, and the Resurrection of Christ follows us still.

Let me, ere I go off from this point, apply it a little. We are all here in the presence of God, and it is certain that we all stand under one of these Estates before God this Day. We are all Subjects belonging to one of these Dominions of Death or Life: And it is as certain that we all once were in that condition of Nature, and so of Wrath, as sure as we are Men. And it is also sure, that nothing doth or can make the alteration out of the one, into the other, but true Regeneration; which alone by Gods Ordination alters the Condition of Sin and Death, as it is a permanent Estate. For to add this reason to the former, As the first Birth alone was the Foundation of that first Estate, so this second Birth alone is the entrance and access into this other Estate of Grace.

And now then whether Regeneration be savingly wrought in us or no, is a Question the best Man may ask his own Soul; for God will not be mocked, or be put off with any thing outward or inward, that is below it. As *Rom.* 3. 23. *For we all have sinned, and come short of the Glory of God.* And it is as certain, that if we dye without obtaining of it, we are undone, and lost for ever, and go to Hell, as sure as we are now alive.

Now.

Book II. Now then firſt, for Examination of our Eſtates: Conſider that this being ſuch a permanent condition, both that no change, but into true Holineſs, makes the alteration; and withal corrupt Nature will bear many Elevations and Refinements which are not the Divine Nature; it concerns us to make a very ſtrict enquiry: It is certain God tries in ſeveral Degrees how far Corrupt Nature will be refined, and yet fall ſhort of the Glory of God. You know what Elevation *Socrates* was of, among the Heathens, and *Paul* among the *Jews*, by the addition of the Light of the Law, *Phil.* 3. and how ſtrict the young Man in the Goſpel was, in Phariſaical Obſervances: And how far advanced above theſe, thoſe are among Chriſtians, who are enlightned, and taſte of the powers of the World to come, and yet fall ſhort, *Heb.* 6. 4, 5, 6. Now ſuppoſe any one Man ſhould be by God gradually Refined, and run through all ſuch alterations, as corrupt Nature remaining ſtill, is capabable of. Suppoſe a profane *Epicure* were turned firſt a *Stoick* or a *Socrates*; then with all his Heroick Vertues turned a *Jew*, and embraced that Religion, yet Chriſt hath ſaid it of the one and the other, *Except your Righteouſneſs, exceed the Righteouſneſs of the Phariſes, ye cannot go to Heaven*, yea, *de facto*, many devout Heathens did turn to the *Jewiſh* Profeſſion (in which was Salvation then, *John* 4. 22. as in the Chriſtian Faith now) and yet of them Chriſt pronounceth (*Mat.* 23. 15.) that they are twofold more the Children of Hell than before. If in like manner the moſt Devout and Righteous *Turk*, ſhould now turn Chriſtian, meerly in outward profeſſion, and embrace all the Articles of that Profeſſion, his condition would be but Parallel to the former: Well, but then let this Man be elevated further, let him receive the Word with Joy, as the ſtony Ground; yea, let him caſt off all outward Evils, as the Thorny Ground did the the tops of all its Thornes that grew above Ground, only the roots remaining not pluckt up; let him eſcape τὰ μιάσματα the *groſs Defilements of the World*, (2 Pet. 2. 20.) *through the Knowledge of Chriſt*: Let him eſcape the Corruptions that are in the World through Luſt; and in a word let him further, (as in *Heb.* 6. 4, 5.) be inlightned, and taſte of the Heavenly Gift, and be made partaker of the Holy Ghoſt, and taſte the good Word of God, and the powers of the VVorld to come; yet if he is not partaker of the Divine Nature (ſpoken of, 2 Pet. 1. 4.) whereby he mortifies the inward Luſts themſelves: If he have not the Divine Image ſtampt on him, and made a Nature in him, and Child-like diſpoſitions of Love to God wrought, 'tis certain the terms of that Condition he was born in are not altered: Like baſer Metals, Corrupt Nature will ſuffer many Sublimations, and yet be baſe Metal ſtill; and until it comes to be turned into the true *Elixir*, that changeth it into Gold, the ſtate of Man is not changed. Men may run away from their maſter-ſins, (as Servants from their Maſters) when their Luſts are not Crucified, their Indentures not cancelled; and ſo long the termes of their Eſtate is not altered, but ſin fetcheth them again. Men in Priſon, may be taken out of the Dungeon, and put into more open rooms, and there have their Bolts knockt off; and from thence be brought to the Grate to look out abroad, and ſee the Happineſs of them at Liberty, and have Communion with them; and ſo not be far from the Kingdom of God (as Chriſt ſaid to the Scribe, *Mark* 12. 34.) Yea, in ſome Priſons, as in the *Tower*, he may have liberty, to walk abroad in the Walks, and open Air, and yet ſtill be a Priſoner. Yea, ſuppoſe he makes an eſcape, yet ſtill the terms of his Eſtate, as Priſoner, is not altered; till he have that to ſhew for it, which gives him a Diſcharge by him that is the ſupreame Judge or Creditor; and ſo tis here in this Caſe. Again, take Ice, and melt it, when it is Water heat it, from thence Boyl it, through Fire, or put hot Irons into it; yet ſtill 'tis Water, and retains its form in Predominancy, and will return to its coldneſs again. So will Corrupt Nature, if the Divine Nature be not begotten in it. But if thou findeſt the leaſt ſpark of that Divine Nature ſtruck out of thy Heart, it will in the end enkindle the whole Man, and convert all to its own Nature, and Chriſt will never Quench, but bring it forth to Victory.

When,

Then in the Second place Conſider, that even from a Man's Birth, this E- Chap. 2.
ſtate of Sin and Death, is a fixed ſetled continued Eſtate, without interruption untill the change ſpecified be wrought: And go home, and think how formidable a thing it is to be found therein, or continue in it but one night longer. *For thou fool* (ſays Chriſt, *Luke* 12. 20.) *this night may thy Soul be required of thee.* And that it is ſuch a *permanent Eſtate* of Sin and Wrath, is that which, when a man's eyes are opened, ſtrikes the terrour into him, And thus the Apoſtles in their Writings repreſent mens conditions to them. They ſpeak not to them only of the *guilt* of ſuch and ſuch ſins, but of a *State of ſin and death*; which language the primitive Chriſtians were moſt ſenſible of, as that which ſtill rouſed and awakened them to conſider their Eſtates; for the danger thereof was of common apprehenſion. See how the Apoſtle expreſſes it, 1 Cor. 15. 17. *If ſo, then ye are yet in your ſins.* He ſpeaks of it, as of a fixed eſtate you are *in your ſins*; and you are *yet* in them; to this hour, as being a continued eſtate, and that wherein the extremity of all evil lyes. It is as if you ſhould ſay of a man tyed to a Stake in the midſt of ten thouſand Barrels of Gun-powder, *He is in the fire* (as *Jude* alſo ſpeaks) and ready to be blown up every moment: And thus Chriſt alſo expreſſeth it; *Ye ſhall die in your ſins*, John 8. 21. Thus alſo *Peter* ſpeaks to *Simon Magus*, Acts 8. 21, 23. *I perceive* (ſays he) *that thou haſt neither part nor lot in this matter*; no intereſt in this *Common Salvation*, whereof we profeſs our ſelves partakers. I perceive that thou art in *the Bond of Iniquity, and in the Gall of bitterneſs*; that is, thou remaineſt fixt in it, as in a permanent condition. And to the ſame purpoſe *John* ſpeaks, when he ſays (1 John 5. 19.) *the whole World lies in Wickedneſs*, as in its proper ſtate and Element, And 1 *John* 3. 14. and ch. 2. 9.) his phraſe expreſſeth, a continuation or running on of it from the firſt. *He that hates his brother is in darkneſs until now.* And v. 11. *He that hateth his brother, is in darkneſs, and walketh in darkneſs, and knoweth not whither he goeth, becauſe that darkneſs hath blinded his eyes.* That Phraſe, *until now*, is as if he had ſaid, Let that man conſider, that he is not only in an eſtate of Death and Darkneſs at the preſent, that it is his preſent condition; but that it hath been the condition he hath continued in, without interruption, all along the whole ſpace of his life hitherto: And how dreadful muſt that be? If there were a narrow Bridge of Ice made over the vaſt ocean, and no Iſland or ſpot of dry ground all along, and a man from his birth had been ſet upon it, and had ſlid and furiouſly run upon it in the dark, and for twenty, or thirty years made a continued journey on it even till now, and were now in the midſt of it; and at length light ſhould riſe and come upon him, to ſee how far he had advanced hitherto, and how he was in the height of continual danger of falling into the Sea, either by the Bridges breaking under him, or through his own ſtepping aſide: Imagine what dread would ſtrike that man! And yet this is the caſe of many that hear me this day. Now *John* uttered that ſpeech to ſtrike their hearts, who had been Profeſſours of the Principles of the Chriſtian Religion in thoſe times; of which Religion, the moſt frequent and familiar Principle was the infinite difference of theſe two Eſtates of the Sons of Men; The ſenſe and apprehenſion of which, (he knew) they who were now apoſtatized, and hated thoſe Godly Perſons who continued to profeſs it, carried in their Boſoms and Conſciences along with them. Inſomuch as they had this abiding conviction, That if they were found to be in an unregenerate condition; they were, not withſtanding their profeſſion, in the moſt deſperate and deplorable eſtate, and darkneſs *until now.* And however they were apt preſumptuouſly to bear themſelves up with this, that they once were enlightned, and had a Saving work upon them, when firſt they entred into this Profeſſion, and therefore muſt have ſo ſtill; he plainly tells them they had remained in this darkneſs *until now*; for they never had a true work of regeneration to make an alteration of their condition, and ſo the diſmal Account of that Eſtate had run on to this very day. And a great Scripture this is with me, for its holding forth, That whoever is found in an unregenerate ſtate *at any time*, hath *ever been in it*; and ſo conſequently there is no inter-

Book II. ciſion of Grace, nor falling from it. Of ſuch as fall away, the Apoſtle profeſſeth that they never had true Grace; but though enlightned, yet falling away, do ſhew, that they have been, during all their time, unregenerate. To this alſo the 19*th* verſe accords. *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: But they went out, that they might be made manifeſt, that they were not all of us.* As it is a true ſaying, If once in a *ſtate of grace, then ever ſo*, for the *time to come*; ſo it is as true, *That this man who is in the ſtate of nature and wrath, hath ever been in it for times paſt, even until now.* So as ſuch a man (and let every man conſider it) Though he may have many changes in the time of his pilgrimage, and may take up himſelf, and commit fewer and ſmaller ſins in his middle age, than in his youth; or in his middle age, than in his old age (for it is not neceſſary that to continue in that eſtate he ſhould every day wax worſe and worſe) yet if he be not truly regenerate, he is ſtill in one and the ſame hold, and ſo all the ſins that he hath, or doth commit, or ſhall continue to commit every moment, they all ſhall center in him, as being ſtill in ſuch an eſtate wherein an obligation ſtands in force againſt him for every ſin he hath at any time put his hand unto. The power of Corruption puts him on to ſin, and then the guilt of ſin binds him over to death. Every motion of ſin from his Cradle, belongs to that Eſtate. He is *in the Bond of Iniquity*, go where he will, whether he ſleeps, or wakes, and all his ſins are as freſh to God, as if they had been this moment committed. Time wears not out the guilt of any, but rather helps to make up the treaſure of wrath greater, (as in Debts, Time adds an increaſe) and all that time alſo the wrath of God abides upon him, and is ready to fall upon his head every moment; and God is angry with him all that time. *He is angry with the Wicked every day*, as the Pſalmiſt ſpeaks, *Pſal.* 7. 11. And this brings Eternity upon a man; and all put together will amaze the ſtouteſt heart that ever was; And yet who almoſt conſiders theſe things?

USE III. And this may alſo diſcover ſome uſual deceits even of the wiſeſt men. They flatter themſelves, that all are Sinners, and they are only Sinners as well as others: But they conſider not *a ſtate of ſin*, which themſelves and moſt of men are in. And if they hear *the ſtate of Nature* mentioned, they underſtand it only of that condition they were in when conceived or born, but they think that it is done away at Baptiſm; and never imagine that it ſtill runs on, *In omne volubilis ævum.* They alſo ſet themſelves to repent, and turn from this or that ſin, but ſeek not a change of ſtate, a General and Univerſal Change. And ſo they think they may deal with Mercy well enough for any particular Sin they live in, acknowledging themſelves worthy of death for it, as all are for the leaſt ſin; but conſider not that they remain adjudged to death, and abide in death for every ſin, and that Damnation ſleeps not, but is coming upon them. The great Inqueſt at latter day will be, *What ſtate thou wert found in?* Whether *found* (as *Pauls* Phraſe is, Phil. 3. 9.) *in Chriſt*, or found in thy ſins?

USE IV. The only comfort to the Sons of men that find themſelves in that ſtate is, That though it is a continuation of ſin and wrath upon man whilſt he is in it, yet it is alterable. It is not therefore ſaid to be *a ſtate*, becauſe it is *unchangeable*, as that of the *Devills* is, *who are kept in everlaſting chains, who abode not in the Truth, but left their firſt eſtate*, as *Chriſt* and *Jude* ſpeaks) And who are now in irrecoverable miſery: No there is grace and mercy in this Text. *Tit.* 3. 4, 5, 6. There is alſo an *Holy Spirit* ſpoken of, that may yet renew thee, and alter this eſtate of thine. But know aſſuredly nothing elſe will alter it.

There are two Pleas upon which carnal Men build the hopes of their Salvation, though they go on in the ſinfulneſs of their own Hearts, and dye without this work wrought in them.

I. They plead Gods infinite Grace and Mercy. Who (ſay they) ſhall limit his Mercy? He may pardon me however, if he pleaſeth.

II. They

II. They say Christ hath dyed, and perfectly wrought Salvation for them, and they cast themselves upon his Death to be saved by it.

Well but here are two things (in 1 *Pet.* 1. 3.) that do answer both these deceitful reasonings of carnal Hearts.

1. God is merciful, 'tis true; yea more, the Text tells you he is *abundantly Merciful*; but withal, it tells you, That when he shews Mercy he begets a new Nature, (*who according to his abundant Mercy hath begotten us*) so that if ever he means to shew thee Mercy, he will shew it herein, and hereby, even in *begetting thee anew*, that so he may shew the Mercye according to the Wise Counsel of his Will. Thus also in *Tit.* 3. 5. *According to his Mercy hath he saved us* (but how?) *by the renewing of the Holy Ghost.* And in *Jer.* 3. 19, 20. God himself professeth, how that else *he cannot save them.* Men think that for God to save them, is no more but only to put forth a prerogative Act of Pardon and shewing Mercy; as a King doth when he pardons a Traytor; but God always does more; for when he pardons any one, he makes *a Friend* and *Favourite of him. a Son* and Heir, in whom he may delight; therefore together with pardoning him, he also renews him.

2. And for Christs Death; even that also will not save thee, without this new begetting; and the Text, 1 *Pet.* 1. 3. will warrant this too. For consider but this, that he *rose again*, as well as *dyed.* Now as he dyed for the pardoning of your Sins, so he rose again to Regenerate and beget you again. Therefore says the Text, 1 Pet. 1. 3. *Who hath begotten us again by the Resurrection of Jesus Christ.* If you will have the benefit of his Death, you must find the power and vertue of his Resurrection in Sanctifying you, as *Paul* speaks, Phil. 3. 10. *And you who are dead in sins and trespasses*, must be *quickned with him*, unto a new Life of Grace, if ever you be saved. Both these you have in Eph. 2. 4, 5, 6. *God who is rich in Mercy, hath quickned us together with Christ, even when we were dead in Sins and Trespasses, and hath raised us up together*, &c. And this new Birth, or Holiness, necessarily accompanies Pardon, even as Christs Resurrection followed his Death; and his Death extends to save no more, then his Resurrection puts forth a power to beget. As, if Christ had not personally risen, we had been still in our sins; so if Christ be not risen in thee, thou art still in thy sins, and wilt dye in them, Rom. 6. 12, 13, 14. *Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof: Neither yield ye your Members as Instruments of unrighteousness unto Sin; but yield your selves unto God, as those that are alive from the Dead, and your Members as Instruments of Righteousness unto God. For sin shall not have Dominion over you; for ye are not under the Law, but under Grace.* And Chap. 7. 4. *Wherefore, my Brethren, ye also are become Dead to the Law, by the Body of Christ. that ye should be Married to another, even to him who is raised from the Dead. that we should bring forth Fruits unto God.* Which last place confirms that former reason given, that we being to be Married to Christ, and he being to be risen from the dead, we must be made like him in a new Resurrection.

CHAP. III.

That all Gods Elect do not indeed before their Regeneration, remain in that ſtate of Sin and Wrath, as is evident in the Caſe of Infants.

THE Great GOD, for Holy and Glorious Ends, but more eſpecially to give demonſtration, or to make appear his Love and Kindneſs, his Mercy and Grace, hath ordered it ſo, that the Generality of the Elect that live to riper Years, ſhould for ſome time remain in a Condition of Sin and Wrath, and then he renews them, and turns them to himſelf. I have in the former Chapters prov'd the matter of Fact.

My preſent buſineſs is to conſider the Deſign of God herein, and to what Ends and Purpoſes, and for what Reaſons he hath thus appointed ſuch their condition.

I muſt premiſe ſomething by way of Limitation, and Explication, to prevent Exceptions againſt this Truth.

I. My Meaning is not, that God Regenerates none but ſuch as are grown up to riper Years, I ſhould be injurious to multitudes of his Elect, if I ſo aſſerted: But as Infants are capable of all the Eſſentials of Regeneration; ſo *de facto*, it is evident that he Regenerates multitudes of them whilſt ſuch: For in the Old Teſtament the promiſe being indefinitely uttered for Time or Age, as well as Perſon, *I will be the God of thee and thy Seed*, Gen. 17. 3. *And I will Circumciſe thy Heart, and the Hearts of thy Seed*, Deut. 30. 6. And Circumciſion (which was the ſign and ſeal of that Circumciſion of the Heart mentioned in the promiſe, and ſo the Seal of that Promiſe it ſelf, and of the performance) being by Gods Command applied to Infants, whereof multitudes whilſt ſuch, dyed, neceſſarily imports that there are ſome of that age, whom God had in his Eye, whom he inwardly Circumciſed; or elſe the promiſe and ſeal to them had been in vain. And if it had took place in none but thoſe that lived until they grew up to riper Years, then Circumciſion would have been deferred unto that age as that wherein Gods ordination had only been to Regenerate Mankind, namely all when come to ſuch or ſuch an Age, grown up, and not before. And Circumciſion is the the ſeal of that Righteouſneſs, the ſame Righteouſneſs which Believers grown up, have imputed to them, (as *Rom.* 4. 11. The Apoſtle, inſtancing in *Abraham*, ſaies) *He received the ſign of Circumciſion, a ſeal of the Rigbteouſneſs of faith.* Which words do not aſſert Circumciſion to have been a ſeal of Faith or Righteouſneſs only unto them that actually do believe, but the purpoſe of them was to ſignifie and exemplifie what Righteouſneſs it was that Circumciſion was the ſeal of, which he exemplifies in *Abraham*, ſaying, that it was the ſame that *Abraham* the Father had imputed to him, and which Believers lay hold on, which is called the Righteouſneſs of faith; becauſe revealed from faith to faith, and ſo apprehended and made known to us that are of riper yeares by Faith. And ſo hereby he gives us to underſtand that elect Infants circumciſed, the ſeed of *Abraham*, dying had, and might have the very ſame Righteouſneſs which we and *Abraham* had by Faith, and which Circumciſion did ſeal up to his Faith; even as well as they have the actual Application of that outward

outward ſeal, as much as *Abraham* had. And indeed the half of Mankind dying whilſt Infants, it may be well ſuppoſed that as great a portion, at leaſt for number, are found amongſt the ſeed that dye, as experience ſhew'd, was found among them that lived, and ſo were inwardly circumciſed. And thoſe Promiſes, *I will be the God of thee and thy Seed:* And *I will circumciſe the heart of thy Seed*, being ſpoken (as they are apparently) indefinitely of any Age, one as well as another, who ſhall dare to limit them to Years of Underſtanding only? And if indefinitely for Age, then it may as well be ſuppoſed, that there is no Time, or Age, in the whole Series of Mans Life, but there will be found inſtances of ſome of *Abraham*'s ſeed that were therein regenerated, ſome in one, ſome in another; even as there is not the leaſt moment in the thred of Mans Life, but ſome or other have expired therein. And again, Shall we limit it to Infants of eight days old, to exclude all Infants dying before eight days? Surely no. The real intent was otherwiſe. As Women were not excluded from the promiſe, though not Circumciſed perſonally; to whom yet the promiſe held, as well as unto Males; and the Female Sex were repreſentatively Circumciſed in the Males; ſo Infants (take it ſtill indefinitely of what Age, yea of what moments ſtanding you will, from their Conception) were repreſented in the Circumciſion of thoſe infants of eight daies old. This deferring and ſtaying of it then, and this repreſentative Circumciſion at eight days old of ſome, was ordained typically to hold forth that Repreſentation of all the elect which *that* גבר, *that ſtrong Male Child* Chriſt, the firſt born of them, was to bear of all the ſeed, he ſtanding in their ſtead. Chap. 2.

And it is to no purpoſe to ſay that Circumciſion ſealed up to them only the promiſe of *Canaan*: For beſide that the promiſe to *Abraham*, and his ſeed was one and the ſame, alſo Infants that dyed (as half of Mankind dye when Infants) enjoyed ſo little, ſome not at all, the benefit of that promiſe, *that thy days may be long in the Land which the Lord thy God hath given thee*, as it were ridiculous to aſſert Circumciſion was applied to them to ſeal up that promiſe only.

In the new Teſtament, we find that Grace, and all the priviledges thereof, are now more extendible, as to Nations, (*Go teach all Nations*, not the *Jews* only) ſo in like manner unto all ſorts of Perſons, more then theſe, to whom the Grace and diſpenſations of Grace in the Old Teſtament, could be ſuppoſed to extend; and therefore if to Infants then, ſo now. And 'tis Obſervable that the firſt in the Catalogue of the New Teſtament (both according to Chriſts account, *Matth.* 16. 16. and alſo that of *Zacharies*) was *John*, who as the firſt Fruits to Sanctifie in a more ſpecial manner the lump of Infants, was filled with the Holy Ghoſt in his Mothers Womb, *Luke* 1. 5.

Chriſt himſelf who ſanctified our Nature, to the end that we might be ſanctified, (*John* 17. 19. *Heb.* 2. 11.) repreſentatively ſanctified every Age of man he went through, as well as thoſe Ages, or years of Mans Life he fell ſhort of. Now therefore he was ſanctified in the Womb, to ſanctifie ſome Infants in the Womb. He was Holy when born, even becauſe ſome Infants when firſt born, might be then Sanctified. And the ſame Lord Jeſus pronounceth of Infants, That *of ſuch is the Kingdom of God.*

Nor can it be ſuppoſed, that he ſanctifies only ſuch infants that in his decrees he had appointed to dye when Infants; for when Chriſt ſpake that laſt fore-cited ſpeech, it was upon occaſion of ſuch Infants being brought to him, who might be ſuppoſed to have lived up to riper Years, and it being intended a direction to the Apoſtles as Miniſters, with reſpect to Infants coming or being brought to them, to be ſure they were not firſt to Judge who were to Live and who were to Dye, and to regard the latter only, therefore Chriſt ſpeaks indefinitely. And add to this, *John Baptiſt* who lived to riper Years, was yet when an Infant ſanctified.

And

Book II

And if we take a great lump of Chriſtians that are grown up, ſome few will be found Sanctified from their Infancy, in ſo much as they dare not ſay but they had workings of Grace on them ever ſince they can remember, and that they had gracious diſpoſitions (though proportioned to that Age) mingled with the dawnings and ſpringings of Reaſon in them. This experience ſhews, and therefore you muſt not take this Doctrine Univerſally true, that of theſe that live to Years of diſcretion, none are ſanctified when Infants.

Yet in the Text it is more Generally and Ordinarily true concerning thoſe Elect who live, that God (in whoſe hands are the Times and Seaſons of Regenerating Men, as well as of all things elſe, *Acts* 17.) hath appointed and ordered their Month (as the Prophet ſpeaks) or times of bringing forth to be, when grown up to Years of Diſcretion. And beſides inſtances out of the Apoſtles Epiſtles, many paſſages in the Old and New Teſtament evidence that thus it was even in thoſe that lived in *Zion*, and were well educated in the Church of God, and yet needed Regeneration, and were Regerated when of Years of diſcretion, or grown up.

In the Old Teſtament, *David* (Pſal. 51. 12.) deſires God *reſtore* to *him the Joy of his Salvation that he might teach Sinners God's ways*, (not Heathens only, but Sinners among whom he lived) *and that they might be Converted unto him.* v. 13. And though Men ſcoff to hear of Converts in the Church, yet *Iſaiah* tells us of *Converts in Sion*, Eſa. 1. 27.

In the New Teſtament we have the Example of *Timothy*, who though brought up by good Parents, and taught the Faith by his Grand-Mother, and Mother (2 *Tim.* 1. 5.) and who, tho' he was one who knew the Scriptures from a Child, yet for all this his Converſion was afterwards by *Paul's* Miniſtry. Who therefore calls *Timothy* his *own Son*, (1 Tim. 1. 2.) not only as *Nouriſht up by him in the words of truth*, (as 1 *Tim.* 4. 6.) but as truly begotten (in reſpect of Regeneration,) as ever any other was, of whoſe Converſion he was an Inſtrument; and therefore elſewhere alſo he ſtill calls him his Son, 2 *Tim.* 1. 2. 1 *Cor.* 4. 17. upon the ſame account that he calls *Oneſimus his Son*, *Phil.* 10. *My Son Oneſimus*; and he gives the reaſon why he ſtyles him ſo, *Whom I begat* (ſays he) *in my Bonds.* And accordingly elſewhere, he diſtinguiſheth between Spiritual Fathers and Inſtructors in the ſame, 1 Cor. 4. 15. *Though you have*, ſays he (that is, might be ſuppoſed to have) *Ten Thouſand Inſtructors, yet not many Fathers*; that is, that Converted you; none was an Inſtrument thereof but I: *For in Chriſt Jeſus I have begotten you through the Goſpel.* And (*Acts* 18.) he ſhews he was the Converter of thoſe Saints at *Corinth*; and as of them, ſo of *Timothy*, whom in the very next words he terms his Son, (which always ſpeaketh relation to a Father) and he having thus in the words afore diſtinguiſht between a Father and an Inſtructor, and having ſtyled himſelf a Father to them, for his having begotten them, that He ſhould ſtyle *Timothy* his Son, with the ſame breath, muſt neceſſarily be underſtood in one and the ſame ſenſe. And when he ſays (1 Cor. 4. 17.) *For this cauſe I have ſent unto you Timothy, who is my Beloved Son*; There was ſomething of an Argument in it to move them to receive *Timothy*, as ſent them by him, being their natural Brother as it were, begotten by the ſame hand they had been. So then *Timothy*, though a towardly Child, and well Educated, as any can be ſuppoſed to be; yet after he was come to Years of Diſcretion, it was, that he was converted. And truely the Additions of that Word, *Begotten you through the Goſpel*, God having appointed as then, ſo now, the Goſpel, and that, as Preach'd to be the ordinary ſtanding means (though not with excluſion of other means) for begetting Men to Chriſt, as well as building Men up) argues Gods ſecret Ordination of thoſe Elect that live to riper Years; and yet becauſe a great part of his Elect dye when young, he hath appointed Baptiſm as a

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Nett for them (as he did Circumcision of old) and for the other that live, he hath reserved the Word to catch them, Rom. 10. 17. *Faith comes by hearing, and hearing by the Word.* That is the ordinance of God to that end, as it is also *Milk* to nourish, 1 Pet. 2. 2. *As new Born Babes desire the sincere Milk of the Word, that ye may grow thereby:* It is seed *to begett them*, 1 Pet. 2. 23. even the same *Word which is Preached to them*, v. 25. And therefore one of the first Encomiums *David* gives the Word (*Psal.* 19. 7.) is this, *The Law of God is perfect, converting the Soul.* And God appointed the Tribe of *Levi* in the Church of the *Jews* to this end, *Mal.* 2. 6. Though they had Circumcision then, as we have Baptism now, yet *Levi* was appointed to *Convert* and that *many* which is the same Speech that is spoken of *John* Baptists Ministry, *Luke* 1. 76, 77, &c. And now God hath ordained Pastours and Teachers, as for the *building* up, so *for the joynting in* of the Saints; that is, for the Conversion of them, *Eph.* 4. 16. Chap. 4.

CHAP. IV.

The Reasons why God suffers his Elect, grown unto riper years, to continue for some time in a state of sin. The Glory of Gods Mercy and free Grace is the more Illustrated by this Dispensation.

THis Explication and Caution premised, I come now to give the reasons why it hath pleased God so to order it, that the Generality of his Elect, who live up to riper years, should for some time remain in a state of sin, and wrath.

You meet with a strange thanksgiving, Rom. 6. 17. *God be thanked that ye were the Servants of Sin:* Had the Apostle ended here, you would have deemed it Blasphemy: But he thanks God, not simply for their having been the Servants of sin; yea, nor meerly for this, that now they were converted (which follows, *that ye have obeyed from the heart, that form of doctrine which was delivered you*; that is, become men Holy, both in heart and life) but he blesseth God complexly, with respect to both, namely for this change wrought in them, as it is set forth and illustrated by their having been the Servants of sin formerly. No man likes or commends the shadow in a Picture, if you take that alone; but it is the likeness thereof unto the life it self, which makes both the Piece and the Workman to be esteemed and praised: And yet the shadow sets off the Picture, and gives a livelinesse unto it. He in the next words shews how the Image of God had been faintly stamp'd upon their hearts, as this similitude of being cast into a mould, there used, imports. And that is the main thing he blesseth God for; yet withal he admires and extols Gods Workmanship and Art in taking the advantage of so great and dark a shadow as an estate of sinning is (which themselves had first drawn) to be a foyl to this bright image of his holiness. God had let them alone a long while to draw the dark part (for sin was their work, and not God's work) who is only *the Father of Lights*, and with him *there is no shadow* (as *James* speaks) *and no darkness at all* (as *John* hath it) and they had many years been Apprentices at this work (*ye were the Servants of sin*) and God all this while having had his work in his Eye; he suffered them to go on unto a full measure, (for the sins of Elect men have a fulness before God converts them, as well as wicked men before God destroys them) and then God fell to work. And He that brings Light out of Darkness, made that Chaos and Abyss of Darkness which they had been

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been so long a creating, the ground-work whereby to set out his new World and Workmanship of Grace, more than if at first he had made all perfect, and begun it, by sanctifying them in the Womb. And therefore, says the Apostle, *God be blessed, that ye were the Servants of sin*; which you are to take together with that which follows; *But ye have obeyed from the heart, &c.* For sin, or an estate of sinning, cannot in it self alone, be made the matter of God's praise; but yet it may serve the more to *commend the Grace of God unto us.* So says the Apostle, Rom. 3. 5. *If our unrighteousness commend the Righteousness of God, what shall we say? Is God unrighteous?* If God who is the *Judge of all the World*, (as *v.*6.) will suffer the creature to go on in sin, which it was justly born in, and for which he damneth millions of Souls, and is not *unrighteous* in taking such a *vengeance* (as follows *v.* 5.) then if also he will suffer an elect Son of his to go long on in sin, even unto a fulness; and then, instead of damning him, converts him, justifies him, and sanctifies him, (*such were some of you*, says the Apostle, 1 *Cor.* 6. 11. *but ye are sanctified, but ye are justified*, &c.) He cannot be said to be Unrighteous.

In a word, This is such a phrase of speech, as in the like case, is usual in the Scripture; so in Luke 15. 23, 24. says the Father of the Prodigall, *Let us eat and be merry, for this my Son was dead, and is alive again; was lost, and is found, &c.* Merry they were, not simply for that he was dead and lost; but that having been lost and dead, he was now found and alive: The mercy of his finding and life, being heightned by this, that once he was dead and lost; and therefore it enlarged their Joy that he was now found and alive; and that (as that Parable shews) more than if he had never plaid the Prodigal. Now nothing is more the Object of thanks and praise to God, then what proceeds from Love and Mercy.

And so I come to that which at first I propounded, to shew the *Ends* God hath in this dispensation of his; to give an illustration and demonstration of

1. His Love or Kindness.
2. His Mercy.
3. His Grace. All distinctly mentioned in the Text.

I shall first, in a word, distinguish these three.

1. Love is the foundation of Mercy, whereby God peremptorily and unalterably pitcht upon some men, and set himself to love them in all estates and conditions whatsoever. *Who shall separate us from the love of God in Christ?* Now I joyn Kindness and Love together in one, for they differ but thus, that Kindness is when Love strives to express it self in the most taking way, and to set a lustre upon what it doth.

2. Mercy is a continuing to love them when they are in Misery, for Mercy properly respects Misery.

3. Grace imports the freeness of both these, his loving freely; and shewing Mercy freely, founded upon no respects in the creature moving him thereunto.

Now that which I am to speak to, is not simply that God hath put forth all these his Attributes towards his children in their Salvation in general; but particularly that he eminently doth it, in this dispensation of his, when having left them to an estate of sinning, he yet at length quickens and saves them.

Again 2. by way of general premise to this discourse about all these three, Whether God first pitch his love upon us simply considered, as creatures or *creabiles in massâ purâ*, in that pure mass, without the Consideration of our being sinners, I will not dispute; for in relation to this point, it comes all to one. For if he first set not his love upon men considered as fallen into sin, but purely as creatures; yet his wise counsells pitcht on this course that we should be left to this condition only of having sin in us, (as in the mixt estate of sin and grace after regeneration) but also to an estate of sin and death, to the end he might shew the more Love: That it might appear he took up so great a Love, that tho we were Sinners, it continued the same; and not only so, but stirred up mercy

cy to pity us therein, and thus all our ſinfulneſs comes to magnifie his love. And although God might have communicated himſelf to us without letting us have fallen into ſin, tho' he might have communicated (I ſay) himſelf to us, as he will Heaven, immediately and directly, when the World ſhall be at an end, when Sin ſhall be remembred no more, when God ſhall be all in all, as he is to to Chriſt, and he might have in this eſtate yet made us apprehenſive of mercy, in this reſpect, That when he might have left us to ſin, and to ſuch a condition of ſinning, yet he in mercy would preſerve us from it; thus he ſhews love and mercy to the elect Angels. But becauſe the Creatures are apt to receive the ſtronger Impreſſion by ſenſe and real experience, and his end was to take our hearts in a rational and moſt taking way, ſuited to our apprehenſions. And then it is the Underſtanding of Man is taken and ſtruck with admiration, when one contrary is ſet againſt, or brought forth of another, which exceedingly ſerves to illuſtrate it: And alſo becauſe God would ſuit his way of Acting, to the experience of man (by which Chriſt himſelf learnt obedience) and in common experience, what a man really falls into, and is then delivered out of, this affects more, then what is altogether prevented: Therefore God ordained this courſe rather, ſo to commend his love and mercy to us. Chap 4.

1. His Love. The Apoſtle *John* doth in this argument make a great matter of this one conſideration, that we do not begin to love God, but he loved us firſt. *Herein is the love of God* (ſays he, 1 John 4. 19.) *not that we loved God, but that he loved us*, and (as in *v.* 19) *loved us firſt* And thus it may be greatned as to Angels. But *Paul* goes farther, and upon the conſideration of this our unregenerate eſtate, winds this Argument of God's love up to a higher pin; not only by the negative, that we loved not him firſt; but by aggravation poſitive, that we hated him, we were enemies to him, ſo in *Rom.* 5. God commended his love, when we were *Sinners* (*v*, 8.) yea *when Enemies* (*v.* 10.) *Chriſt died for us.* And to ſet out his love herein, he makes four degrees of miſery we were in, two Negatives, and two Poſitives.

He deſcribes us to be *without ſtrength*, (v. 6.) unable to help our ſelves; yea, *dead*, and *utterly dead*; for ſo of the Body, the ſame word is uſed; when it is dead, it is ſaid to be ſown in *weakneſs*, 1 Cor. 15. The word is the ſame word that here he deſcribes us to be.

A good natur'd man is moved to pity a poor weak Child or Beaſt without ſtrength, but it muſt then have life in it; but we were dead. This you have (*Ezek.* 16. 5, 6, 7.) ſet forth to the end to greaten God's love unto us. He compares that eſtate of ours afore to that of a dead Child, ſtill born, caſt forth on a dung-hil, all in gore blood, its menſtruous blood, and none Eye pitied thee; Then ſays God, *I paſs'd by thee, and ſaid unto thee, Live.* I therefore ſay *a dead child*, becauſe the mercy ſhewn was to bid it live, ſo putting life into it: 2. Not only ſo, but *ungodly.*

2. *Ungodly*, (*v.* 5.) and empty of that Goodneſs he at firſt ſaw in us, ſo as what by the Law of Creation, might more move him, was loſt and forfeited: As Salt, when the ſavour, the goodneſs is loſt, is fit for nothing but the dunghil. Yet in that caſe now he is moved to pity. But further there are two Poſitives added.

1. We are ſaid to be *Sinners* (v. 8.) that is, that had diſhonoured God, and tranſgreſſed his Law: But yet that might be pardoned, if it were not out of malice and in-bred enmity.

Therefore 2. he heightens it by this alſo, *even when we were Enemies.* A Love, by all theſe circumſtances manifeſted to be ſuch, and ſo great that much water cannot quench it (as *Solomon* ſpeaks) is Love to the height of admiration.

And as hereby the greatneſs of his Love, ſo the unchangeableneſs of his Love, and peremptorineſs thereof, is declared and made conſpicuous.

Is it not an unheard-of wonder, that ſo ſtrong a ſtream of infinite Love ſhould run under ground for ſo many years; and that ſo many rebellions all that while ſhould not dam it up, but that it ſhould hold on its courſe uninterrupted, and work out all that had ſo long obſtructed the current of it, and at laſt bub-

Book I. ble up at a time deſigned, and ſave, and waſh, and purifie the wretched, defiled Creature. Doth the Earth bring forth ſuch a wonder? Have Mothers love enough to hold out thus? Other things may manifeſt other properties of his love, as the giving of his Son ſhews the greatneſs of it, (and yet even that too is ſet out by our natural eſtate.) But nothing more argues the peremptorineſs and unalterable Reſolution of God's love, then its holding out againſt all the provoking oppoſitions in us, againſt all the ſins committed before he had broke his mind, and declared his love unto us, or any open way ingaged it, Jer. 3. from v. 1. to the end of the chapter. It is uſual with you (ſays God there) and according to the principles you walk by, that though your ſelves caſt a wife off, and not ſhe you; yet if ſhe becomes another man's, (as then ſhe may) you will then never own her more: Ay, but (ſays God to his betrothed Spouſe, his Church) *Thou haſt voluntarily plaid the Harlot, and run after other lovers. And (v. 5) Thou haſt done as evil as thou couldſt*, haſt ſinned as it were to the utmoſt, and yet I cannot part with thee, and *yet return thou unto me*, ſays He. He ſtill loves her and allures her unto him; and why is it? He gives the reaſon at the 14. v. *For I am married unto you, &c.* There was knit ſo faſt a love-knot between God and them, a ſecret pre-contract on his part, tho' unknown to them, made by himſelf, even from all eternity, that no whoredomes, no continued ſins whatever of hers, could untye. Well therefore might the Apoſtle ſay, Who ſhall ſeparate us from the love of God in Jeſus Chriſt? yea, and challenge Angels, Devils, Afflictions, and all Creatures elſe to do it, Rom. 8. 3, 4, 5, 8, 9. For ſurely if a continued courſe of ſinning could not diſſolve it, then nothing elſe can.

II. The ſecond thing which God eminently manifeſteth hereby is Mercy. And though God's mercy be abſolutely in God, or in his Nature; and he had been merciful, although we nor any Creature had ever been, or never had been miſerable, yet the manifeſtation of that his mercy hath reſpect unto miſery; whereof ſin and death being the greateſt that can befall the Creature, the freeing it therefore from an eſtate of both, muſt needs be the fulleſt manifeſtation of that his mercy, and pity towards them. Thus (*Rom.* 11. 32.) The Apoſtle ſays, *God hath ſhut up* (or concluded) *all under unbelief, that he might have mercy upon all*, both of Jews and Gentiles, of whom in the 30 and 31. v. he had diſcourſed how in their ſeverall viciſſitudes firſt the Gentiles, then the Jews had been ſhut up under unbelief. And lockt up, they both were under the ſureſt Lock and Key that could be, Unbelief; and whereof God alone keeps the key; who openeth, and no man ſhutts; who ſhutteth, and no man openeth. The key of the door of Faith (as *Acts* 13. it is call'd) is in God's hand alone, for it is the Gift of God. And Unbelief is as a Grave-ſtone roll'd over men, when already dead in ſin, to keep them in that eſtate. Now unto thoſe that have lain longeſt under it, the greater mercy is ſhown. God hath lockt up the Jews under unbelief for ſixteen hundred years, ſince Chriſt's death, as he had done the Gentiles for above two thouſand years before Chriſt. And the deſign in this diſpenſation unto either, was that he might have mercy upon both, who between them make up the All of Mankind; for theſe two divided the World. Now this which he doth unto theſe two Bulks and Bodies of Mankind, the more in the end to illuſtrate his mercy unto them, the like he doth to the particular perſons of his Elect. He ſhuts them up a long time, under unbelief, that in the end he may have the more mercy on them. Whom likewiſe doth the Apoſtles call Veſſels of mercy, *Rom.* 9. 23. but thoſe who once were not his people? As appears by *v.* 25. and 26. Veſſels of mercy they could not be, till they had firſt been fill'd up with ſin and miſery. And that ſome them are greater, and of a larger ſize then others; this comes to paſs by how much they have been fuller fill'd with ſin. Even as a bladder is more capable, and will hold more of a precious liquor, by how much at the firſt it hath been diſtended with wind. So theſe are enlarged to contain the more mercy, by how much they have like a wild Aſſes *Colt, ſnuffed up the wind*, (as the Prophet ſpeaks) and have *walkt on in the vanity* of their minds (as Paul ſays) *and in a vain converſation* as *Peter*'s words are. God's Children, as well as Reprobates, have a meaſure of iniquity,

iniquity, and a stint of sinning; which when they are once arrived to, and have fill'd their measure, God begins to empty them, and to fill them up again with mercy. Chap. 4.

III. The third Attribute, the glory whereof God doth hereby advance, is his Applying Grace, which is the Grace he here speaks of, and which super-adds to his love and mercy a freeness, as being extended to us upon, no Motives or Incentives in us, but *ex proprio suo motu.* So Rom. 3. 24. *Being justified freely by his Grace.* Now nothing can be supposed to illustrate the fulness thereof more then this kind of Dispensation. For there can be supposed fewest Motives for God to shew mercy to those, who have done nothing but offended and provoked him in a continued course of sinning. After we are regenerate once, tho' we continue to offend him, yet then he is ingaged to be reconciled to us. And therefore (Rom. 5. 10.) it is made a greater matter to reconcile us to himself at first when we were Enemies, then to keep us Friends being once reconciled. For to the upholding of our Friendship many Motives may fall in, from which at least God may take an occasion to back one kindness with another: But in this case there are none at all. Now both the Riches of his justifying Grace, and also of his sanctifying Grace, are illustrated by this Dispensation. And I mention both, and upon this very occasion you have both these distinctly mentioned, 1 *Cor.* 6. 9. where the Apostle having spoken, of their condition before they were converted, he says, *Such Sinners were some of you*; but *now you are justified, now you are sanctifyed.*

I. Gods Justifying Grace is hereby, 1. Cleared, and, 2. Exalted, and that more then any other way.

1. Hereby is cleared to us that our Justification is wholly of and by Grace. Now in the point of Justification, the great Competition is between Grace and Works. Grace looks upon Works as its only Enemy, and Compere herein; which are therefore always set in a direct opposition throughout the Epistles. This is in the Text, and this Dispensation it is the strongest Conviction that could have been, that Works are no ingredients to the Justification of us. Take for Proof of this, the course the Apostle holds in the Epistle to the *Rommans* to clear this to them. After in the two first Chapters he had proved that both Jew and Gentile were in the like natural corrupt estate, He says (*Chap.* 3. 9.) *We have proved both Jewes and Gentiles that they are all under sin*; not sinners only, but under sin; that is, the Dominion of it. And this natural Condition, and the Corruption of it, he describeth from the 10 *v.* to the 19. and then at the 20*th*, infers this as a Corolary from it, *Therefore by the deeds of the Law shall no flesh be justified in his sight.* And *v.* 23. repeats his reason, *for all have sinned, and come short of the Glory of God*; and therefore he concludes; (in *v.* 28.) *that a Man is Justified by Faith without the Deeds of the Law.* This is so strong an Eviction of this saving Truth, that the Papists themselves (to do *Bellarmine*, and their Doctrine it self, this right) do acknowledge that works done afore Regeneration, though never so outwardly righteous, are excluded from that first Justification (as they by distinction call it:) yea he confesseth that that Justification then is therefore only in and through Christ's Blood. But then after Conversion, they say there is a second Justification whereby a man is judged worthy of Eternal Glory, and such and such degrees of it; and this they attribute to good Works after Conversion dipt in Christs Blood. A Man in and by Regeneration being made inherently righteous, and set up a new, begins with a new stock, and so Trades for Eternal Life. And that is their Errour. But yet, even to evince that Works are excluded from that their second Justification, as well as from the first, the consideration of a Mans Unregenerate Estate doth most aptly serve. The total Corruption of that Estate hath spoyled and disabled all the Righteousness, that shall anew be bestowed, for ever being fit to justifie us. And this not simply, because it hath defiled the Person, and made him a Traytor to God, and so nothing

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can ever as from him (as in himself considered,) be accepted. Nor is it the cause why Works after Conversion cannot justifie us, because they are Imperfect, and stained as a menstruous cloth (though that is a reason *ex abundanti*) but if we could suppose them as undefiled as after the Resurrection they shall be; as perfect as in Heaven they shall be; and if God should upon the first moment of Conversion make any one so perfectly Holy, yet they would not then serve to justifie (*if I know nothing by my my self*, says *Paul*, *yet I am not thereby justified*) and what is the true and utmost reason of this, *Yet?* Because he had known so much by himself in his former Unregenerate Estate. This you shall find to have been the Apostles scope and way of reasoning (in the 8, 9, 10, 11. verses of the second Chapter to the *Ephesians*) why Salvation is of Grace, and not of our selves, nor of works, neither afore nor after: *For by Grace are ye saved, through Faith; and that not of your selves; it is the Gift of God: Not of Works, lest any Man should boast: For we are his workmanship Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* That is, these very works are given by Grace, of which this your former condition enough convinceth you; for then you were nothing but Sin, dead in Sins and Trespasses, not able to think a good thought, so as God was out of his Grace to give you a new frame of Heart on purpose created, or you had never come to have had the least good Work. And if so, then you are not saved by these good Works wrought by you, through this new Workmanship in you, no more then by those afore, for they all are the meer free gift of God, and of his Grace; and that Righteousness that comes of Grace, and holds of that Tenure, can never come to justifie. For the works that must justifie, must some way challange that Justification by debt or a due, not merited indeed (for so even *Adams* could not) yet by a natural due through that first Covenant of Nature, *Rom.* 4. 12.

2. As the Doctrine of Justification is hereby cleared to be by Grace; so his Grace in Justification, is hereby advanced and extolled; and that in two properties thereof.

I. The Freeness of Grace.

II. The exceeding Riches thereof.

You have the one, *Rom.* 3. 24. The other, *Eph.* 2. 7, 8, *&c.*

1. The Freeness of Grace is hereby exalted; for if you observe it, upon what occasion is the mention of the freeness of Grace in justifying brought in, in *Rom.* 3. 24. but only upon his having said before, v. 22, 23. That they all had sinned, and there was no difference; that is, all were alike, in a state or condition of sinning. For those that are not Justified, are and remain in such an estate; now, says the Apostle, so do all those whom he means to Justifie, he Justifies them freely by his Grace. For then it is apparent it is Grace, out of its own meer motion doth it, and so puts a difference and, that a vast one: *Who caused thee to differ from another* says the Apostle? 1 *Cor.* 4. 7.

2. The exceeding Riches of Grace in justifying, is hereby advanced; for when a Man by sinning hath gone on to treasure up Wrath, adding every moment to the heap for so long a time, it requires a vast sum of Mercy treasured up by God to discharge, and buy out (as it were) that other. And it is certain, when after so long and so lavish an expence of sinning, as falls out in a mans Unregenerate condition, he comes first to God in the sight of all his sins; though afore he lightly took it for granted God was Merciful, *&c.* yet now he stands agast at it; and wonders where there should be Riches of Mercy enough to forgive so many Millions of Tallents of sinning. And it is infinite Mercy (God having such sums ready and lying

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ing by him) to forgive a Man all after all, upon one ſingle Act of Faith. It is infinite Mercy in God to ſuffer ſuch a poor and mean Ticket to take up upon pure truſt ſo much Riches, when as yet God hath had no experience neither of our good Behaviour. I will not now diſpute whether then at the firſt Juſtification God pardons all a Mans ſins to come, as well as paſt. For whether the one or the other be aſſerted, yet this muſt be reckoned the great Act and Time of Juſtifying, and of expending the Riches of Grace upon us, even when he firſt ſaved us by Faith, as *Eph.* 2. 7, 8. 9. And if *then*, all ſins to come, as well as paſt, are pardon'd, yet not till *then*; and *then*, after ſo long a forbearance, God at once doth it. Well might the Apoſtle triumph upon ſuch an experiment, and ſay, *Who ſhall lay any thing to the charge of Gods Elect? It is God that Juſtifies*: Shall ſin, that a man was born in, that lay as an old debt from the Womb? The Apoſtle cuts that off with an eaſie Anſwer, *Not as the Offence, ſo is the Grace; it abounds much more*, Rom. 5. 15, 16. Tho' ſins, continued in with full conſent, every one of which had made the corruption of Nature of a deep dye, have abounded; nay, throw on heaps of actual tranſgreſſions as High as Heaven, as *Daniel* ſpeaks, and theſe reaching alſo as low as Hell: Let *Manaſſes* come with his Fifty Years continued Rebellion, and *Paul* with his: Although theſe abound, yet Grace much more. Yea (*v.* 2. of that Chap.) The Apoſtle is bold to make the utmoſt ſuppoſition, that where ſin hath abounded, Grace hath abounded much more, and in the next *verſe* compares it to a mighty Monarch that rejoyces in the conqueſt of ſo many Enemies; *Grace reigns, through Righteouſneſs.* And the Glory thereof lies (as of other Potentates, as *Solomon* ſays) in the multitude of theſe its Subjects. Chap. 4

II. This conduceth to ſhew forth the power of ſanctifying Grace, or that renewing Grace in the Text, *Eph.* 1. 19. The Apoſtle attributes to this the greateſt power that ever God did or will put forth in any work unleſs in that of raiſing Chriſt from that low eſtate the Humane Nature was in, unto the higheſt eſtate of Glory. And how comes it that ſo great a Power appears? He tells us, (*Eph.* 2. 1.) Where he goes to proſecute it, *You who were dead in Sins and Treſpaſſes, hath he quickned*; Dead in the ſin of Nature, dead by Tranſgreſſions actual, whereof each gives a freſh ſtab; not only Twice dead (as *Jude* ſpeaks) but a Thouſand times dead. And though in nature there is but one meaſure of Death; One Man that is dead of one ſtab, is as dead as he that hath Ten Thouſand; yet if you were to raiſe a Man to life, it would require a greater power to raiſe a man to life, that hath a Thouſand ſtabs in vital parts, for every ſtab muſt be cured or he will be dead ſtill. Or rather to exemplifie it thus: To raiſe a man rotten in the Grave, is a matter of greater power than to raiſe a Man newly dead. *Mary* thought that Chriſt might have kept *Lazarus* from dying, whilſt any ſpark of Life had been in him (ſo twice it is ſaid *John* 11. 21, 32. *If thou hadſt been here, my Brother had not dyed*) But now (ſays *Martha*, *v.* 39.) *he is not only dead, but ſtinketh.* He hath been dead four days, *v.* 29. and indeed Chriſt had ſtayed away on purpoſe, to ſhew forth the Glory of God, *v.* 5, 6. compared with the 40*th.* In like manner thus Chriſt defers and ſuffers his own Children to be in a ſtate of Death. He defers his own not only four days, but many years. and before he raiſeth them up, lets them ſtink in their ſins. The vertue of Chriſts Death and Reſurrection is a Sovereign Remedy for any ſore, and God is a Skillful Phyſitian that intends to ſhew the vertue of it, and often drives ſo long, till as the Prophet ſays, the Wound is otherwiſe incurable and then applies and cures them.

CHAP.

CHAP. V.

Other Reasons why God suffers his Elect, who are Adult, to continue for some time in a state of Sin. That this Dispensation turns to their Benefit and Advantage in the Event. That it serves for the Conviction, and Judgment of wicked Men, and greater Confusion of Satan.

UNTO those Ends of God's suffering his Elect to remain for some-time in a state of Sin, which are the Principal and more Immediate, I may add others which are but Additionall, yet Ingredients into this his wise and gracious Dispensation. And as the ends before mentioned, related to himself: So these other regard all sorts of intelligible Natures, both Men and Angels, and all sorts of either Good or Bad.

I. They regard Good Men.

1. The Persons, themselves whom he after such a state converteth. He disposeth of a state of sinning afore Conversion for their Good, as all things else to work together for Good; namely for the encrease of their most pretious Graces afterwards. This *Paul*, in telling that Story of his Conversion which so much delighted him, holds forth, 1 *Tim.* 1. 14. *The Grace of our Lord Jesus was exceeding abundant with Faith and Love which is in Christ Jesus.* The sum of which is this;

1. He had shewn how much the contrary sins had abounded. *I was a Blasphemer,* (says he) *a Persecutor,* I did it in Unbelief.

2. How Infinitely Gods Grace in Pardoning him, had much more superabounded, ὑπερεπλεόνασε.

3. He had shewn how thereupon when converted, the contrary Graces and Gifts abounded in him, instancing in Faith and Love. As on Gods part, and in Gods Heart, pardoning and accepting Grace abounded; so on his part also, and in his heart, Faith and Love abounded also. *the Grace of the Lord was abundant with Faith and Love*; that is, with those effects of it in some proportionable Correspondency to the Grace shown him; and in these returns to God again his heart was answerably affected to the comparative measure of his former sinfulness and God's Grace. These were the Reverberations, the Reboundings and Reflections rising out of both. And it is observable, that he carries his discourse so, as to shew how, when he was converted, the Graces particularly contrary to those very sins he had most exceeded in afore, were wrought in him; and so that therein the abundance of God's Grace was to be observed. The sins which he instanced in are three. 1. Unbelief; *I did it* (says he) *in unbelief*, v. 12. oppositely, the Grace of Faith was afterwards abundant. 2. *I was a Persecutor* (says he) *and injurious*; but now Grace was abundant

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in Love to God and all his Saints; and his Love roſe higher then ever any ones but Chriſt's, he could have wiſhed himſelf accurſed for them, *Rom.* 9. 1, 3. *I was* (ſays he) *a Blaſphemer*, the fouleſt Throat that ever opened it ſelf againſt God and his Tabernacle, and the Saints that were on Earth. He had been a Wicked *Saul*, breathing out threatnings and ſlaughters againſt the Diſciples, *Acts* 9. 1. But now Chriſt counted him Faithful, and put him into the Miniſtry, and he proved the beſt Preacher that Chriſt ever had. *He now Preaches the Faith he once deſtroyed*, was the Bruit, and Character went forth of him, *Gal.* 1. 24. And how he laboured more then all the other Apoſtles, himſelf alſo reports. Chap. 5.

2. It proves an advantage alſo to other Saints, and that many ways.

1. It gives an occaſion of Glorifying God in the Converſion of ſome notorious ſinner, throughout all the Churches. So thoſe that never had ſeen *Pauls* Face (*Gal.* 2. 22, 23. *I was unkown by Face to the Churches in* Judea) *and who had heard only, that he which Perſecuted them in times paſt, now Preached the Faith, Glorified God.*

2. It gives them occaſion alſo of ſhewing forth the diſpoſition of Grace which of all other is moſt Noble and Natural to the new Creature, and that is a Zeal for, deſires to, Prayers and Endeavours after, the Converſion of others; which as in Nature, ſo in Grace, is the moſt natural Work. Which that they may have opportunity to exerciſe, God affords them through this diſpenſation, matter in their ſeveral Relations, and this not only to Miniſters but to all ſorts of private Chriſtians. God in his providence, marries a Wife (that after proves a Believer) to an Husband, that continues an Unbeliever long after; *And what knowſt thou*, (1 *Cor.* 7. 16.) *O Wife, whither thou ſhalt ſave thy Husband?* So then as God ordained it thus, to ſhew forth his own Love and Mercy the more; ſo withal he deſigned it, that we might give Demonſtration of our Love and Pity to the Souls of Men, as he hath in his Divine Providence left the moſt of Mankind in Poverty or Neceſſitous to give occaſion of that Grace of Charity, which he ſo delights in, as being the likeneſs of himſelf. To ſave Souls, was the tempting argument to Chriſt himſelf, (*Iſa.* 49. throughout, and *Iſa.* 53.) Now Chriſt having payed the Price, and ſo having perfected for ever them that were to be ſanctified, he went to Heaven on purpoſe to leave the Actual converſion of Souls unto us his Brethren. He would not do it himſelf inſtrumentally, becauſe he would not take that work out of our hands that believe. He knew they had the ſame Graecs and deſires for ſaving Souls himſelf had, and he would leave them matter for the ſpecifying of it: He withal knew, how great a joy it would be to a Father to win his Child, a Wife to convert her Husband, which often falls out, as the Apoſtle inſinuates, 1 *Cor.* 17. 16. *What knoweſt thou?* He knew that he could not uſe an higher and greater motive to indure much (as they did) from Heathen Husbands. The like he ſays, 1 *Pet.* 3. 1. So that as the Apoſtle ſays, he fulfilled the after Sufferings of Chriſt, that is, what he left for us after his example to bear; ſo I may ſay he hath left us this as the after work, which was properly his, and ſhould have been his, even to ſave mens Souls from Death, (*James* 5. 20.) but that he would have us have the Honour of it: Neither doth he employ his Angels (who are Miniſtring Spirits in all other the greateſt affairs in this World) in this Work, but reſerves it wholly for us Men. He gave the Law by them, but not the Goſpel. He knew there was no greater joy, next to joy in God himſelf, can befall a Chriſtian, than to convert a Sinner. That which ſatisfied Chriſt himſelf, and for which he thought himſelf well apay'd for all his ſufferings, was, that he ſaw the Travel of his Soul. Iſa. 53. 10. *He ſhall ſee his ſeed, and the work of the Lord ſhall proſper in his Hands. He ſhall ſee the Travel of his Soul and be Satisfied.* And he knew that to ſee the like in converting Souls, would in our proportion, of all things elſe,

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Book II. moſt rejoyce us. 3 *Ep. John v.* 4. *I have no greater joy than to hear that my Children walk in truth.* Firſt to ſee thoſe he might call his Children; *My Children* (ſaith he) (as *Iſaiah* ſpeaks in Chriſts Perſon, *Lo here am I, and the Children thou haſt given me.*) And then to hear they walk in Truth.

II. This Diſpenſation regards Bad Men, and ſuch as God means to caſt away. God hath a deſign upon them alſo in this diſpenſation of his. God in this World as well makes way and prepares evidence againſt the day of Judgment, as for the Salvation of his own. This, as one great work to be done at the day of Judgment, *Enoch* held forth to the then ungodly world, Jude 14, 15. *And Enoch alſo, the Seventh from Adam, propheſied of theſe, ſaying, Behold the Lord cometh with ten thouſand of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard ſpeeches which ungodly Sinners have ſpoken againſt him.* As *to execute Judgement*, ſo *to convince*; and I obſerve it is ſaid, *All ungodly among them*, that is, that have lived among the Saints in this World, And of what in a more eſpecial manner are they to be convicted? Even of their hard ſpeeches ſpoken againſt him, that is againſt Chriſt, as appearing in the Saints. Thus *Paul* was convicted by that ſpeech from Heaven, *Why perſecuteſt thou me?* Now there is nothing of all paſſages of God's diſpenſations that falls out in this world, that hath more of conviction in it, then to ſee thoſe that lived once according to the courſe of this world, and in the ſame luſts with themſelves, to turn unto God, and become new men. Neither yet doth any thing uſually more provoke them to hard ſpeeches even againſt that conviction, than ſuch ſtrange accidents when they do fall out. Nothing hath more of conviction in it, and is therefore uſed as a moſt effectuall means of gaining men, even when the Word will not, nor the Doctrine of it. *If any obey not the Word, they may without the Word be won by their converſation*, 1 *Pet.* 3. 1. It ſetts home the Word, as an example of Judgment doth a Threatning againſt ſuch and ſuch a ſin. Hence *Iſaiah* ſays (Eſa. 29. 23, 24.) *When Iſrael* (ſpeaking of the Nation) *ſhall ſee his Children the work of mine hands*; anſwerably to *Eph.* 2. 10. (*you are his Workmanſhip, created, &c.*) *in the midſt of him, they that erred in Spirit, ſhall come to underſtanding, and they that murmured* (that were oppoſers of Religion) *ſhall learn Doctrine.* Such an example ſetts home many Sermons. They ſee the word verified; whilſt men ſhall ſee and hear, as Chriſt ſpeaks, ὅτι πτωχοὶ εὐαγγελίζονται, that the Poor are Evangelized, are Goſpelized, turned into a living Goſpel, the word of God taking hold of them, and they becoming *an engrafted Word*, as *James* ſpeaks. What the word ſays and ſpeaks of Converſion, is made true and good, and exemplified in them in their converſion. Chriſt ſpeaks it not of the bare preaching of it to the poor, for ſo it was to all, as well as the poor, but thereby expreſſeth the effect of it upon them, reckoning it among the miracles that accompanied the preaching of it. *The blind ſee*, &c. And therefore Chriſt there brings it in as a viſible object. *Tell John the Baptiſt* (ſays he) *what you have ſeen and heard*; namely theſe miracles accompanying the preaching of the Goſpel, and poor Souls converted by it, the greateſt of all the reſt. And theſe Chriſt alledgeth as a full conviction, That he was that Meſſiah to come into the world: For that was the meſſage, v. 19, 20. *John* ſent them about, to the end they might occularly be convinced of it. So then, my Brethren let me ſay this to you, This hath the reality and power of conviction in it, that miracles were ordained for. Now though all other miracles are ceaſed, yet God continues this ſtanding miracle. Men are apt to think with themſelves, if I had lived in thoſe times, when all thoſe miracles were wrought, I ſhould ſurely have believed. Oh adulterous Generation, do ye ſeek a ſign? No other ſign ſhall be given you, but that afore your very faces, your companions in evil, your Children, or Wives that once lived in ſin as you do, in that eſtate you continue in, are converted afore your eyes, and turn from their evil ways, profeſſing damnation to have been in that eſtate which they lived in before: And if you will not believe by this, if one were raiſed from the Dead, you would not believe, for a greater Reſurrection is here. And

therefore such a real conviction shall be brought against thee at latter day (if thou also turn not) with greater evidence than the multitudes of Sermons thou hast heard. And tho' the Word of God must judge us, yet this will much more. And yet when men do thus turn to God, and see Converts live among them, they are enraged to speak evil of them, which serves to make up the full measure of that sinfulness and vengeance *Jude* speaks of. The Apostle *Peter* (1 *Pet.* 4. 1.) gives a definition of a Primitive Convert; 1. He is one, says he, *that hath suffered in the flesh.* He and his lusts have been on the Cross with Christ, and it hath had this effect, that he ceaseth from the common practice of known sins: *He hath ceased from sin*, and hath utterly left them, for the Salvation of his Soul, and this for ever: *That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.* To the lusts of men, that is the same lusts the most of men live in. This is his bent, this is his profession, and this is the work begun upon him. There was a time indeed, a time *past in our lives* (says *Peter* in the next verse, v. 3.) *in which we wrought the will of the Gentiles* (For whilst men live in the same lusts with others, they please them, they are as they would have them) *when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable Idolatries.* Well but now they had turned to God, what do the Gentiles among them think and speak of it? *They think it strange*, that is, it is a wonder to them, for it is as a kind of miracle they cannot tell what in reason or nature to ascribe it to. And they yet *speak evil of them*, and tho' they are convinced by nothing more, yet they are provok'd to speak evil of them upon no occasion more, for it brings their Consciences upon them, it publickly declares that the courses and state they still remain in are evil and wicked, and the way to destruction; and this makes them put the cause of this alteration upon ten thousand other pretences or grounds, as Hypocrisy, &c. Well, but says *Peter*, All this makes but work for the day of Judgment, and prepares Evidences of conviction for to help Christ to clear his Sentence of condemnation of them; for so it follows, *Who shall give an account to him that is ready to judge the quick and the dead.* So then, this is one of those Ends which God hath in his dispensation. And surely for a wicked man to see another that walk'd in the same way with him, begin to turn head on a suddain, run contrary ways so cross to flesh and blood, and which tends to reproach, and perhaps ruin in this world; this must needs amaze and awaken his Companion. Chap. 5.

II. This dispensation hath its influence also upon Angels, both good and bad, and produceth as great Effects, conjunct with God's Glory, as any other Dispensation of God's Providence whatever.

1. In the Good Angels, it proves the occasion of as Great a Joy as any we read of, that fills the hearts of those great Spirits. They are the most curious Spectators of God's works of wonder. And themselves are employed by Christ in the Greatest Transactions that belong to this World, in Wars and making Peace *&c.* and in what belongs to the preservation of God's Elect; and this is an inferiour work for them. But they are said in a more special manner to joy and rejoyce in what themselves have no hand at all, not the least, *viz.* To see and behold Sinners and lost Sheep converted unto God. Christ says expressly, *There is Joy in Heaven at the Conversion of one Sinner*; and as it would seem, this joy befalls them in a great part of a reward and recompence for their other so cheerful undergoing those other Employments and Services in this World which are below them: which yet, as it were by the by, God entertains them with, as the Roman Emperour did the People with their *Spectacula*, Sights and Shews to please and to delight them. Sure I am, we read of this to be matter of joy to them, who have God so much to rejoyce in; and not those other Employments of theirs because this of all other is so meet to, and more conjunct with, the Glory of God which they have made their Happiness. Thus also the glorious sufferings of Apostles and Martyrs are made a spectacle for Angels to feast their eyes withal, 1 *Cor.* 4. 9. So the preaching the Gospel, the sending down the

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Spirit, the Sufferings of Chriſt, the Glory that followed are rehearſed as things the Angels do pry into. 1 *Pet.* 1. 11, 12. And alſo that which was the end of Chriſt's death and, of ſending down the Holy Ghoſt, and of preaching the Goſpel, namely the Converſion of Souls.

2. This diſpenſation of God hath a deſign upon Bad Angels. I obſerve it, that next to mans *S*alvation, Satans confuſion is that which God on Chriſt's behalf purpoſes with moſt vehemency and edge of Spirit, to contrive how at once to ſave Men, and together confound Satan in the moſt exquiſite and artificial way. You may read and obſerve it, how God gave forth that firſt and great Promiſe of Chriſt the promiſed Seed, and of Mans Salvation by him, not firſt and directly to *Adam* and *Eve* themſelves (whoſe Salvation yet it concerned) but in his Speech unto, and in his curſing of the Devil, Gen. 3. 5. *I will put Enmity between thee and the Woman, her Seed, and thy ſeed. It ſhall break thy Head*, &c. It was ſpoken in their hearing indeed, but immediately directed to the Devil, and the point of it levelled point blank at his breſt. He gave it I ſay, with a Vengeance, uttered it, with the higheſt indignation, it anſwerably being matter of pleaſure and delight to him to diſappoint that Enemy. Now of all contrivements which God in his Wiſdom ſharpned with revenge hath ſought out, even next to the ſending his Son into the World (*Non macies invenit tormentum*) God hath not invented a more exquiſite rack and torment to that evil Spirit, then that an elect Child of Gods, having continued many Years in a ſtate and courſe of ſin, and in the Devils full poſſeſſion, ſhould be pull'd forth of his clutches, and converted unto God after ſo long a time. And that he was in his poſſeſſion, is the thing that vexeth the Devil: Had a Man been regenerated in the Womb, it had been far leſs vexation to him. It is the uſual Deſcription of Converſion in the New Teſtament, that it is the turning of a Man from the power of Satan unto God, (*Acts* 26. 18.) a delivering us from the power of darkneſs, (which is Satans) and tranſlating us into the Kingdom of his Son, (*Col.* 1. 13.) 'Tis certain that afore Converſion, the Devil Rules and Reigns as fully in one that is Elect, as any other Man, and finds no difference, *Eph.* 2. 2. Now conſider what a confuſion it muſt needs be to the Devil, that when for Ten, or Twenty years, he hath poſſeſs'd a Man in peace, (as in the Parable Chriſt tells us, *Luke* 11. 21.) and like a ſtrong Man hath fortified his Houſe round, in ſo much as he is in Peace and Security, that he is his own, and that he ſhall have him to Hell with him, (he is called his proper Goods and Chattels, in that *Luke* 11. 21.) that when he hath fortified his Underſtanding, the Tower of the Souls, (2 *Cor.* 10. 4, 5.) with ſtrong holds and high imaginations, when he hath caſt up Mounts and Bulwarks, and environed and moted the ill Ground again, and again, with corrupt Affections, that there is no acceſs to move it; inſomuch as he Glories in the poſſeſſion of a Man (as *Nebuchadnezer* did in his Palace, and to ſhew the Devils like Boaſt and vain account herein, Chriſt uſeth the very word in that *Luke* 11. 21. εἰς τὴν αὐλὴν ἑαυτοῦ, he termeth the Mans Soul, his Court, his Palace,) That when the Devil is walking up and down, and in the midſt of Glorying, Is not this the Man I have poſſeſſed ſo long? Is not this the *Babel* which I have built for the Glory of my Majeſty? In an inſtant a word comes from Heaven, Thy Kingdom is departed from thee, and the Holy Ghoſt ſeizeth upon all, and none of Satans Fortifications can keep the wind of the Spirit out, which blows where he liſteth as Chriſt ſays, *John* 3. And the Holy Ghoſt binds this ſtrong Man (as Chriſt ſpeaks) in an Hour, throws down, and in a great meaſure ſlights all the works which this Spirit had been a rearing all that Mans Life time hitherto. Oh how muſt this needs ſtill that Enemy and Avenger, when he hath had a Man ſo long as it were in a ſtring, (2 *Tim.* 2. 26.) taking him Captive at his Will. He knew how, and where to lay Traps and Gins for him, and take him as the Fowler doth the ſilly Birds. To have this poor forlorn Man pull'd out of his Jaws, when he had in his thoughts drunk him up (as *Peter* ſpeaks) and in Peace poſſeſt him: What an infinite confuſion muſt this be to him? In ſo much

much as Chriſt concludes of him, that being thus caſt out, He walks in dry places, like one Baniſh'd, that is melancholy, and ſeeks Solitarineſs, an Heath, or a Wilderneſs, as being aſhamed to ſhew his Head. Chap. 6.

Thus you have ſeen all Creatures reaſonable, and of all ſorts of them, affected with the thoughts of Gods Diſpenſation to his Elect, all having an intereſt in it: That as at Chriſts birth all the City of *Jeruſalem* is ſaid to have been moved at it; ſo are all ſorts both in Heaven and in Hell, at the New Birth of one that hath been a loſt Sinner; which is that which putteth the notice upon it. Whereas the Regeneration of Elect Infants paſſeth ſilently. They are ſtill born, and no ſuch noiſe made of it.

CHAP. VI.

The Uſes of the foregoing Doctrine. That they who are brought into a ſtate of Grace, ſhould always bear in their minds a remembrance of their former ſtate of Sin and Miſery. That it will have an Influence to promote, and ſtrengthen their Faith.

YOU have ſeen God's Ends and Deſigns in his Diſpenſation toward the Elect; and they are great and holy Ends, and of as large an Extent in their Tendency, as in any other Diſpenſation of God to us.

I come now to the Uſes to be made hereof on our part, which muſt be ſuch as may anſwer thoſe Ends on God's part. And withal what Uſes may be made of ſuch a Time ſpent in ſinning afore Regeneration, may alſo fitly be turned upon the Spirits of thoſe that have had great fits of ſinnings in any kind, after Regeneration. They will ſerve for both, but I will ſpeak more directly, as in relation to the firſt.

You that have run out many years in great ſins, or few years in many, Look back, and now learn to make an improvement of that waſte time in your lives. Men are apt to think that there is no uſe to be made thereof, eſpecially of ſo long a time as that of Unregeneracy was, in which we all lay. Now the Apoſtle, he would never have exhorted the *Epheſians* (as you ſee he doth, *Eph.* 2. 2.) to remember what once they were, if there were not many moſt fruitful and profitable improvements of the conſideration of that Condition. It is called our *vain converſation* (ſo *Peter* calls it, 1 *Pet.* 15.) And the Apoſtle *Paul* ſaith (*Rom.* 6. 2.) *What fruit had you in thoſe things whereof ye are now aſhamed?* But my Brethren, aſſure your ſelves of this, that God would not have left many, yea moſt of his children to ſo long a time of ſinning againſt him, in which they brought forth no fruit unto him, if that after they were turned unto him there were no ways whereby they ſhould improve, and improve with intereſt and advantage, all the Experiences they had of their ſinfulneſs in that Condition. God could have ſaved you cheaper then by letting you fall into ſin at all; it was not for his profit in a proper and direct way, that thoſe whom he went to to ſave, ſhould continue in ſin, though but for one moment. He could have

Book II. ſaved us, as he did the Angels, a Cheaper way. He loves his Children ſo well, that he would never have it ſaid, that they had ſo and ſo diſhonoured him, if he had not meant to have more honour (in an indirect way, in the event and iſſue, when all is ſumm'd up) by all that Condition of ſinning, in which formerly they had lain.

This general Exhortation, which is as a foundation to the reſt, is to bear all your days in remembrance your ſins, and the Condition of ſin in which you ſometimes were. In *Epheſ.* Chap. 2. the Apoſtle had at large diſcours'd of the State of Nature they had been in, and the Cloſe and Concluſion he makes of all is, *Wherefore remember that ye were ſometimes Gentiles in the fleſh &c.* There are two things which in the New Teſtament we are call'd upon in an eſpecial manner to remember; firſt, the Death of our Lord and Saviour Chriſt, which the Sacrament calleth upon us to remember, *Do this in remembrance of me.* And the ſecond is, *Remember what once ye were*, what your Eſtate and Condition was, and forget it not. There is a third, which is, that thou ſhouldſt *Remember whence thou art fallen*, and repent, which is coincident with this Second. *Remember*, it had need be urg'd, for we are apt to forget it, and yet it is a duty lyes upon us. *Ezek.* 16. 22. he had diſcourſed there in the former part of the chapter, what their condition was, before God took them to be his People. *Thy Birth and thy Nativity is of the Land of Canaan; thy Father was an Amorite, and thy Mother an Hittite. v.* 3. and ſo he goes on to mind them of their Abominations, *When thou waſt* (ſaith he) *in thy Blood, I ſaid unto thee, Live.* Now after he had took them to be his People, when they had gone a whoring from him, what is it he lays to their Charge, eſpecially at *v.* 22. that in all their abominations and whoredomes they had not remembred? *In all thine abominations and thy whoredoms thou haſt not remembred the days of thy Youth, when thou waſt naked and bare, and waſt polluted, &c.* And the not remembring of this, as it is made a great ſin, ſo it is made a ſpecial reaſon why they had fallen from God ſo much, and ſo often, after they were his People; Even *becauſe they remembred not.* Every place thou comeſt in, where thou haſt lived before, may put thee in mind of ſome Sin or other, *Jer.* 3. 2. 13. Every Member of thy Body hath ſin written on it. The Tongue is a world of evil, thy Feet have been ſwift to carry thee to vanity. The whole Body is not able to contain the ſtory of it. As of Chriſts holy active Life, it was ſaid, That all Books in the world could not contain the Hiſtory of them; So the ſame may be ſaid of thy ſins.

But in making the Uſe, or Application, I ſhall chiefly confine my ſelf unto thoſe Ends which God had, as in relation to us in this diſpenſation. I inſtanced in two eminent Graces in *Pauls* example, 1 *Tim.* 1. I ſhall now preſent them particularly.

1. The Conſideration and remembrance thereof may help and further thy Faith. 'Tis true, the guilt of many and great ſins, is in a direct way an Oppoſite and Hinderer of Faith; it ſtrikes the hand off, and diſcourageth from laying hold on Chriſt: Yet by God's diſpenſations that turn Darkneſs, into Light, this may prove a Provocative thereto, and an Inlarger of it many ways.

1. Unfeigned Faith of the operation of God, is founded upon Self-emptyneſs, and Poverty of Spirit. If I would ſeek to move and ſtir my heart to kindly Godly Sorrow, I would take into Conſideration my ſinning after Converſion, as being committed againſt ſo much Love, not only born towards me, but either brought home to my heart, or on which my Soul depends alone for its Salvation: Alſo againſt the Blood of ſo gracious a Saviour, not ſhed only, but relyed on, and to which I have dayly recourſe to have it ſprinkled on my Conſcience: Alſo againſt that Holy Spirit that dwells in me, and bears with me with an unwearied patience. But if I would work my Soul up to Self-emptyneſs, I would with the help of the Spirit conſider my Natural Condition, and that in two reſpects.

There

1. There I am ſure to find a perfect Emptyneſs of Works of Righteouſneſs, for it afforded none; no not in any imperfection. This (when the ſinfulneſs of ſuch an eſtate is fully diſcovered) the heart needs not be taught, it is ſo apparent. Theſe words (Tit. 3. 5.) *Not by works of Righteouſneſs which we had done*, come in not here only, but elſe where, upon this occaſion, as taken for granted by all Believers that had any inſight into that eſtate, of which the Apoſtle hath pronounced this concluſive Sentence: *So then, they that are in the fleſh, cannot pleaſe God.* Rom. 8. 8. Chap. 6

2. A man looking back thereon, may ſee the vileneſs of his nature to the full, for it was then that the power of ſin remained in its full ſtrength (or to uſe, *Pauls* Phraſe, *Rom.* 7. 5.) *had force*, its full force in his members to bring forth fruit to death, which force is now in part broken and ſlain. A man then laid the reins upon his luſts neck: A man then committed uncleaneſs with greedineſs, πλεονεξία, ſuch as his Soul could never have enough of. And it is the greedineſs, the unſatisfiedneſs, and eagerneſs of a man's Luſts in ſinning, humbles more than the outward action. A man may by the courſe he then held, ſee what a Dragon that Serpent would have proved; but now Chriſt hath troden on his head to keep him from ever growing again.

3. A Man conſulting that, may be convinced of his utter Inability to help himſelf, and of his want of Power to believe. Take any man, and he will eaſily be brought to acknowledge that he hath ſo much guilt of Sin, as needs a *Mediatour* to God for him; and that it is neceſſary that he go to him, if he will have benefit by him. But yet ſtill he flatters his Heart with this, that he hath power to believe, and lay hold on him, otherwiſe men would not dare to defer to believe aud repent, if they took not this for granted, and were not encouraged by ſuch an Opinion. But when a man comes to ſee his Natural Condition, he ſees himſelf without ſtrength, plunged into Miſery, and unable for ever to help himſelf, and that there is not only need that God would Graciouſly provide a Mediatour, a Sacrifice for him (as *Abraham* ſaid, *Gen.* 22. 8.) but that God muſt as well give him Faith to go unto Chriſt, as give Chriſt himſelf, and muſt find him hands to lay hold of him withal. And this alſo the Apoſtle regards as a granted Principle in Believers Hearts, from a ſight of their Natural Condition, *Eph.* 2. For having ſaid they had been by Nature dead in Sins, he concludes, v. 8. *By Grace ye are ſaved, through Faith; and that not of your ſelves, it is the Gift of God.* After converſion a Man finds himſelf quickned, through the Spirit, and the New Creature ſtirring in him; but he was afore utterly dead in Sins and Traſpaſſes. There is nothing gives a more perfect experience of this Inability, then that Eſtate; let the Soul remember but that, and he muſt needs remember he wanted all Ability to any Good.

4. This, and this alone, Teacheth a Man one Leſſon (and it is one of the higheſt in Faith's School) which but for the Experiences hereof, a Man would hardly, if ever learn; and that is, That whenever a Man puts forth an Act of Faith for Juſtification, and comes to Chriſt for it, he ſhould look upon himſelf as an Ungodly Perſon, and to be ſo in himſelf for ever. This is made the very *Genius*, and the Spirit of Faith. Rom. 4. 5. *But to him worketh not, but believeth on him that juſtifieth the ungodly, his Faith is counted for Righteouſneſs*, and no other. Now after a Man is once converted to God, altho he a is ſinful man in many reſpects, yet in that ſtate he is not an ungodly but really and truly a Godly Man. Doth the Apoſtle then intend this ſpeech of the firſt Act of Faith which a Man puts forth when he firſt believed only, that then indeed his acting Faith, was ſuch as wherein looking upon himſelf as an ungodly Perſon, in reſpect of all his former condition, he then came to Chriſt and God under ſuch apprehenſions of himſelf to be juſtified, notwithſtanding looking on himſelf as a Perſon utterly ungodly. Now ſuppoſe the Apoſtle had ſpoken it in reſpect of that firſt act of Faith only; a Man could

Book II. could not have had an experimental ſenſe of his being, or having been ungodly, but by means of having lived in ſuch an eſtate, wherein he had been both a ſinner, and alſo ungodly. But further, the Apoſtle here ſpeaks of the Faith of a Believer, which he continues to put forth from firſt to laſt, and his Scope is to deſcribe the whole of that Faith all along, which in point of Juſtification a Believer lives by: Which is evident, both

1. By the inſtance he is alledging for his Proof, which is the inſtance of *Abraham*. *Abraham* was not juſtified by Works *(v.2.)* therefore not we. For what ſaith the Scripture? *Abraham Believed God, and it was counted to him for Righteouſneſs*, *v.* 4, 5. as ſhewing and expounding, what manner of act of Faith that was, which *Abraham* our Father put forth. It was clearly this, he believed on him, or on God, *as juſtifying the ungodly*; and ſo in believing look'd upon himſelf, under the conſideration of an ungodly Perſon. Now if indeed this Act of Faith in *Abraham*, which the Apoſtle hath recourſe to, had been that which at his firſt Calling and Converſion he put forth, then this Speech of the Apoſtle concerning this Faith, muſt have been limited to that firſt act of Faith: But if it prove that that act of Faith the Apoſtle quotes of *Abraham*, was that Faith he put forth many Years after He had firſt Believed, then it muſt neceſſarily be underſtood, that *Abraham* after he was converted, in believing for Righteouſneſs, look'd upon himſelf as ungodly. He had no Eye to Works, no more than at the very firſt. Now it proves to be thus indeed; for it is in the 15*th* of *Geneſis*, that you find this firſt ſaid of *Abrahams* Faith, whereas *Abraham* had been Converted and a Believer many Years before, for in *Gen.* 12. 1, 2, 3. You read of *Abraham*'s call out of his own Country, when yet he believed *Heb.* 11.8. *By Faith* Abraham, *when he was called to go out into a place he after received, Obeyed.* So then *Abraham* in believing for ever lookt on himſelf as ungodly.

2. The Apoſtle's ſcope all along is, to aſſert the Doctrine of Juſtification by Faith only, as well after Converſion, as in Converſion, and how that in believing a man looks not at work, or in himſelf as working; but eyes God under this Conſideration, as one that juſtifies a perſon, though ungodly; and upon thoſe terms cometh to God for Juſtification. And therefore Juſtification (ſays he) is not by Works, for they are a contradiction to the very *formale ſubjectum*, or that *formalis ratio* of a perſon to be juſtified, which true Faith hath in its eye: For it both conſiders the perſon to be juſtified as not working, yea, as ungodly. And the formal conſideration it hath of God, or under which it eyeth him is, that he is a God juſtifying the ungodly. Now if this be the nature, the tendency of Faith, as juſtifying; then ſays the Apoſtle, it is impoſſible to be Juſtifyed at all by Works, but if we are juſtifyed, it muſt be by Faith. For by this, Faith excludes Works in the very *formalis ratio* of the ſubject to be juſtified, who is one that worketh not; and in the *formalis ratio* of the Object it eyes, the Perſon juſtifying, God juſtifying the ungodly. And therefore we may be ſaid to be juſtifyed by Faith all along, after Converſion, as well as before we are; *for the Juſt live by Faith*, And the Righteouſneſs of God is ſtill revealed from Faith to Faith, as he had ſhewn in the beginning of his diſcourſe, Chap. 1.17. *For therein is the Righteouſneſs of God revealed from faith to faith; as it is written, The juſt ſhall live by faith.* Then it muſt be after Converſion, as well as before, that the Faith of a Believer doth in ſome true and real perſpective or other look upon himſelf as ungodly, and as having no works at all: And for every apprehenſion of Faith, the Believer muſt look on himſelf as ungodly. Faith and Truth are the neareſt of kin of all things elſe, therefore That which God would have me believe, muſt have the greateſt and cleareſt truth in it. Therefore this muſt remain a certain and irrefragable truth, That after converſion a man may be ſaid to be an ungodly perſon. And how can this be? Why it is no way ſalvable, but by this, that a man having once been an ungodly perſon, and in ſuch an Eſtate, he is to look upon himſelf as in himſelf, for

ever

ever as ſuch, when he comes to be juſtified, in the 2 Cor. 12. 5. You have *Paul* diſtinguiſhing concerning himſelf, *I knew a man in Chriſt, of him I will glory, yet of my ſelf I will not glory*; yet this man was himſelf, that ſame one individual *Paul*. So then *Paul* in Chriſt is differing in his own eye, from *Paul* in himſelf. Thus here a Believer is taught this ſtrange diſtinction, to acknowledge himſelf as in Chriſt to be a new Creature, a perſon godly, but yet to turn the other end of the proſpective, and view himſelf as in himſelf, to be an ungodly perſon, utterly ungodly. And if he will at any time preſent himſelf afore God's throne for Juſtification, he muſt plead *ſub formâ Impij*, as our Law ſays in another caſe, *ſub formâ Pauperis*: He muſt appear in his unregenerate rags or rather nakedneſs, as a perſon abominable, caſt out, and weltring in all his blood; for God as juſtifying regards nothing at all that difference which yet himſelf hath made, of Godly, and ungodly; Godly ſince regeneration, and ungodly afore: But looks upon the Man as environed with the guilt of both Eſtates; and ſo having been once godly, as one that is in that Court to be adjudged, reckoned ſo ſtill. It is not a man's new godlineſs takes away the guilt of his ungodlineſs; but it is only God's imputing a Righteouſneſs to him, that is none of his own. Now look how God, as juſtifying, looks upon things; ſo will God have Faith, as juſtifying, to view things alſo. And therefore when faith comes afore a Juſtifying God, it muſt lay aſide the thoughts of its own works, though it have never ſo many to plead in its own Court; yet it muſt fall down and acknowledge (as they at the Altar did) *A Syrian ready to periſh was my father*; and an ungodly perſon I was once, and am ſtill, as in the guilt thereof ready to periſh, and as in thy ſight (oh Lord) I preſent my ſelf afore thee as ſuch, and I caſt my ſelf upon thee to juſtifie me, not as now Godly and Converted, but as ungodly, for ſo I was once, and am ever ſo to be reckoned, in my ſelf conſidered. And this is clearly the Faith we firſt brought to God, when we firſt believed; this is the Faith we live by, and this is the faith we are to dye in. And ſo as Juſtification in God is one uniform Act, *Actus individuus*, as Divines ſpeak, ſo hereby it comes to paſs that Faith (take it as it juſtifies) is alſo an Act of one kind, uniform, Conſtant, and like its ſelf, both at firſt, at laſt, and all along, it is *A believing on God that juſtifies the ungodly.* Chap. 5.

Now Faith would not have a ground for ſuch an apprehenſion, unleſs a man had been ſometimes in ſuch a Condition, wherein he was utterly ungodly, and experience of that eſtate by having paſt ſome time of a man's life therein, helpeth Faith to think, yea formeth in the heart, the thought of this Condition. Take *John* Baptiſt ſanctifyed in the Womb, who grew up to actual faith after, yet he apprehended, though not by experience, yet from the word, as *David* alſo did, that in his Conception he was utterly nngodly, nothing but fleſh. But if a man hath found himſelf to live in ſuch an eſtate ſome years, and hath been Convinced of it, then experience helps Faith, and teacheth it this ſo hard Leſſon, than which there is none harder in the School of Chriſt. And this *Abraham* was taught by occaſion, that himſelf had lived in ſuch a Condition afore his Call, having been brought up in Idolatry in his fathers houſe, *for they ſerved other Gods* (ſaith the Holy Ghoſt, *Joſh.* 24. 2. ſpeaking conjunctively of *Terah Nachor* and *Abraham*) And therefore in God's Call of him, the words run thus (Gen. 12. 1.) *Get thee from thy fathers houſe*; that is, leave their ſins and ways, as (*Pſal.* 45.) in God's ſpeaking to the Church, that phraſe is in like manner included. Now hence it was, that *Abraham* ever after, when he came to believe, firſt look'd upon himſelf, as in the guilt of this Eſtate. I was an Idolater, might *Abraham* ſay, and would have been ſo ſtill: Therefore I believe on thee, O Lord, who juſtifieſt not *Abraham as Religious*, but *Abraham the Idolater*: I reckon not my ſelf by what through thy Gtace I am; but what, but for thy Grace, I ſhould have been. *Paul* ſpeaks of himſelf, *I was a Blaſphemer once*, and I reckon my ſelf ſo ſtill: And all the Sermons I have made, it was not I, but the Grace of God in me. Take the [I] and put nothing but Blaſphemy, Perſecution, and all Concupiſcence to it, for this [I] conſiſteth of nothing elſe: And the ſenſe of this cauſed *Paul* to ſay, *I know nothing by my ſelf, yet I am not hereby juſtified*

Book II. fied (1 Cor. 4. 4.) that is, suppose I did know nothing by my self since Conversion, yet I know so much by my self before, as it would never justifie me: But as to that point, the Faith I live by, is to believe on him that justifies the ungodly. So then the experience of such a former estate of sin, helps that part of Faith, which consists of Self-emptiness.

2. As this dispensation of God layeth a Foundation for that private part of Faith, Self-emptiness; so it is sanctified by God, as an help and promoter of Faith in its positive Acts.

1. Faith, as ye know, lies in a confidence (as the Apostle expresseth it) in an adventuring to cast my Soul on Christ for Salvation. Now if a Man hath adventured upon some uncouth doubtful way, and found success and issue therein, he is emboldned to attempt the like with more resolution, especially in some special desperate Case; he made such or such an attempt, and it succeeded. Now, when thou at first Conversion saw'st thy self, (I speak especially to such) as to the time past of thy Life, to have continued in a lost and undone condition, and foundest thy self hopeless and helpless in respect of any power or qualification in thy self, that might stand thee in any stead: Tell me, was it not a bold adventure to begin, first to believe? It is certain the first Act of Faith that any man doth put forth (and every man had a beginning) was the boldest adventure in the World. That thus thou a Soul, guilty of nothing but Ungodliness, and so much ungodliness for time past, shouldest stretch forth thy impure hand (perhaps trembling when thou didst it) to touch him that is the Holy One of God; to dare so much as to think with thy self, he may yet love me, pardon me, and be my Husband, was the boldest adventure, which thou couldest make: And yet God drew, and perswaded thy Heart to come to him with such a purpose and aim of Spirit: Which venturous act of thine, he seconded with easing, quieting, and pacifying, thy Heart; stilling, and Commanding the Waves that were coming in upon thy Soul to be quiet for the present; yea, perhaps owning thy Soul with leaving some impressions and intimations of his Love and Grace inclining towards thee. Now then, here is the improvement of this experience, I would have thee (the greatest venture being already born) be bold to reiterate the same Act of Faith continually, which thou mayst now do with more steadiness and freedom of Spirit, than when thou didst first believe. 'Tis a phrase peculiar in the Epistle to the *Hebrews*, (Chap. 3. 14. *To hold fast the beginning of our confidence, stedfast to the end.* As if he had said, Your first Onset, and Attempt, your beginning to venture upon upon Christ, was an act of Daring; do but hold fast and renew the same, which you have greater encouragement to do, if by no other, even by this, that you know what it is to begin. Consider thy Faith at first Act of believing had no experience of it's own to hearten it, as *Adam* and *Eve* had not when the promised Seed was, first preach't; but now Faith hath had some experience, if never so small, at one time or other, then believe again, and again, and hold fast thy Confidence unto the end.

2. Yea the consideration of this may help thee in the worst and highest Temptation, that can befal thee, for usually the Devils worst, or the worst he is permitted to speak of thee to thy self, is to terrifie thee with this, That thou art still an ungodly Creature, in thy natural Condition; and he well knows how terrible the fear of that is to a poor believing Soul. Well but yet such a desperate plunge is not usual with thee; if thou wouldest speak truth, thou art seldom brought so low, thus conclude, or to sit down so perswaded of thy self, though full of doubts and suspicions. Yet usually when thou hast cast up all, thou darest not say, God hath wrought nothing yet saving, on thy Heart. Well but suppose Satan hath overthrown thee in all suits and pleas, and thou art reduced to this, I am yet after all this an ungodly Person; do thou but yet strengthen thy weak Knees, and if thou canst not walk, creep to Jesus Christ, and say, what I was bold to do at first, I will

do

do ſtill, if I be driven back to that point from whence I lanch'd forth into the vaſt Ocean of free Grace at firſt, having neither Sail nor Compaſs, I will to Sea again; and as I ventured then, I will do ſo ſtill. And though I have miſſed hitherto, yet there was a time when ungodly *Abraham*, ungodly *Paul*, &c. began firſt to believe, and to believe on God, as one that juſtifies Perſons ungodly. It is not diſproportions of greater or leſſer ungodlineſs that makes any difference. If thou wert more ungodly then thou waſt at firſt (which yet thou art not) it matters not with God. Chap. 6.

3. In the Tentation about fears of Perſeverance, or falling away, the Conſideration hereof may help thee. Thou haſt Corruptions break forth within thee, and thou feareſt they one day will undo thee, and art apt to think, will God bear with me to the end? Well, but remember how diſobedient thou once wert, committing ſin with greedineſs, which now thou canſt not do, a ſeed of God remaining in thee, which God upholds in thy Heart, as a ſpark in the Sea, that thou canſt not ſin as thou wert wont. It is certain thou art not worſe in that reſpect, then thou wert in that eſtate of ungodlineſs once. Then reaſon thus with thy ſelf, If God then loved me ſo, and loves his People ſo whilſt in that condition; as he in the end pull'd me forth of that eſtate; will not this his Love more eaſily be induced to preſerve and keep me in this Eſtate I yet ſtand in? Yes ſurely, Rom. 5. 10. *For if when we were Enemies, we were reconciled to God by the Death of his Son; much more being reconciled, we ſhall be ſaved by his Life.* Do thou now then but make the Compariſon between the one eſtate and the other. Thou never cameſt at him then, nor didſt any thing for him, and yet he received thee; but now thou comeſt every day to him, and he reduceth, and brings thee back again. And conſider further, that God during all the time of thy unregeneracy, had all that while thou wert running on in ſin, a time in his Eye, in which he would bring thee home unto himſelf, and relieved himſelf (as it were) with this, Well, let him now take his ſwinge, I ſhall have him ſhortly on his Knees for all this, and he ſhall come home by weeping Croſs, and ſeek unto me for Grace and Holineſs with the ſame eagerneſs he now purſues his pleaſures. So now conſider, though thy Spirit by fitts runs out into bold evils againſt him, and Corruptions break forth in thee, that yet God doth, and can much more eaſily relieve himſelf about thee now, than he did before. He ſays with himſelf, Well, there is a time a coming ſhortly, in which I ſhall take him up to my ſelf, and ſanctifie him fully, and preſent him without ſpot and wrinkle afore my ſelf, (*Eph.* 5. 26.) 'Tis but bearing with theſe trifling miſcarriages and breakings forth a little ſpace: I did forbear him much more afore, when he did nothing but ſin; and never ſonght to me in earneſt or ſeriouſly, nor had I one jot of ſervice from him all that while: But now tho' he thus ſins, yet I get now and then a lively broken Prayer of him, I ſee his heart is with me notwithſtanding, and he is never quiet till he comes to me again, and but half his heart and conſent is in the ſinning; and my free Grace is honoured in him, in pardoning of him; and though I honour not my ſelf, ſo much in keeping him altogether free, yet he never comes to be as bad as afore Converſion, in reſpect of the frame of his Heart in ſinning. Surely then, ſaies God, as I bore with him then, and ſaid his day of Converſion is a coming; ſo I will bear with him now as a Father doth with his Son that ſerves him: for I ſee a day of his being made perfectly holy, is a drawing near: And it is but my waiting till that change ſhall come. Do thou relieve thy ſelf with theſe thoughts too, and help thy faith with this alſo, that he that gave at firſt ſo great and fatal a blow to thy Corruptions and ſo ſenſibly deaded all thy deſires to the World, and the pleaſures of ſin, that thou foundeſt them as dead Drink to thy Stomach which had loſt its Spirit; and wrought ſo great a change in

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thee then: The same God will at the day of thy Death, which is the next great day when thy change shall come, give all thy sins a final blow, and an eternal Death's Wound. Thou hast found the one in part, and trust him thou shall find the other. *Wait* (as *Job* says) *till this great change shall come*, whereof that other was a beginning and a pledge, and of the two the greater.

4*th. Lastly*, The remembrance and consideration of such an estate may serve, and is sanctified by God, to quicken a Believer, to take the faster hold of *Jesus Christ*. And although the strength with which we believe, is wholly and intirely from the Spirit, and put into the Soul by him, who is said *to strengthen us, in the Inner man*, (Eph. 3. 16.) Yet he useth apt, and suitable, and fit motives, by and with which he conveys it; and conveys it answerably to the fitness, strength and force, that is in such motives to work upon an intelligent Nature. Now among all the considerations that are like to thrust and push on a Man's Soul to take hold on Christ with violence, and that may quicken him in his way to the City of Refuge, even when his knees would else grow feeble, that which is very powerful, is the view and prospect of an Unregenerate Condition, and the sins thereof, like an Army sent out to attach him, to course him, and to make him throw and plunge himself into the water-brook, as the hunted Hart more furiously, when standing still and lifting up his ears, he winds, and hears the cries of all his sins that trace his Blood. When a Man shall see and consider, if I be not found in Christ, then not only all the sins I have committed since I knew God, but all the bold and Bloody Transgressions of my youth, the sins which I have vomitted up, shall call me Owner and Authour of them, and I am then still the miserable Subject of them; the vast and through prospect of all this, ever and anon taken in, drives the Soul with the more eager vehemence upon Christ. Or as a Man hanging upon an high Tree or Pinacle, having underneath him a gulf of all miseries, as suppose heaps of Toads, and Serpents, or Ravenous Beasts, that lye gaping in a deep Pitt, ready to prey upon him, and devour him, if he should let go his hold, and fall down again amongst them; (of which he is sensible, having lately scrabled forth of it, and got up upon that Tree of Life and Preservation) the frightful view and prospect will cause him to make as sure hold as possibly he can, and to renew his hold again and again, and not to hold with one hand, but with both, entwining his Arms and Leggs and his whole Body about that Tree, embracing it for preservation, as well as for the pleasant fruit that grows upon it: So tis here in this case too.

CHAP.

CHAP. VII.

The Second Uſe we ſhould make of the Reveiw of that wretched ſinful ſtate out of which God removes us by the VVork of his Grace, is to have our Hearts affected with the ſenſe of God's extraordinary Love Manifeſted herein, and to excite, and heighten our Love to God, by the conſideration of this his great Love to us.

A SECOND main Improvement of the remembrance of thy former condition, is to intend and heighten thy Love to God. This is that ſecond particular which *Paul* inſtanceth in (1 *Tim.* 1.) as the redown'd, and conſequent of having been injurious in his former condition. Grace was abundant in Love, (ſays he) that is, Grace made this advantage thereof, to cauſe me to love God the more. And this is alſo the Spirit of that ſaying, *Mary loved much, becauſe much was forgiven her*, Luke 7. 47. Chriſt founds his reaſoning upon two things,

I. Gods uſual Diſpenſation, which is, that where he leaves one to many ſins, and long to continue in them, when he Converts him, he works in him more love to himſelf: And on the contrary, where fewer ſins have been, there is leſs love. For to aſſert the truth of this, Chriſt turns it both ways; for it follows, To *whom little is forgiven, the ſame loveth little.*

II. Chriſt founds his reaſon upon This, That where God ſhews more love, he works and draws forth more love to himſelf again. God choſe us to be holy afore him in love. 'Twas the end of his Choice and the Aim of his love. And as he makes it an Argument that he loved us firſt, ſo he will not bate the leaſt grain, degree, or proportion of Love, but he will have uſe for it; and thoſe whom he loves moſt, he will cauſe their Hearts to love him more in the end. Now God ſhews love in this Life, in no Diſpenſation more (I do not ſay only, or moſt by this, yet in none more) for as I ſhewed you, his end in it was to ſet forth Grace, Mercy and Love: And therefore when he hath effectually wrought upon a Soul, that had lien in ſuch an Eſtate, he makes the Heart ſenſible of more love, from himſelf, and ſo draws love forth out of the Heart again; *Eſt Magnes magni magnus Amoris Amor*: *Love is the Load-ſtone of Love*, and draws according to the meaſure of the vertue and Spirit that is in it. When did Chriſt ask *Peter Loveſt thou me?* John 21. 17. &c. But then, when he had denyed him, when he firſt met with him after it. And 'tis obſerved that as *Peter* had denyed him thrice, ſo Chriſt asks him thrice, *Peter doſt thou love me?* Chriſt expects a proportion of love from *Peter* to his own love ſhewn in pardoning of him. And as for this converting love of God, when fully conſidered, whom indeed would not ſuch a love move? Think how, during thy unregenerate condition, God lay in ambuſhment for thee, to in-

viron thee about, and then overcome thy Heart with loving kindneſs. Book II. Think how during all that time thou hadſt not one good thought of God, (*Pſal.* 10. God was not in all thy thoughts) that yet God's heart and thoughts continually have been upon thee, thinking nothing but thoughts of Peace to thee, and not of Evil, *Jer.* 29. 11: Thou wert written upon his Heart, and the Palm of his hands, all that time thou didſt nothing elſe but write and ſcore up ſins againſt him. You may obſerve (for 'tis worth it) how out of this diſpoſition of Heart in God, the Holy Ghoſt cannot forbear bringing in the mention of *Saul* in the Hiſtory of his Life, and Actions again and again before his Converſion, as one he had his Eye upon, whilſt he was a Perſecutor, *Acts* 7. 58. The Witneſſes, knowing his Zeal, laid their Cloaths down at a young Man's feet called *Saul*, who was conſulting *Stephens* death (*Acts* 1. 8.) his hand was in the murther of the firſt Martyr. I ſaw thee then, ſaid God to him when he converted him, and if he tells us of it, he told himſelf much more. And again, You have it again repeated in *v.* 3. of that Chapter, *As for Saul*, (he ſtood in Gods eye more, and God all that while took more notice of what he did, then of all other Men) *he made Havock of the Church, entring into every Houſe, and haling Men and Women, commited them to Priſon.* And as he ſaid of *Senacherib* (2 *Kings* 19. 27.) *I have known thy abode, thy going out and coming in, and thy rage againſt me*: So he ſhews he did take notice of *Saul* all that while; but with a differing intention. As he relieved himſelf againſt *Senacheribs* rage and tumult, that he would put a Hook in his Noſe, and a Bridle in his Lips (*And I will turn thee back by the way which thou cameſt*, v. 29.) So God did all that while pleaſe himſelf with the thoughts of his purpoſes towards this *Saul*: That the time would ſhortly come, that he ſhould have him come in as faſt, and with as much holy violence to ſeek mercy from God, as ever he had gone forth againſt him: That he ſhould ſee him in the Pulpit preaching the Doctrine he now deſtroyed: That he ſhould have an hook, a Cord of of love to ſtrike into his heart and draw him back again: And that he had appointed the inſtant moment when he would throw it at him, juſt when he was going to *Domaſcus*. And God out of his love pleaſed himſelf as much with the thought of this aforehand, nay more, then he did at the thought of his turning back *Senacherib*, whom you may perceive that God makes ſport at. And as God is ſaid to laugh at the wicked ſeeing his day a coming (*Pſal.* 37. 13.) God pleaſeth himſelf with this thought concerning an Elect Soul, Well, let him play on; the Line, the day of his Converſion is at hand, and then I ſhall have him. Well, this time draws near, and to ſhew how much Gods thoughts were on it, as ours uſe to be on ſome great occurrence, for which a ſet time is appointed, God is ſpeaking of it a third time *Acts* 9. 1. *And Saul yet breathing out threatnings*, &c. You ſee the Holy Ghoſt puts in a *Yet*, as if God began now to think the time long; or was then thinking with himſelf his time is but ſhort, which I have alloted him to continue in ſin, it is almoſt out, he *yet* breathes out threatnings: But his threatnings now ſhall breathe out their laſt. Now the ſame Heart and Affection God had all that while towards thee, whileſt in thy natural condition, and when thou wert committing ſuch and ſuch a ſin, God ſaw thee er'e thou didſt him (as Chriſt told *Nathaniel*, *I ſaw thee under the Figg-Tree*) loving thee all that while, with the ſame love, with which he loves thee now; though then concealed, as *Joſeph* was to his Brethren. And as he had appointed a fulneſs of time for the coming of his Son into the World: So he had appointed *a ſet time* to have Mercy on thee, as the *Pſalmiſt* ſpeaks, *Pſal.* 102. 13. And Oh how did God long all that while until that time ſhould come, as *Jer.* 13. 27. *When ſhall it once be?* And when that day was come, you may ſee how his Heart rejoyced, in the Parable of the Prodigal, *Luke* 10. 20. *When he was yet a great way off, his Father ſaw him.* It expreſſeth his Longing, how he look'd out aforehand; his Love ſending forth

forth his Eyes, as Meſſengers, to feed him with that News he ſo delighted in. And after thou beganneſt but to utter thy Heart to him, he could not hold long, but fell upon thy Neck and kiſs'd thee; ſo *v.* 20. He broke up that Treaſure of Mercy, he had from Everlaſting laid by for thee, under Lock and Key of his everlaſting Purpoſes, and which he had reſerved and kept for thee, as thy portion; Though Millions in all Ages had paſt afore him, and might have been Heirs of it, yet he reſerv'd the rich Robe for *Thee*, and fetched it out for *Thee*. Luke 15. 22. And when thou beganneſt to melt towards him, for having Offended him; and to Bemoan thy ſelf (as *Jer.* 31. 18. the Phraſe is) more out of Love to thy ſelf, and ſenſe of thine own Miſery, than love to him; yet he fell a Weeping too, as faſt as thou, and his Bowels were ſtirred for thee; What, ſays he, *Is Ephraim, my pleaſant Child, come Home to me? And is Ephraim, the wickedeſt of all the Tribes, become pleaſant to me?* God ſpeaks it wondringly, as indeed admiring at his own Affections, how enlarged they were, how his Love was guſhed forth, and therefore well mayſt thou. What Heart is there that proves the Subject of theſe Glorious, yet true Occurrences, that will not, is not moved at the Remembrance, or the Rehearſal of them? They ſo took *Paul*'s Heart, that the Love manifeſted therein would never out of his mind: *I was* (ſays he) *a Blaſphemer, but I obtained Mercy.* If we had been in *Paul*'s Heart, to have diſcerned the mixtures of the ſtrange Affections which met when he put theſe two together, *I*, and *Mercy*, whoever would have thought theſe two ſhould meet, that were as diſtant as Hell, and Heaven? Who would not (thought *Paul*) have made a *But* of Exception at me? Who would not have entred a Caveat againſt my ever having mercy, of all men elſe, if there had been no more in the World? *Ananias* puts in a Demurr, (*Acts.* 9. 13.) when Chriſt did but ſpeak of him; *Lord, I have heard by Many, how much Evil he hath done to the Saints at* Jeruſalem. And it is ſaid, v. 21. *That all that heard him were amazed*, v. 21. But yet this *Saul obtained* MERCY; *and ſo haſt thou.* Oh let this Grace of our Lord be abundant with Love in thy Heart towards him again, as it was in *Paul*'s. *Paul* could never think of theſe paſſages, but a Sea Love broke into his Heart, and overflowed it.

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Chap. VIII.

That the thoughts of God's Excellent Love in bringing us out of this woful, ſtate of ſin, into a ſtate of Grace; ſhould enkindle in us ſacred Zeal, and Fervency of Spirit, to Live in all holy Obedience to him. And what a dreadful condition they are in, who make an Ill Uſe of the Doctrine of Grace, by abuſing it to an Encouragement of Careleſneſs, Negligence, or Licentiouſneſs.

AS the Conſiderations of God's Love in changing our ſtate may thus enflame Love, ſo they may enlarge Obedience, which ſprings from Love, and may excite thee to Fruitfulneſs, and abounding in the work of the Lord, and to be wiling to do, or ſuffer any for him. It enflamed *Paul's* Zeal, inſomuch as none of the Apoſtles laboured ſo much as he. His Spirit was never at reſt, he thought he could never do enough. *Peter* denies his Maſter, its true, and he did it thrice, and you know how Chriſt came upon him for it, with an higher care of work and labour from him, *Feed my Lambs*. He ſays it thrice too, in the fore-mentioned *John* 21. So as indeed Chriſt in that place to which I have recourſe again, would have *Peter* make theſe three Commenſurable. 1. That as Chriſt had loved him more, in pardoning more than to the reſt; ſo 2. He expected, that he ſhould love him more; and that proportionably to that love, he ſhould give demonſtration of it in his Care over his Lambs. To move *Peter* the more to be willing to do and ſuffer for him the laſt of his days; Chriſt gives him a little touch, as I underſtand it, of ſome wildneſs, and youthfulneſs that had been in *Peters* Spirit, afore Chriſt had to do with him. v. 18. of that Chapter: *Verily I ſay unto thee, When thou waſt young, thou girdeſt thy ſelf, and walkedſt whither thou wouldſt, but when thou ſhalt be old, thou ſhalt ſtretch forth thine hands, and another ſhall gird thee, and carry thee whither thou wouldſt not.* *Peter* had had his Vagaries, and lived as he liſted; and further, as may ſeem, had given an inſtance lately of what kind of Activities (as I may call them) his youth had delighted in, as many young men do in Bodily exerciſes and ſhewing their ſtrength and vigour that way, with too much exceſs of delight and pride in them, in the 7. and 8. verſes. He being in a Ship (v. 7, 8.) and ſpying Chriſt, girds his Fiſhers Coat about him, and makes no more ado, but Caſts himſelf into the Sea. The other Diſciples were of a more ſober Spirit, and came into the Ship by land, which he might have done as well as they, being not far off Land, But as it would ſeem, he gloried in ſuch Feats and active Pranks, and would ſhew his Maſter one, who was now riſen from the dead, and was not taken with ſuch things; and yet there was ſome love mingled with this. That which moves me to think Chriſt had a purpoſe to mind *Peter* of the way of his Spirit wherein he had ſo much delighted, is that he ſeems to ſpeak of the whole Courſe of his youth, wherein he had taken liberty to do what he liſted. *When thou wert young, thou wenteſt whither thou wouldſt*; that is, didſt live to thine own luſts. Which *Peter* in his Epiſtle, involving himſelf with others, acknowledgeth: He was as a looſe unruly Heifer. And

indeed

indeed many such things in themselves innocent, and lawful, young men are addicted unto; yet when there is a Pride, Vanity, Vain-glory, Excess of delight with expence of time, they are in God's eye great sins. As also is the Vanity of those Scholars who adore Learning too much, and too inordinately love it, from a desire to gain Reputation and Esteem. This was *Lipsius* his confession in a great Fit of Sickness. I have not been (said he) Covetous nor Vitious, *Sola mihi placuit dulcis pellacia Musæ; only the Harlotry of Learning took his heart.* Christ you see, makes this use to *Peter* of his former Wandrings, to move him to be the more willing to be carryed whither God would have him, even to the Cross, as that whereby God ordained to glorifie himself in him. And seeing he had delighted himself in such Activities, as a man of Metal and Courage, God therefore would serve himself of this Spirit of Resolution in him, in a way of tryal contrary to the way of his Spirit. He was to be hung up by the heels upon a Cross (the worst of Crucifyings) to be bound to his good behaviour thereon. And *Peter* (says Christ) See, that thou, remembring what thou wert when young, shew thy Valour, thy Resolution, when thou comest to that Conflict; and *Peter* remembred it, and was moved by it, 2 *Pet.* 1. 14. If this Conjecture should not hold, sure I am, I find *Peter* himself in his Epistles urging this as a most provoking argument to quicken to future obedience: And he puts himself in among the number of those that had so walked in vanity and sin, for which the Popish Commentators would find Excuses. He speaking of the genius and Spirit of a Christian, (he says 2 *Pet.* 4. 23.) he is one whose heart this Principle hath taken hold of, and prevails upon him, That he no longer should live the rest of his time in the flesh to the lusts of men, but the will of God: *For the time past of our lives may suffice us to have wrought the will of the Gentiles.* The strength of this perswasive lyes in these two things: Chap. 8.

I. They had a long time of their lives already lived in the sins of such an Estate. They had served their lusts, and done nothing for God all that while, and there is but a remaining remnant of it left. τὸν ἐπίλοιπον ἐισάρχι; which is as a brand pluckt out of the fire. Oh bestow that wholly upon God, with grief and sorrow that so much is spent and burnt out in sinning. Do as much for God, as ever you did for the Devil: *As you have yielded your members servants to Uncleanness, to iniquity, unto iniquity,* adding one iniquity to another, and thinking you had never done enough for your lusts, and growing worse and worse: So now yield your members servants to righteousness unto holiness; and if there were any thing higher then holiness, they should reach at that too. And 2. he edgeth it with this; *That the time past might suffice to have served their Lusts,* if they could suppose it to be lawful for any space of time to neglect God's service, and please and indulge their lusts; yet those lusts had had sufficient time of their lives already, and indeed too great a share, and therefore it may well suffice. If a lust of thy former ignorance tempt thee, is it not an answer, a sufficient answer, You have been served already, you have your time out, and too much, and if it urgeth thee to take a little pleasure for a moment, and then to serve God again; yeild not, no not for a moment, as *Paul* speaks, *Gal.* 2. Your Lusts have had too many moments spent upon them, and your whole time was due to God, and he hath too little left. For as the Apostle reasons (*Rom.* 1. 12.) *We owe nothing to the flesh, to live after the flesh.* We have no reason to do the least kindness for it, nor to give it a Crum, tho' it were to save a lusts life: So nor to afford it one moment of our time, but to give the whole unto God. Now therefore it behoves you, to redeem the time remaining to the utmost, to live much in a little, to do all for God, from an holy grudging that Satan hath had so much. The Apostle *Paul* makes this of it self an Argument to more Holiness, that by how much less of a mans time is left in the flesh, he should, be the more holy, Heb. 10. 25. *So much the more, as he sees the day approaching.* And *Peter* adds this to it: By how much of the time past hath been lost to God, we ought

Book II

ought to take our meaſure, that the more of what is to come, be conſecrated to him: And in 2 *Pet.* 1. 15, 18. his ſcope being to exhort to Holineſs (as that is the main drift and Errand of his Epiſtles) He ſetts together in oppoſition, and in view, their vain Converſation (*v.* 18) with that holineſs of Converſation, which God now expected (v. 15.) *Be holy in all manner of Converſation, for ye are redeemed from a vain Converſation.* He ſets Converſation to Converſation, and holy, to vain. Be holy in all manner of Converſation, for you have been altogether vain in your former Converſation; let the total Corruption that was in the one therefore provoke to a total Sanctification in the other: And indeed Such grounds as have lain long fallow, you expect the greater Crop from them.

IV. The laſt advantage which we may have by occaſion of ſuch an Eſtate of ſinning, is to remember it, to keep our Spirits low and humble for ever, after Converſion wrought; and the like uſe ought to be made of any great fit of ſinning. You ſhall therefore find that the Apoſtle *Paul* who had as high manifeſtations of God as ever man had, for no man ever ſince or before him had the like, (Our Lord and Saviour Chriſt himſelf, though he was transfigured upon the Mount, yet he had never been rapt up to Paradiſe, nor into the third Heaven, as *Paul* was, but lived by Faith as we do) yet that which kept him low all his days, was the remembrance of what he had been. You find two expreſſions to this purpoſe. The one in 1 Cor. 15. 9. *I am (ſaith he) the leaſt of the Apoſtles, that am not worthy to be called an Apoſtle*: Though he doth profeſs elſewhere, that he laboured more than they all. But if you look into *Eph* 3. 8. which is the next Text, he goes lower; *To me* (ſays he) *who am leſs then the leaſt of all Saints.* The one Phraſe (*viz.* that which he uſeth in the *Corinthians*) is a diminutive expreſſion ἐλαχίστερῳ, the leaſt of the Apoſtles and yet there he compareth himſelf with Apoſtles: But in that place of the *Epheſians* he Compares himſelf with Saints, and uſeth a more diminutive expreſſion, if there be any thing *lower then the leaſt*, he humbleth himſelf to it, and that not in relation to Apoſtles: but in relation to Saints. Now what was it that kept *Paul*, that had all this Grace in him, and all the cauſe in the World to be rapt up above the reſt of Saints and Apoſtles in Priviledges vouchſafed to him? You ſhall find it in that 1 *Cor.* 15. 9. (that which I quoted even now) where having ſaid, I am the leaſt of all the Apoſtles, that am not worthy to be called an Apoſtle: In what follows, you find it was the remembrance of his former Condition, and of what he had been, perſecuting the Church of God, that mov'd him to ſuch humble thoughts and words. You know when he ſpeaks of his unregenerate Eſtate, in 1 *Tim.* 1. 11. *I was a Perſecutor* (ſaith he) *and injurious*, &c. This was it, he bore the Scars of, in his own Spirit, to his dying day. And you may obſerve how he did grow up into this humility and into this lowneſs in his own eyes. When he wrote that Epiſtle to the *Epheſians*, he was an aged man, he ſtiles himſelf there *Paul the Aged*; he had written to the *Corinthians* long afore; you ſee he grows to a deeper ſenſe, he was the leaſt of the *Apoſtles* then, but now *the leaſt of all Saints.* And what was it that did make him thus low, and that he did grow up into a dayly ſenſibleneſs, the more God loved him and revealed himſelf to him? Even his own vileneſs, the Conſideration of what once he had been: *Becauſe* (ſaith he) *I have perſecuted the Churches.* Why *Paul*, he had thought of that ſin a thouſand times, but ſtill the older he did grow, the more it did ſink into his Spirit, and humble him the more. Haſt thou had any Manifeſtations of God to thy Spirit? Haſt thou prayed well to day? And art thou proud of it? Hath God lifted thee above others in Spiritual Priviledges? Come, take but a turn in thy unregenerate Condition: Let me bring to thy remembrance thy old walks; what wert thou ten, twenty, or thirty years ago? And what wert thou doing of then? Doſt thou not remember? Suppoſe a man had liv'd with *Nebuchadnezar* after he had come out of the Wilderneſs from amongſt Beaſts, and ſhould have heard him talkt as preſumptuouſly as before, *Is not this great* Babel *I have built?* If one ſhould but have minded him, and bad him go to the Wilderneſs

where

where he was two or three yeares ago; It would have prickt his bladders and let out the wind: ſo it will have the ſame effect in thee. Chap. 8.

I have made many Uſes, you ſee, of this great point for you; there is one Uſe more (it is a bad one) which I am affraid ſome of you will make for your ſelves. It was *Paul's* fear, alſo his Care to prevent it; And that is, That ſeeing a man who hath lived in a ſtate of ſinning, often hath, and may have this event, to be converted at laſt, I will even continue in ſin, that Grace may abound; or at leaſt I will preſume ſtill to continue as I am.

1. I will give the Apoſtles anſwer, Rom. 3. 8. *Let us do Evil that Good may come; whoſe Damnation is juſt.* He throws Hell-fire back again upon them, and that is all the anſwer; That if God upon ſuch an arguing of thine, ſhould pronounce ſuch a Sentence on thee, and ſwear againſt thee in his wrath, thy Damnation were juſt, and this God often doth againſt many. For in thus arguing, beſides thy abuſe of the ſweeteſt attribute of Mercy, thou aſſumeſt to thy ſelf God's higheſt Sovereignty and Prerogative, which if ever in any thing, lyes in this, That he can bring ſo great a Good out of ſo much Evil, and yet in ſo doing, he barely permits the Creature to go on, leaving them to their own ways. But thou art active in all thine, and by this proclaimeſt thy ſelf (*ipſo facto*) the greateſt Rebel that God hath on earth. You know that great and terrible place, *Deut.* 29. 18, 19, 20. God was tendering that day the Covenant of Grace, as is clear by *Paul's* application of that Sermon, *Rom.* 10. and by the firſt verſe of that Chapter: And he bids them take heed, leaſt there be a root of Bitterneſs, an evil heart in any one, that ſays *I ſhall have Peace though I walk on in the imagination of my heart, and add drunkeneſs to thirſt*, that is, to ſatisfie my Luſts: *The Lord will not ſpare that man*, but then (even whilſt he is thinking ſuch a curſed thought) *the anger of the Lord ſhall ſmoak againſt that man, and all the Curſes in this Book, ſhall lye upon him, and the Lord ſhall ſeparate him unto evil, ſingle him forth of all the Tribes, &c.*

But ſhall I cloſe with thee now at laſt? Doſt thou begin to be ſenſible thou haſt gone on in ſuch a condition to this Hour, Go home and tell God of it; there is no remaining in it, no not for an Hour, for the Wrath God abides upon thee: Yet ſay not there is no hope (as they in *Jer.* 2.) for you have heard, it is one of Gods greateſt deſigns to exalt Grace, Love and Mercy upon Men by and in that way. Let all that is in God encourage thee. Thy way out of it hath been made plain before thee, it is Regeneration, that paſſage from Death to Life. Oh begin to ſeek to obtain it; if thou haſt a mind to Chriſt, aſſure thy ſelf, he hath much more mind to thee. Art thou wambling, art thou Whimpering? I aſſure thee he is gone forth to find thee, *Luke* 15. 4. He goes out to ſeek that which is loſt, long before he finds it. He will meet thee half way (as you have it in the ſame 15*th* Chapter of *Luke*, *v.* 20.) Only let me perſwade thee to turn now to him. Thou art not only perhaps undone elſe, but if ever thou doſt hereafter turn, thou wilt repent thou did'ſt it no ſooner. Yea thou wilt repent for nothing more, than that Sin had ſo much more time after God had moved thee. It is the Ingenuity of true Grace (which is love to God) ſo to work. Come, it may be a Match between Chriſt and thee before Midnight yet; 'twas ſo to the Jaylor, *Acts* 16. in a leſs ſpace. Come I have ſpoke thy Heart, and have hold of it. I will not let thee go. What thou and God will alone together make out of it, I know not, there may be but an Inch between thee and eternal Glory; wilt thou defer? Oh unkind! If thou hopeſt to go to Heaven, ſhall God have no Glory out of thee, in amends to what is paſt? Shall *thy no longer to live* to the Luſts of Men, be *thy no longer to live?* Tell me how many Years haſt thou lived in ſin? What's Thirty, or Forty Years? May not that ſuffice to an Enemy that will deſtroy thee? In a word, I have told you a long ſtory of God's deſign in ſuffering the bulk of his Elect to go on to years of diſcretion, ere he converts them: and that his deſign therein is glory to himſelf: But it is meet for me withal, to tell you,

Book II. yea, indeed end in telling you it, that as God's deſign is to ſhew Love in it, ſo Wiſdom alſo. And therefore ordinarily his deſign is ſo to Convert, after ſuch a time of ſinning, as providently to have ſuch a time in thy years remaining, as to have a glory out of thee in thy Fruitfulneſs and Obedience. There are but few inſtances of late Repentance. All the Epiſtles of the Apoſtles ſpeak of men that had formerly been in ſuch a Condition of ſin, but they were yet written to them, whilſt alive, and now turned, and as remaining ſurviving Subjects of Exhortations to all Holineſs, and left to give demonſtration thereof. My Brethren, God is ſo wiſe, as he will compaſs and graſp both ends: As he will leave a time, in which you may have experience of ſuch an eſtate; So he will ordinarily ſo convert, or not at all, as there may be a time to ſhew forth the contrary Graces, for his Glory, which is made the end of Converſion, 1 *Pet.* 2. 9. And of the two, you may well give God leave to project the latter for the longer time, for a little of the other ſufficeth. I obſerve it in this Epiſtle to *Titus*, that this Grace and Love (which *Paul* ſays appeared to us who were ſometime diſobedient, in this third Chapter, is in *Chap.* 2. 12.) ſaid ſo to appear, as that men may afterwards give demonſtration of their living ſoberly, righteouſly, and godly, according to that grace, even in this preſent World: For otherwiſe whilſt they are in the World, God would loſe his deſign.

BOOK.

OF

THE WORK

OF THE

HOLY GHOST

(THE

Third Perſon of the TRINITY)

IN OUR

SALVATION.

BOOK III.

The Neceſſity of REGENERATION Demonſtrated by this Argument, That all that God and Chriſt have done towards their Reconciliation to us, will profit us nothing; unleſs we be reconciled to God. And how Converſion is ſet forth under the notion of Reconciliation, as on our part.

2 COR. V. 18, 19, 20.

V. 18. *And all things are of God; who hath reconciled us to Himſelf by Jeſus Chriſt; and hath given unto us the Miniſtry of Reconciliation.*

V. 19. *To wit, That God was in Chriſt, reconciling the World unto Himſelf, not imputing their Treſpaſſes unto them; and hath committed unto us the Word of Reconciliation.*

V. 20. *Now then we are Embaſſadours for Chriſt, as though God did beſeech you by us, we pray you in Chriſts ſtead Be you reconciled to God.*

CHAP. I.

That notwithſtanding what God and Chriſt have done for their Reconciliation to us; it is by Gods Ordination neceſſary, that we be Reconciled to God, if ever we be ſaved. This prov'd from Gods deſign in his Reconciliation to us, to Glorifie his Holineſs, &c.

OUR Apoſtle profeſſeth to declare in theſe, and the foregoing Words, the whole ſubſtance of the Miniſtry of the Goſpel; which He, and his fellow Apoſtles, were intruſted to deliver to us: *v.* 18. *God hath committed to us the Miniſtry of Reconciliation*; which Meſſage, or Miniſtry conſiſts of two parts.

Book III. 1. A Reconciliation wrought *on Gods part* towards us; in the effecting of which, Christ was concurrent with him; for *God was in Christ, reconciling the World to himself.*

2. The other business is a Reconciliation on our parts; enforced from what God and Christ had done; and this is equally necessary unto Mans Salvation, as that Reconciliation on Gods, and Christs part is, *v.* 20. *Now then, we as Embassadours for Christ, as though God did beseech you by us; we pray you in Christs stead, be ye reconciled to God:* Now as these are the two parts of the *Ministry of Reconciliation*; that is, of the Gospel; so they must be understood to be two Essential Requisites, to make our Salvation compleat; and both alike essentially necessary thereunto, and without which we shall never be saved; as those obliging words of God, and Christ *beseeching us*, v. 20. shew. Now under the notion of our being *reconciled* to *God*, He intends, and involveth both, the whole of what is requisite on our parts, from first to last; both that work of *Reconciliation* effected in our *Regeneration*, whereby we enter into that Estate; and which is required of those to whom this Gospel comes, to estate them into Salvation; and also a daily proceeding to perfect that Reconciliation (after it hath been begun) by Faith, and Repentance towards God and Christ.

For He applies this Doctrine to the *Corinthians* that had been reconciled already: And yet (says he) *Be ye reconciled.*

Observ. *Notwithstanding what God, and Christ have done towards our Reconciliation on their part; (which is the first of the Message;) there is a necessity, by Gods Ordination, of our being Reconciled to God; If we be partakers of Salvation.* For the Apostle having distinctly declared both Gods care in it, and Christs; He from thence presseth this on our part; as that without which the other would be in vain to the attainment of Gods Intention, and Aim in both; which is, our Effectual Salvation. And to impress this the more effectually upon the Spirits of Men, the Apostle tells them that himself and other Apostles and Ministers, to whom this Ministry is committed, are ordained Ambassadours of God, not only to proclaim, and declare to us this fore part of the Message, *That God was in Christ reconciling the World unto himself; and that Christ was made sin for us:* But that himself and the other Apostle were Ambassadours of *God*, and *Christ*, to beseech us to be reconciled: *v.* 20. *Now then we are Ambassadours for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God.* Which beseechment denotes, not only their Gracious Condescention, or meer desire to us, but loudly speaks the absolute necessity of our being reconciled by Gods appointment; as without which, if not performed by us, God should lose what he had wrought towards it; and Christ should lose his Labour, and Reward; and the design of his having been made sin for us. And that this is Gods resolved ordination, He further enforceth from the end of Gods having set set up, and established such a Ministry of his Apostles, and their Successors, in the World: Whose Office is an Ambassage from the great God, by Preaching, and then by writing their Epistles, to reduce and bring in the Elect, fallen into a Rebellion against him. Which *Reconciliation* of them, if it had not been necessary, this great Institution of of God had been in vain, and to no purpose. I might say of this matter, what the same Apostle on behalf of the Resurrection argues, 1 *Cor.* 15. 14. *If Christ be not risen, then our Preaching is in vain.* Thus I might say concerning your Reconciliation, If what God and Christ have done, had alone perfected it; and no more had been to be done in us; then is our Preaching the Scriptures of the new Testament, vain, Rom. 10. 13, 14, 15, 16, 17. *For whosoever shall call upon the Name of the Lord, shall be saved: How then shall they call on him, in whom they have not believed? And how shall they believe on him, of whom they have not heard? And how*

shall

ſhall they hear without a Preacher? And how ſhall they Preach, except they be ſent? As it is written, How Beautiful are the feet of them that Preach the Goſpel of Peace, and bring glad Tydings of good things? So then, Faith cometh by hearing, and hearing by the Word of God: The Word of God is Gods Ordination, and Appointment; without which none of us of Years ſhall be ſaved. Here the neceſſity lies; it was Gods pleaſure ſo to order it; if therefore our Apoſtle makes a neceſſity of his Preaching the Goſpel to men, (*a neceſſity* (ſays he, 1 Cor. 9. 16.) *is laid upon me to Preach the Goſpel*) then there is a greater neceſſity that thoſe that hear the Meſſage of it, ſhould obey it, if ever they be ſaved. For the neceſſity of his Preaching the Goſpel, was the Foundation of the neceſſity that is layd upon all other Embaſſadours like to him. All this is farther illuſtrated by *Rom.* 10. *v.* 13, *and* 17. *compar'd.* Let us now conſider how God hath threatned (2 *Theſ.* 1. 8, 9.) finally to deſtroy them, who obey'd not the Goſpel, who came not in to him, and entertained not this infinite Love and Grace with all acceptation; in humbling themſelves, believing on him, and his Son, and turning unto him: And it will be manifeſt that God is more engag'd to puniſh thoſe his Enemies for their refuſal of his Entreaty by his Ambaſſadors who are in his ſtead, than the greateſt Kings on Earth are, or can be thought, oblig'd to avenge an affront offered to their Ambaſſadors. Read the Parable of the Vineyard, *Luke* 20.

Chap. 1

Let us next conſider the Intereſt which God the Father, and Chriſt his Son, have; and the part which they act in this our Reconciliation. God the Father's part was to contrive the whole of our Salvation; Chriſt's part was to purchaſe it. *God was in Chriſt reconciling the World to Himſelf*, &c. I have elſewhere diſcourſed of God the Father's Original Tranſaction with Chriſt about this; which I will not repeat, only I caſt in the ſingle conſideration of it in the Text, to enforce the thing in hand. In the 28 *v.* His Preface to all this is, *All things are of God, who hath reconciled us to himſelf by Jeſus Chriſt.* The Spirit of which connexion I extract into this; *That the great God, of whom all things elſe are, hath made this his Maſter-piece*; and his Heart was in it, above all other things (and therefore he ſets it againſt all things elſe) and his Wiſdom, and all his other Attributes were eſpecially at work about this; *who works all things according to the Counſel of his own Will*: As the ſame Apoſtle ſays upon the ſame occaſion: *Eph.* 1. He therefore hath been moſt conſultive about the effecting of this, and for the bringing it to its performance, according his own deſire. And therefore *He*, who hath contriv'd to effect *all things elſe*, in ſuch a manner, wherein they ſhall be moſt for his own Glory; (*All things are of him, and for him*, Rom. 11. 36.) hath above all other contriv'd this buſineſs *of Mans Salvation.* And therefore we may be ſure, he was moſt regardful, and heedful that it ſhould be effected upon ſuch termes, as ſhould be for his own high Honour and Glory, as well as our Salvation: That he might have *Glory by it*, as well as we have *Peace.* When that great Proclamation of *Peace*, and *good will to Men*, was made by the Angels at the birth of our Lord (which contains the whole of Reconciliation on Gods part) it runs thus; *Glory be to God on high*, that's firſt; and then it follows, *Peace on Earth*; *Good Will towards Men.* This was to ſhew, that he had ſo ordered it, that *our Peace* and *his Glory*, ſhould run along together. Now if we ſhould have *Peace* and *Pardon* from him on the account of what Chriſt hath done; and we ſhould remain unreconciled to him both in Heart and Life; then here were *diſhonour to God the moſt High, and a violation of Peace on Earth* too. But ſurely he hath diſpoſed matters ſo, that as he would ſhew himſelf a Friend to you, and manifeſt *good Will to Men*; ſo withal he would appear a Friend to himſelf, and true to his own intereſt; which is his Glory: This is indeed but a *General*, and yet it comprehends all his Attributes; all and each of which are his Glory. I ſhall inſtance particularly in the Glory but of one, or two of them.

In the Diſcourſe of Chriſt the Mediator, Vol. III. *of his Works.*

1. As to his Holineſs, when I diſcours'd of thoſe Tranſactions of the Father with

Book III. with Christ, I * shewed that God meerly to give satisfaction to *Justice*, ordained the sacrificing his Son: And it was (as we have it, Rom. 3. 26.) *That He might be just, and the Justifier of him that believes in Jesus.* Now if to be true to that Attribute, *He spared not his own Son*; so then here, he having another Attribute as near and dear unto him, *viz. Holiness*; that must be complied withal to vindicate it's Honour. And therefore as God will be *Just* in saving, which cost Christ his Blood; so he will be Holy in saving us too. Therefore *as He that called you is holy, so you must be Holy,* and *called with an holy calling*: 2 Tim. 1. 9. 'Tis not his purpose of Grace towards you in Christ Jesus, will serve the turn: Because it is written, *Be ye Holy, for I am Holy*, 1 Pet. 1. 15. 16. He is resolved on it, *And therefore without Holiness, no man shall see God*, Heb. 12. Certainly He abated not his Son the least point that Justice demanded. If he would not that the Cup should pass at his then so earnest entreaty; 'Then if twere possible to suppose, Christ would supplicate him now, to let Regeneration, or Reconciliation pass off without effect, in saving any of you; God would not.

* *In the Discourse of Christ the Mediator*, Vol. III. *of his Works.*

2. A Second Attribute he intended the Glory of, in the matter of Reconciliation between him and us; was principally *the Glory of his Grace.* He design'd to set forth his Love so, as to attain *the Ends of Loving.* It is not to give forth *Peace* only, but to manifest *good Will*, and *Kindness*; as that speech of the Angel, shews, *Luke* 2. 14. Yea, the ground of His shewing *Mercy*, is his *Love*: *Eph.* 2. 4. *God who is rich in Mercy, for the great Love wherewith he loved us*: And although on our part, our Love and Friendship to God, is not the ground of his; yet it is the End, or Aim of his. Tho he did not Love us because we loved him first, yet he loved us that we *might Love him* again, for *He chose us that we should be Holy in Love*, Ephes. 1. 4. Therefore in those he saves, if there there were not wrought an inward principle of *Love*, and *Friendship*, and *good Will*, mutual again to him, that might answer this his Love; His Love would not have it's End: And would be finally cast away; for so we reckon Love to be given away in Loss, when it is not answered in it's Kind, that is, with a true Love again. God would have his Love valued, and esteemed by those he saves; for *Love* is the dearest thing that any one hath to bestow; because whosoever hath a Mans Love, hath all he hath, for it commands all; And therefore God, *who is Love*, (1 John 4. 8.) will not cast away his Love, especially not such a Love as this. And yet this Love were lost, if not esteemed by us; and if esteemed by us, it will work Holiness in us; and we shall be *Holy before him, in love*, Ephes. 1. 4. These Arguments to prove the necessity of our being reconciled to God, have been drawn from the part which God the Father hath in our Reconciliation.

CHAP.

CHAP. II.

The Neceſſity of our being reconciled to God, evinced from Chriſts Deſign in his Work of Reconciliation.

THE next Argument ſhall be fetched from Chriſt, and his part in Reconciliation, of whom it is here ſaid, *God was in Chriſt Reconciling*, &c. Chriſts intereſt was conſidered by God; and Chriſts Concernment is ſuch in this matter, that I may without any ſcruple of diffidence, pronounce, That Chriſt would rather loſe all he hath on his part done, or ſuffered for us, than that we ſhould be ſav'd without being reconciled to God by a true work of Regeneration.

In the foreſaid Tranſaction of God with Chriſt, about the Reconcilement of us; I ſhewed there was a Covenant made between God and Chriſt in our behalf. And therein God the Father meant not, to put ſuch upon Chriſt, as ſhould continue wholly averſe in diſpoſition towards him; for Chriſt by Covenant was to be an *Husband*, as well as a *Redeemer* from Sin; and the agreement between him, and his Father was; (as *Jacob*'s with *Laban*,) to purchaſe his Wife to Himſelf; Epheſ. 5. 25, 26, 27. *Husbands Love your Wives, even as Chriſt alſo loved the Church, and gave himſelf for it: That he might ſanctifie and cleanſe it with the waſhing of Water, by the Word; That he might preſent it to himſelf a Glorious Church, not having Spot or Wrinkle, or any ſuch thing; but that it ſhould be Holy and without Blemiſh.* It is but reaſon then, and what he deſerv'd, that he ſhould have ſuch for his Spouſe, as ſhould love him again. This Covenant between God the Father, and the Son, is rehearſed in Pſal. 110. *The Lord ſaid to my Lord*, &c. And he took an Oath to it; that *He ſhould be a Prieſt*, *v.* 4. which was a great word; God the Father therein expreſſing the Call he gave him: But then withal, his Father engageth, and promiſeth *That his People ſhould be willing in the day of his Power.* Thus the Father acts in his part of the Covenant with Chriſt: And then Chriſt on his part reſolved, and agreed to ſee thoſe he would ſave, to become *His Seed*, and to be born of him; or he would never have been ſatisfied, Iſa. 53. *He ſhall ſee his Seed, and be ſatisfied.* He reſolv'd that they ſhould come to him, as his Father promiſed they ſhould; which as that Speech of his ſhews, John 6. *All that the Father hath given me, ſhall come to me.* The Father not ſimply gave them to Chriſt, to ſave them; but promiſed withal that they ſhould come to Chriſt: And coming, be ſubject to him in all things: Epheſ. 5. as the Law of the Marriage-Covenant requires: And there is a promiſe on Chriſts part, to *raiſe them up at the laſt Day*; And to that end he ceaſeth not, till he preſents them to himſelf, *a Glorious Church, without Spot or Wrinkle*, Epheſ. 5. 26, 27. Yea I may not ſtick to ſay that Chriſt otherwiſe would be content to loſe all he now hath done, rather than that any one ſhould be ſaved, and not reconciled to God his Father. And the reaſon is manifeſt; for otherwiſe he ſhould be the Miniſter of Sin, which he abhors. Thus the Apoſtle argues, *Gal.* 2. 17. And it is the full and direct Scope of the Apoſtle there: For treating of the Doctrine of Free Juſtification, or Salvation, in that Epiſtle, which the Adverſaries thereof Branded for a Doctrine of Licentiouſneſs; The Apoſtle abhors it with the greateſt indignati-

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Indignation, in saying that this were indeed to make Christ the Minister of Sin, if he should have died to procure the Justification of any that are not sanctified. And from Heaven Christ himself declared to *Saul*, that *He sent him to open the Eyes of the Gentiles, to turn them from Darkness to Light; from the power of Satan unto God; that they may receive forgiveness of Sins, and an Inheritance among them which are sanctified, by Faith that is in me:* Acts 26. 18. That is, to be a means of their Regeneration: And otherwise he should but have tyed Gods hands from hurting us, or destroying us; whilst we should have a License left us to provoke him, and continue in Sin. No, Christ is more tender of his Fathers Glory then so; and though he is a *Saviour perfect, yet he becomes the Author of eternal Salvation, but unto those who Obey him*; Heb. 5. 8, 9. which none will do, until born again.

Lastly, The Demonstration is drawn *both from God the Father, and Son jointly.* This great design of their reconciling Sinners, as agreed on by them, became matter of the greatest delight to them; and which, when Concluded, their Hearts were infinitely taken up with; as in *Prov.* 8. *Wisdom*, that is Christ, exults in the remembrance of it, as 'twas in his own, and Fathers Heart, afore the World: Yea, and Gods end in Loving us, and Christs end in dying, *was to delight in our Persons*; as Zephan. 3. 17. *He will rejoyce over those he saves, and will rest in his Love towards them*, as thinking his Love *well bestowed*; and being abundantly satisfied, and contented in it: And he promiseth Christ, that he should greatly *delight in the Beauty of his Queen*: Psal. 44. And Christ accordingly in that *Love Song* declares his infinite Delight in his Spouse, and Cant. 7. 6. *How fair and pleasant art thou*, (Oh Love,) *for delights?* (Tis Christs Speech) Now if to delight in those he saves, were one great end of both in their counsels about us: Then of necessity there must be wrought a *Reconciliation, in us*, unto them, as well as a Reconciliation for us *by them*; there is no way for them to attain *Deilghts* in us, unless our Hearts were won to them, to Love, and delight in them again: Tis true, *God, loved us when we were Enemies*; Rom. 5. Yet delight in us he could not, unless we be made Friends to him. All the *sweetness of Love* lies in the *Reciprocation*: There is nothing more grievous, more hateful, than *to Love and not to be beloved:* As out of his own Heart, and experience he expresseth it: 2 *Cor.* 11. 15. *Dulce est amare, et amari:* At least otherwise there is no *rest* in ones Love; no contentedness, or satisfaction in it. If Gods end in saving us indeed, were principally to pardon us, then he need do no more than Kings do, when they pardon Traytors; pass such an Act upon the party, and there's an end: But God is also to make Friends and Favourites of them whom he pardons; and so to delight in them, and to have communion with them, *graciously to accept of* them, as well as pardon them, Eph. 1. 6, 7. *To the praise of the Glory of his Grace, wherein He hath made us accepted in the Beloved: Over and above, that In Him we have also Redemption through his blood, the forgiveness of sins*, according to the Riches of his Grace. And therefore He changeth the Inward frame of Men's Hearts, and makes of Enemies, Friends of them to himself; Otherwise he could not rejoyce in them: For can a man delight in a Toad or a Serpent? (between which Creatures, and us, God hath put an enmity?) what Fellowship, and Communion, can Light, and Darkness have.

The Conclusion of this matter discoursed is, that although God the Father hath transacted All these things from Eternity, and that Jesus Christ hath long since performed All that which might pacifie, and reconcile his Father; and procure our Attonement with his Father; according to the Command and Request of his Father; yet it was withal agreed mutually then by them, *That not a man, no not an Elect man*, should have Benefit by either, until they come in to be reconcil'd. And that State of this affair, I explain by this Instance or Similitude grounded upon Scripture, That suppose one oweth a great Sum, and the Creditor to whom he oweth it, Is willing to forgive it unto this Debtor, upon payment made by another, whom the Creditor

tor doth under hand Himſelf procure to pay it, at his requeſt; yet withal unknown as yet unto the Debtor: But with this Compact, of the Surety and Creditor, that when this tranſaction ſhall come to be made known by them to the Debtor, of what they have ſecretly done, He, upon effectual notice thereof, ſhall come in, and acknowledge the Debt; ſeeking the remitting of it unto Him, and acquitment of Him; with profeſſ'd ſubjection to them both for ever. Until this be performed by Him, the Bond, though by agreement Cancelled, as in reſpect of any other payment; yet is ſtill to lie and be kept in the Creditors hands; who obligeth Himſelf not to give a diſcharge, or releaſe to the Debtor, or Deliver in his Bond as cancelled, until He makes his Addreſs, and humbly acknowledgeth the Debt; ſeeks for an Acquittance, yea, and gets the party who paid it, to go along with him to the Creditor, to mediate, and plead for him his Satisfaction given Him; and ſue forth the Acceptation of that payment of his, for him in particular; undertaking the Party's heartieſt, and ſincereſt engagement of future Love and ſervice to both for ever. And thus does Chriſt's Righteouſneſs, and our Debt, lye both in God the Father's hands, the Creditor, until the Sinner for whom the payment was made, ſhall thus Come in; And if we could ſuppoſe that Chriſt had dyed ten thouſand Deaths, (which was but one Sacrifice once offered) for one man; yet both Father and Son have and are reſolved that this man ſhould never be the better for it, till he comes in. Chap. 4.

And in Expreſſion ſimilar unto this management, and ordering of this matter, you ſhall find the Scriptures ſpeaking in both the Old and New Teſtament, Compared. There is to this purpoſe a paſſage in *Job.* 33. 22, 23, 24, 25, 26. *His Soul draweth near to the Grave, and his Life to the Deſtroyers: If there be a Meſſenger with Him, an Interpreter, One among a thouſand, to ſhew unto man his uprightneſs: Then he is gracious, and ſaith, Deliver Him from going down into the Pit; I have found a ranſom: His fleſh ſhall be freſher then a Childs; He ſhall return to the days of his Youths: He ſhall pray unto God, and He will be favourable to him, and he ſhall ſee his face with joy; for He will render unto man his Righteouſneſs.* They are the words of *Elihu*, which taken together with the foregone, from verſe 15. and then with thoſe which follow after; do ſet out a fair Pattern, or draught of the workings of ſaving Converſion, at the rate they went in thoſe Ancient times, collected by the Obſervations of *Elihu*, upon divers Perſons in his view; and ſet afore *Job*, to provoke him to Conform himſelf unto them (as his only courſe to take) with encouragements of mercy from God, that in like manner God will be gracious to Him, to reſtore Him to his favour, and that He ſhall come *to ſee his face with joy*, v. 26. And together with the *works* or operations, He ſetts forth the *means*, which God then often did uſe to work upon men's Hearts: As firſt, Viſions, and Dreams, v. 15, 16, 17. (for there this his diſcourſe of converſion begins) *In a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumbring upon the Bed, then he openeth the Ears of men, and ſealeth their Inſtruction, That He may withdraw man from his purpoſe, and hide Pride from man:* And *this diſpenſation* was the more ordinary means in thoſe times, (although to us now extraordinary. Then Secondly, another means were great ſickneſſes even unto Death: v. 19. *He is chaſtned alſo with pain upon his bed, and the multitude of his bones with ſtrong pain.* And thirdly, the awakenings thereby are followed by the *Seaſonable Inſtructions* and *Directions of* a *Teacher*, one skill'd in Soul-ſaving work: *An Interpreter* of God's mind, to ſhew what *that is*, for which God ſaves man, as alſo what a Sinner is to do, v. 23. &c.

And that ſuch a ſaving work of true Converſion is intended, the whole ſenſe of his Diſcourſe, from the aforeſaid v. 15. doth plainly manifeſt: And firſt, This his diſcourſe at the *Entrance* ſhews, at the 16 and 17 verſes; *Then he openeth the Ears of men, and ſealeth their Inſtruction; that he may withdraw man from his purpoſe*, His reſolved Courſe of ſinning, *and hide Pride from man*: That is, truly to humble Him, and break the ſtaff of the pride of his Heart. 2. His more full and ſpeciall Inſtance He gives in the middle of his Narrati-

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on; the ſick man's Caſe, in the verſes afore: Taken together with this *Inference* He draws from it for inſtruction unto *All men* v. 27, 28. *He looketh upon men, and if any ſay, I have ſinned, and perverted that which was right, and it profited me not; He will deliver his Soul from going into the Pit; and his Life ſhall ſee the Light:* And 3. The Concluſion of all in the 29 and 30 verſes, as much doth declare, where *Elihu* ſets a remark upon it; [*Lo*] *All theſe things God worketh often times; (twice or thrice,) with man: To bring back his Soul from the Pit; and to enlighten him with the Light of the Living*: That is, with the ſaving *Light of Life*: As *John* 8. 12. ſpeaks of them that *Live by faith*: And this Speech is the general cloſe unto theſe Inſtances foregone, and gathers in All he had ſaid, from the 15. v. downwards: And ſignifies all the outward ways and means, with many other the like, which God had then a foot, to work ſavingly upon men: As alſo all thoſe particular Inward Operations which had been Inſtanced in, and which might be drawn forth out of one or the other of theſe paſſages.

And thoſe Particulars are, 1. *Conviction*, and *Confeſſion of Sin*, with brokenneſs of Heart, v. 27. *If any man ſay I have ſinned, and perverted that which was right, &c.* 2. *A Laying hold by Faith on Chriſt's Righteouſneſs and Ranſom.* For His own Righteouſneſs and *Redemption*, when he is affected with that ſenſe of his ſin, and own Un-uprightneſs, which was and is the *greateſt Point* which That Interpreter ſhewed, or diſcovered to Him: Inſtructing Him *where* and *in whom* the *true* and *perfect Righteouſneſs* of fallen man doth lie, which this humbled Soul deſires, *prays*, and ſeeks for, and to be made His; and God to be *Gracious* to him, and accept Him Therein; which God accordingly delivers, and *renders* to him: Theſe are ſummarily in verſe 23, 24, and 26. And this is accompanied with turning from ſin, in *uprightneſs* of Heart, and Holineſs of Life; for time to come, in a courſe utterly oppoſite to His former *perverting that which was right*, which v. 27. He confeſſed He had run into. And there is a moſt comfortable Iſſue of all theſe upon this Man, which begins at v. 24. *Then He is Gracious, and ſays, Deliver Him. Then*, namely, when the Interpreters Inſtructions, (whereof ſome are *Implyed* others *expreſſed*) have had their due Courſe, and Effects (in all ſuch Gracious workings ſpecified) in the man's Heart; Anſwerable to the matter of His meſſage; which ſhewed *this man* what is *man's Uprightneſs*: which in a ſummary, contains Directions unto All theſe; and which being Impreſſed on his Soul, as the Wax is with the Seal: For 'tis with a *ſealing the Inſtructions*, (as the word afore was, v. 16.) He muſt neceſſarily be ſuppoſed to have had theſe proper Prints conformable thereunto. Now the *Iſſues*, or conſequential Priviledges hereof are two.

1. That God doth then, or thereupon, out of his Grace, *Abſolve*, and pronounce the *Juſtification* of him. *The Lord is Gracious, and ſaies, Deliver him*: The word *Deliver*, ſignifies *Redeem* him, that is, from the guilt of his Sin, and Hell, or Gods wrath: Thus *Forgiveneſs of Sins* is ſtyled, *Epheſ.* 1. 7. *In whom you have Redemption through his Blood, the forgiveneſs of Sins, through the riches of his Grace*: The word *Deliver* him, here ſignifies *Redeem* him: And he, that is, God, ſays it within himſelf: For Juſtification is an immanent act, in Gods breſt, and Heart, and that is that Juſtification we call, *in foro Cœli*, in the Court of Heaven. He ſays it, before and unto Chriſt the Mediator. He pronounceth the ſentence, as in Heaven, as the ſupream *Law-giver, able to Save, and to Deſtroy*. Yea, he often ſays it, and applies it to the Mans own Conſcience; and by a word of his Meſſengers declares it. And then he adds the *Ground* for and *through* which he doth it; *for* (ſaies he) *I have found a Ranſom*; and thus he applies it to this particular Sinner. And then,

2. God further cauſeth this juſtified Soul, *to ſee his Face with Joy*, verſ. 26. *God lifting up the ſight of his Countenance*, and cauſing his Favour to ſhine upon his Soul, with Joy, greater than *when Corn, and Oyl increaſe*. Which Diſpenſation, after great Humblings, deep Repentings, long and much ſeeking of his face

face, God is wont to gratifie sincere new Converts with; *Rom.* 4. 5, 6, 7. and *Rom.* 5. 1, 2, 3, 5, and 11. Chap. 3

II. And *2ly*, That *initial* Conversion wrought at first, which is called Regeneration) is specially intended, and that the words are not meant only of Men renewed, or Converted already: but declined (tho they are indeed included) the words of those 27, and 28, verses, evidence *He Looketh upon Men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his Soul from going into the Pit, and his Life shall see the Light*; He lays two things together: 1. That they are a general Invitation, and Incouragement given to all Men, who shall in like manner come in, and apply themselves to him, that God will be likewise Gracious, and Pardon, and receive any of them into *Grace*, and *Favour*, and *deliver his Soul from going down into the Pit*; as he had done this sick Convert; and so General, and indefinite a Declaration, must necessarily respect, and take in men unregenerate; the bulk of Mankind, shall hear this; who *mostly lie in Unregeneracy* in all times, especially did in those. Thus *John* saith of his times, 1 *John* 5. 19. Hence, therefore that Exhortation, and incouragement to Repentance, (*If any Man say I have sinned*, &c.) must in a special maner intend the first work of Regeneration, and Initial Repentance. The second thing is, that this General Proclamation is brought in, as a Corollary, or Inference from the Example of this sick Convert: And comes in upon it, as *Elihu*'s deduction out of it. And therefore the case of that sick Man proposed, must involve, and extend to a first Conversion, which we call Regeneration: And it is not to be limited only to such as had been converted already: And truly the Tenor of those words, *To shew to this Man His uprightness doth argue* him to have been one *Ignorant afore*, of what course to take for him to be saved, till taught by this Instructor.

But *Lastly*, The final Conclusion of all, puts it out of exception, v. 29. *Lo all these things worketh God, often times with Man*; and tis a General one too, comprehending *these*, and *all* the blessed *Operations*, or Effects, that God doth work upon any, to save any of the Sons of Men (who at any time are saved,) from Hell; and not to be limitted, to restoring of those Patients, that are sick, from bodily sickness, or of Men who had had a work of Regeneration already, and had gone astray. But speaks to all, of all sorts, and to the Unregenerate in a special manner.

CHAP. III.

That we may be Reconciled to God, it is neceſſary for us to be Convinced, that we are Enemies to God: That our Eſtate is Dangerous. That yet God is Appeaſable: That there is a Mediator by whom the Soul may come to God, that we muſt alſo ſeek God and his Favour in Chriſt; and ſeek him with Confeſſion of, and Mourning for Sin.

THE particular Paſſages which a true and ſincere Reconcilement doth require, are either ſuch as *prepare the Heart* to be *willing to be reconciled*; or ſuch wherein the Subſtance or Nature of *Reconciliation* it ſelf, or wherein the *frame of an Heart Reconciled*, doth Conſiſt.

1. For the preparing us to be reconciled, it is neceſſary that we be convinced that we are Enemies to God, and that he accounts us ſuch. And that ſo long as we remain in that eſtate, he is alſo an Enemy to us, and can be no other. This what God in Chriſt hath done, gives Demonſtration of. He would not ſave us upon Chriſts bare Intreaty, but he would have Satisfaction, and have Chriſt feel what it was to ſtand in the room of Sinners. Yea, one end why God ſaved us by way of Satisfaction to his Juſtice, was that Sinners pardoned might in what Chriſt ſuffered ſee, and throughly apprehend what Sin had deſerved. And is it not then requiſite that they ſhould at leaſt lay to Heart and be ſenſible of their own Treaſons and Rebellions, and that God and they are at odds. Traytors muſt be Convicted and Condemned, ere they are capable of a legal Pardon, as Sentence muſt be pronounced ere a legal Appeal can be made. It is ſo in Mans Courts, and it ſo in Gods proceedings alſo. Neither indeed will men be brought to ſue out for his Favour and prize his Love, till then; for it was never heard any Man did heartily ſue to one for Pardon and Peace, with whom he did not firſt apprehend himſelf at variance.

2. It is neceſſary alſo that Men apprehend the danger of going on in this Eſtate, for though one ſhould know another and himſelf to be Enemies, if he thought his Enemie were either careleſs or weak, he would ſlight Reconciliation with him, and though ſought unto, would not ſeek it. He who is mention'd, *Luke* 14. 31, 32. ſate down and conſidered if he were able to go out and meet his Enemy, elſe he would never have ſought conditions of Peace: So the Soul, until it apprehends and conſiders (finding God and it ſelf Enemies) what a ſore Enemy he is, and what a fearful thing it is to fall into his hands (*Heb.* 10. 30, 31.) will not till then care to ſeek out to him.

3. If one apprehended God implacable, not inclinable to peace or hard to be intreated, he would never come at him neither. Thus *David* when *Saul* and he were at odds, ſuborned *Jonathan* ſecretly to obſerve what mind *Saul* bare towards

towards him, 1 *Sam.* 20. and when at the 33 *verse*, he found him bent to kill him, *David* came not at him. So the *Jews* came away from God, as a wild Ass from its owner, Jer. 2. *Because there was no hope.* Chap. 3

4. The Soul comes to be perswaded better things of God, and things that accompany Reconciliation, and conceives hopes that Reconciliation is to be had, and had for it: And therefore in all whom God means to reconcile to himself, after he hath humbled them, he fixeth a secret perswasion on their Hearts, that he is ready to be reconciled to them, if they will be reconciled to him. God gives them a secret hint of his intended good will to them. He reveals what a gracious God he is, and how freely he Pardons. And because that all acquaintance begins with Knowledge, and is the ground of it, therefore God, when he brings any into this Covenant, the first thing he doth, is, *He teacheth them to know him*, Jer. 31. 34. *And gives them a new Spirit*, that they may be able know him after another manner then ever before. He teacheth them to know him especially in his Mercy, in those vast thoughts of Mercy laid up in him, (Jer. 9. 24.) *To know him to be a God, that ever hath loving kindness in the Earth*; though not in Hell to Devils, yet in Earth to Men, and that therein he delighteth; he enableth him also to see what happiness is to be had in Communion with him, by reason of those glorious Excellencies which are in him, and makes such Representations of himself to the Soul, as allures the Heart, *Hos.* 1. 14. God draws the Heart, John 6. 44. for in the 45 *verse* it follows, *They shall all be taught of God* referring to hese places of *Esay*, and *Jeremy*; for saies Christ; *It is written in the Prophets, They shall be taught of God.* And the Lesson is (as hath been said) to know God; and God doth this in a peculiar manner, working another kind of knowledge of himself than a man had before, or than other men have. For it is a knowledge that enamours their Hearts with him, and allures them with his good will. And (saies Christ) every man that hath thus heard, and learnt cometh to God. Though all hear the same message of Reconciliation; yet God whispers something to a Mans Heart, that he doth not to every man. The same God who from everlasting spake unto his Son, and wooed him for us, doth speak likewise secretly to a Man's Heart, to allure and woo him to come in to him.

5. And yet *Fifthly*, If the Soul should look upon God alone, as he is in himself, a God, Just as well as Merciful, he would thereby be discouraged to come alone into his presence, who is a consuming fire. The Glory of Gods Justice would dash him and confound him: And as *Adam* trembled, so would he, and could do no otherwise. 'Tis the Instinct of Nature (witness the Heathen Sacrifices, and lesser Gods, as Mediators to the great God) to seek out a *Daies-Man*, Job 9. 33. Yea it is the way of Man seeking Friendship with another, to use the Mediation of some other, that is great with him that is wronged: Therefore God teacheth such an one, to whom he means to be reconciled, to *know his Son also*, whom he hath sent as his beloved Son, in whom he is well pleased with others too. God holds and sets forth him as a Propitiation, *That in his Blood he may both be Just, and the Justifier of us*, Rom. 3. 25. And he causeth his Glory to shine, and appear in the *Face of Jesus Christ*, and secretly points and directs the Heart with an instinct to go to Christ: *Every Man that hath heard and learnt of the Father, cometh to me*, (John 6. 45.) As the Beasts were taught to go to the Ark. And we thus coming to Christ by *Faith*, and taking hold of him by the hand thereof, Christ then leads us by the hand to God *Eph.* 3. 18. We have προσαγωγὴν, Conduct, and Entrance and Access to God, having such a Person with us, and his Interest in God to plead for us, and whose Blood and Satisfaction we may plead; we have free Liberty of Speech παῤῥησίαν, to plead his Righteousness and Satisfaction, and that with bare-facedness and boldness, as the word signifies: Not to stand as Condemned Prisoners with our Faces covered, but as Persons acquitted in Christ, pleading Pardon with Confidence. And this is necessary, for as God intended to shew us no favour without Satisfaction, so no more can we apprehend that his Favour, but in and through *Christs* alone Satisfaction, Rom. 3. 25. *God hath therefore set forth Christ a Propitiation*

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piliation by Faith in his Blood, that he might be both Just, and a Justifier of him that believeth in Jesus. And how God should be Just, and a Justifier of a Sinner, no man could ever apprehend, till he bottoms his Faith on Christs Righteousness alone, which only can stand before Justice, and break through it unto God.

And yet 6thly, When all this is done, the man must be set a work to seek, as a Condemned man, God and his Favour in Christ, and Peace and Reconciliation through him for life, Job. 33. 24. *He shall pray to him, and he will be gracious, and say, Deliver him; I have found a Ransome.* God himself first sought to Christ, and sought him with all earnestness and vehemency to become a Mediator to him for us, and therefore reason it is that he should stand upon it to be sought unto, ere we obtain Peace with him. Yea, and though his own Son hath performed it, and he Covenanted with him that *He should see his seed*, yet God expected that his Son should seek to him for the acceptation of his Mediation, who yet hath merited it, and who undertook it at his request. And therefore you see what a Long prayer he puts up, John 17. Tho he says at the 4. and 9. verses, *He had finished the work he gave him to do*, yet he prays for the persons redeemed, and the acceptation of the redemption wrought, throughout that Chapter. God had told him (Psal. 2. 8.) he must *ask the Heathen for his Inheritance*; and tho they were his Inheritance, as he was his Son, and whom besides he had purchased and bought with his blood, yet he must ask them. Yea that Glory which was his own before the World was, he seeks to his Father for, v. 5. And if it were thus between God and his Son, in the business of Reconciliation for us, and that in what he might challenge as his own, then surely much more it must be so between God and us, whom this Reconciliation most concerns. He therefore pours upon a man a Spirit of Grace and Supplication, *Zach.* 12. 10. That is, A Spirit to supplicate for Grace.

And the same is evident from the Nature of the thing it self. God is the party Superiour, and it is fit the Inferiour should seek to the Superiour: And also he is the Person wronged; and though he be willing and desirous to be reconciled more than ever, yet he will have his favour prized. *David* longed to be reconciled to *Absalom*, yet he would be sought unto, for he would have his Favour prized to the utmost, and not cast away.

Yea and to be in Favour with God being better than Life, God will be sought to with more earnestness, contention and constancy, then a Condemned man seeks for Life, Jer. 29. 13. *They shall find me when they seek and search for me with their whole heart.* And Matt. 11. 12. *The Violent take it by force*; Though God be most willing to part with this great Blessing, yet that it may be prized and sought, indeed he doth as it were hold it fast in his hand, and will have it wrung from him by force, as it were, Matth. 11. 12. *And from the Days of* John *the Baptist, until now, the Kingdom of Heaven suffereth Violence, and the Violent take it by force.* And in Luke 13. 24. *Strive* (saith he) *for many seek.* The word in the original signifies an eager violent contention and wrestling of mind. And there is reason, from what God did in Christ for us, for this also: For how earnestly did God seek to his Son for us? He expressed all the earnestness that might be, laying his command upon him; and he added an oath to it, &c. And doth he not expect earnestness at our hands? Yea how did Christ also, in the days of his flesh, put up an Atonement, seeking to his Father with strong cries and tears? And shall we think to be heard with dull and faint Cries? Nay, look as God himself was more earnest in this matter of reconciling us, then ever in any thing else, so He will have us seek to him with more Earnestness and Contention, than ever we sought any thing, even Life its self. And surely, if God hath bidden us seek peace with men, yea, and to ensue it, (as in *Psal.* 34. 14. 1 *Pet.* 3. 11.) that is, though it fly away, yet to follow it; much more are we then to seek Peace with God himself, and though he seem to reject us, yet to follow him, and press upon him as it were from one room to another, that is, from one performance to another, and and so to *follow hard after him*, as *David* says Psal. 63. 1, 2, 3. to verse the 8th, *My Soul followeth hard after thee: Thy right hand upholdeth me.*

Chap. 3

7. He will be sought unto with Confession of, and mourning for offending him. For being in bitterness, (*Zach.* 12. 10.) and mourning, is joyned with Supplication for Grace.

And this is necessary to Reconciliation, because an acknowledgment is to be made, *Jer.* 2. 13. God would be sought humbly unto by us, as those that are Traytors and Rebells. And God will have men know when he pardons, that he knows what he pardons, and therefore will have them acknowledge what they deserve, that *Every mouth might be stopped, and become guilty, and obnoxious* in their own acknowledgment before him, *Rom.* 3. 19. As if a man will become wise he must become a fool; so a man that will become a Friend to God, must turn Enemy against himself, and judge himself worthy of destruction. And God will have the Freeness and Glory of his Grace acknowledged in pardoning. And therefore will have us Confess our evil ways and deservedness of destruction. In the 36th of *Ezekiel*, when at the 31 verse, he says that *when he pardoned them they should remember their evil ways, and acknowledge themselves worthy to be destroyed*: the reason follows in the next verse; *Be it known to you, I pardon it not for your sakes*; I do it freely: And that ye may know so much, remember your evil ways; be ashamed and confounded for your ways.

And there is good reason also that mourning should be joyned to all this, from what God did in Christ when he reconciled us to himself.

1. For first, Was not Christ, who never knew the pleasure of Sin, put to grief? Yea, all the Sorrow and Smart was his. *Isa.* 53. 4. *Surely he hath born our griefs, was a man of Sorrow*, &c. Which Sorrows were put upon him by his Father also, ver. 10. *He put him to grief*; and therein indeed put himself to grief. And if they both were thus put to grief and afflicted, for our reconciliation and peace, then surely the least that we, who have tasted of, and enjoyed the pleasures of Sin, can do, is to grieve also, for that thing, which made both Father and Son to grieve. God required of Christ to bear our Sorrows: Now the Sorrows of Death, and of his Wrath, God exacts not of thee; but the Sorrow of a Friend, the Sorrow of Kindness, which causeth not Death as other Sorrows do; but Peace and Joy in the very performance of it; *Repentance never to be repented of.* He requires thee only to mourn kindly for thy Sins that pierced him: And such a mourning the nature of Reconciliation requires. For,

2. Secondly, Where mourning for Offending God is wanting, *there is no Sign of any good will* yet wrought in the heart to God, nor of love to him, without which God will never accept a man. For the least thing, wherein good will towards a Friend whom we have injured, can be shewn, is to mourn and be sorry for it: As the least requital for a Kindness is to be thankful. And this all that have Affections in them do, when they can no way else make amends.

3. *Else there is no hope of amendment.* God will not pardon till he sees hope of amendment. Now until a Man confess his sin, and that with bitterness, it is a sign he loves it, *Job.* 20. 12, 13, 14. Whilst he hides it, spares it, and forsakes it not, it is sweet in his mouth, and therefore till he Confess it, and mourn for it, it is a sign it is not bitter to him, and so he will not forsake it. A Man will never leave sin, till he finds bitterness in it, and if so, then he will be in bitterness for it, *Zach.* 12. 10. *And Godly sorrow works Repentance*, 2 Cor. 7. 10.

CHAP.

CHAP. IV.

How our Reconciliation to God consists in renouncing all Friendships and Interests which stand in Competition with his! and in choosing him for our alone Friend, and Portion; in resigning all to him; in having a Disposition and Nature Like to God: And also in all our Addresses to God proceeding from an Inward Principle of pure good will unto God.

EIGHTLY. He that will be reconciled to God, must part with, and forsake all other Friends and Lovers; renounce and break off all Interests and Correspondencies with them, and choose God for his Sole Friend and Portion. And he must choose God for ever, to cleave to him with full purpose of heart.

1. He must renounce all other Friendship, James 4. 4. *Ye Adulterers and Adulteresses, know ye not that the Friendship of the World is enmity with God? Whosoever therefore shall be a Friend of the World, is the Enemy of God.* As God will not have us serve other Masters, so not to have other Friends: *Whosoever doth not forsake Father, Mother &c. is unworthy of me*, says Christ, Luke 14. 26. And still what God hath done in Christ for reconciling us, will perswade to it.

First, God was content to part with his Son, a Friend, an Old Friend, and a Bosom Friend, brought up with him; and yet he was content for a time to forsake him: Witness that speech, *My God, My God, why hast thou forsaken me?* And Christ was content to part with and leave his father for a time. That speech, *For this cause a man shall forsake Father and Mother*, is in Eph. 5. 31. applyed to Christ in his giving himself to the Church, as the context shews.

And he came down from Heaven for to make such Friends: And thus each of them parted with their old Friends to get new. So do you, and be content to forsake the dearest you have delighted in, and have been brought up with. The Church forsook her Father's house.

2. The nature of reconciliation requires it. For Friendship with any thing else is enmity with God, *Jam.* 4. 4. A Friendship not only with proclaimed Enemies, open sins, but with all the things the world hath, is vanity with God. A Believer may have a Lordship over them, but not Friendship with them. He may use them as Strangers, and Servants, but not as Friends, so they must not have his heart. *He that hates not Father and Mother is unworthy of me*, says Christ, that is, not worthy of my Friendship, and such a Friend as I am and mean to be.

3. Choose him alone for your God, to betake your selves unto him for ever. Friendship is entred into by Choice. Kindred indeed is not, for I chose not who was to be my Father; who shall be the Son of my Mother is not in my choice: But friendship goes by Choice: So *Jonathan* chose *David*, 1 Sam. 20. 30. *Thou hast chosen the Son of Jesse* (saith *Saul*) So the Church, *Hos.* 2. 7. *She shall follow after*

after Lovers, but ſhe ſhall not overtake them, and ſhe ſhall ſeek them; but ſhall not find them: then ſhall ſhe ſay, I will go and return to my firſt huſband, for then was it better with me than now. She forſakes all other Lovers, and betakes her-ſelf to God; and what ſays God? Ver. laſt, *I will ſay, They are my People; and they ſhall* anſwer my Love again, and *ſay, Thou art my God*, ver. 16. Which place ſhews the reaſon, whence it may be enforced: For God, you heard, choſe you and gave you to Chriſt before you were, and he choſe Chriſt for you to be your, Mediator, and *ſaid* concerning him, *Thou art a Prieſt*, and that *he would not repent his choice.* Now in like manner as God did Chooſe you, ſo muſt you alſo chooſe him. As God chooſeth you *freely* (Hoſ. 14. 14.) out of Good will, and pitcheth his choice upon your Perſons, ſo muſt you chooſe him freely, and chooſe him as *Jonathan* choſe *David* to be his Friend, tho' *to the loſs of a Kingdom*, as *Saul* told him, 1 Sam. 20. 30. So do thou chooſe God, though to thy undoing in the world; and as he choſe you for ever, never to caſt you off, making an everlaſting Covenant with Chriſt for you, giving him a Charge to ſave you, chooſing you out of an everlaſting Love: So you are to chooſe him, to be your God for ever: And, as *Jonathan's* heart cleaving to *David*, he ſware to him, and entred into Covenant with him; ſo muſt you do with God. *I have ſworn* (ſays *David*) *and I will perform it.* Pſal. 119. And as no difficulty could put God by from his purpoſe, he had took up towards you, as you heard; ſo ſtrong was he in it, ſo bent and ſet upon it: So let nothing, that can fall out in your way, Loſſes or Croſſes, that you meet with for him, alter your purpoſe towards him: As nothing can ſeparate you from his love, ſo let nothing ſeparate him from yours. Chap. 3

9. Ninthly, Let thy heart reſign up it ſelf, and all that it hath, and devote it all unto God, for ever, to be commanded and uſed by him. Thus Friends uſe to do, and thus God did for you: For *if he ſpared not his own Son, how ſhall he not with him give you all things elſe.* Let all you have be God's, giving up your ſelves firſt unto the Lord, as they in 2 *Cor.* 8. 5. Let God have all thy Underſtanding. Will, Affections, and whatever elſe: Let all be his, to command in any thing as he pleaſeth, and ſtudy how to ſet all a work for him; for he ſet the Infinite Depths of his Wiſdom a work, to find out a way to be Friends with you; and choſe that which would ſhew moſt love; And ſo do you chooſe the things that will moſt pleaſe him Iſa. 56. 4. and 44. 5. *Subſcribe with your Hands to the Lord, and ſay I am his*, even as Friends uſe to ſay, *Yours to Command, and All I have is at your Service.* God wrote with his own hand your Names in Heaven (*Heb.* 12. 23.) in the Heart of Chriſt: And he wrote it down in the Books of his Decrees, and made Chriſt ſubſcribe to it, that he ſhould be a Prieſt: And ſo ſubſcribe you, that you will be for ever his to Command and Uſe.

10. And Tenthly, ὁμοίωσις or Likeneſs of Diſpoſition, is the only ſure laſting Ground and Foundation of Friendſhip, and is the Soul of it; ſo as it is impoſſible two ſhould long be Friends, unleſs they agree in their minds and Affections, loving and liking the ſame things; *Can Two walk together and not agree? Amos.* 3. 3. Therefore you muſt get ſtamp'd upon your Hearts, a Likeneſs to God in Holineſs; whereby to hate where God hates, and to love where he loves; ſo as to become an Enemy to his Enemies, and a Friend to his Friends. And in this reſpect *David is* called a man after God's own heart; that is, whoſe Mind and Diſpoſition was faſhioned to the Lord's in all things. So Pſal. 119. 127, 128. *I hate every falſe way; but thy Law I eſteem aright concerning all things.* So do you love and approve Holineſs in all things, in the Abſtract and Concrete; in the word as it is delivered, and in *Men's* Lives and Hearts, as it is practiced and appears. And ſo the Believer alſo hates ſin in himſelf and others, and counts God's Enemies as his own. Thus *David* did, *Pſal.* 119. 21, 22, 23. And this in Scripture is termed a True Heart, *Heb.* 10. 22. True as a man to his Friend; as to his own ſelf. True and Faithful, as a Spouſe to her Huſband: True and Loyal, as Subjects to their Native Prince. Job. 22. 21, 22. *Acquaint thy ſelf with him* (there is an Exhortation to Friendſhip with God) *and be at Peace. Receive, I pray thee, the Law at his mouth.*

Book III. 11. Eleventhly. Accordingly, A man that is thus reconciled, muſt endeavour to walk, and behave himſelf as unto a Friend. The Nature of Reconciliation requires it; Pro. 18. 24. *He that hath Friends muſt carry himſelf Friendly.* And Chriſt hath ſaid, *If ye be my Friends, then keep my Commandments. John* 15. 14. Therefore you muſt endeavour ſo to do, and to do it upon that motive chiefly; and to walk with God as *Enoch* did, obſerving all God's Carriages to you, and yours, to God-ward; as one that is reconciled, obſerves him in all his Dealings, interprets all in Love, depends on him, truſts on him, *&c.* And alſo watch over your ſelves in all your ways, and be Fearful to diſpleaſe him and his Goodneſs, *Hoſ.* 3. 5.

12. Only in the laſt place, All theſe Addreſſes tending to Reconciliation, muſt proceed from an Inward Principle of pure good will unto God, which is the Soul of Reconciliation; and which therefore God regards and requires above all things elſe: Not only in reſpect of his own Greatneſs and Sovereignty (which exacts all in the Creature to be for him, *Rom.* 11. laſt, and to be wholly referred unto him) but alſo in a way of Ingenuity. He is the Superiour, yea Sovereign, in this Friendſhip. The Nature of true Reconciliation requires it, eſpecially with reſpect to ſuch an one, who being ſo infinitely above us, doth condeſcend to this Relation of Friendſhip with us: Yea, and ſubjects himſelf to all, even the loweſt Laws and Expreſſions of Love and Friendſhip, which any, the meaneſt Friend on Earth can be ſuppoſed to do. *Ariſtotle* indeed denies That the true Law of Friendſhip can hold between one too much Superiour, and an Inferiour: For the Intereſt of one riſeth ſo high to Sovereignty, as excludeth pure Good Will; and in the Inferiour it falls ſo low to Subjection, as it admitts too great a mixture of by-ends. And ſo true Friendſhip is excluded on either hand: But this Philoſopher never knew our God, nor yet the power of the Divine Nature in us. He could not have imagined that God, who is ſo great, could be ſo good; and ſtoop unto ſuch low Carriages and terms towards us (as to Inſtance in one out of the text) *to beſeech us to be reconciled.*

But above all, this is expected by him, whoſe Friendſhip is wholly free. The Title of it is free Grace, meerly out of pure good Will; *The good Pleaſure of his Will*, and can have no other ends. And all, without ſuch ſincere Obſervance of God, is but plain flattery: And God, who alſo is ſo wiſe as not to be mocked, accounts it ſo; for ſo he judgeth and pronounceth of thoſe, that yet earneſtly ſought him, Pſal. 78. 34, 35, 36, 37. *They ſought him, and ſought him early, that is, diligently. When he ſlew them, they ſought him, and they returned and inquired early after God. And they remembred that God was their Rock, and the high God their Redeemer. Nevertheleſs they did flatter him with their Mouth, and they lied unto him with their Tongues. For their Heart was not right with him, neither were they ſtedfaſt in his Covenant.* But God is not mocked, for tho' men cannot ſee and diſcover thus much often in thoſe they deal with; yet God doth, who ſearcheth the Heart, takes notice of it, you ſee, and deals with men accordingly. Now, flatterers are diſtinguiſhed from Friends by this; That a Flatterer is one who ſeeketh indeed Friendſhip, and abounds in offices of Friendſhip for his own ends, and chiefly out of by-reſpects; but a true Friend is one, who beſides by-reſpects, doth things out of good-will to the party: God doth indeed give thoſe who ſeek Reconciliation with him, leave to have a reſpect to themſelves, their own Safety, and Recompence of reward; for elſe he were not a true Friend to them, if he did not ſuffer them to look to their own Good, which as he ſubordinately profeſſeth to have aimed at in their reconciliation to himſelf, though contrived chiefly for his own Glory, ſo may they; and therefore ſays Chriſt, Luke 12. 4, 5. *I ſay to you my Friends* (to ſpeak in the language of the Text) *Fear him that can kill Body and Soul.* So as to fear God, as one who is able to caſt us into Hell, may ſtand with Friendſhip. *I Say to you my Friend*, There is the fear of Hell allowed thoſe who are in Communion with him, and alſo hopes of Heaven. So God ſaid to *Abraham*

whom

whom he calls his Friend, *I am thy exceeding great reward.* And one Eye he had thereto, Heb. 11. 16. *But now they deſire a better Country, that is an Heavenly. Wherefore God is not aſhamed to be called their God, for he hath prepared for them a City.* And Moſes *too* (v. 26.) *Eſteemed the Reproach of Chriſt greater riches than the Treaſures in Egypt, for he had reſpect unto the Recompence of the reward.* And this Moſes, God treated as a man doth his Friend, *Exod.* 33. 11. *And the Lord ſpake unto Moſes face to face, as a Man ſpeaketh unto his Friend.* But yet, if there be no further principle of Good-will predominate, it is but flattery; and though I confeſs, that happily in one newly ſcared out of his natural eſtate, this principle is not ſo ſoon and ſo eaſily diſcerned, yet after a while it may; which, becauſe it is the main, and Soul of all the former Acts, I will therefore a little more inlarge upon it. And herein I will not attempt to affix a different Character of Friendſhip and Flattery, upon each and every of thoſe particular acts and paſſages of Reconciliation formerly mentioned; nor keep punctually unto all thoſe Acts ſpecified in the 78*th Pſalm*, though this is feizeable, and might be done, as for example: It is here ſaid, when *He ſlew them, then they remembred he was their Rock and Redeemer.* A Traveller in fair Weather paſſeth by a Rock, minds and regards it not; but in a Storm he runs for Shelter to it; but yet dwells not there: But one truly wrought on, though he firſt run to God in his diſtreſs, and after often doth ſo; yet ever after he makes him his Houſe and Dwelling place, *Pſal.* 90. 1. Tis the Voice of the whole Church, Age after Age, *Lord thou haſt been our dwelling-place in all Generations.* And in the next *Pſal.* 91. verſe 1. *He that dwells in the ſecret place of the moſt high, ſhall abide under the ſhadow of the Almighty.* I obſerve,

1. That it is the Deſcription of a Man truly Godly, to be one that Dwells in God; yea, and in the ſecret place, the Heart, the Boſom of God, and hath intimate Communion with him: He affects that room; and if he cannot get in, is ſtill knocking at it, takes it up for his conſtant abode. And 2. A ſhelter in it, and from it, comes in it ſecundarily as to his aim; for it is the promiſe made upon it. *He ſhall abide under the ſhadow*, that is the Protection, *of the Almighty.* It is the Love of God he principally aims to dwell in, 1 John 4. 16. *God is Love, and he that dwells in Love, dwells in God, and God in him.*

Chap. 5

I might ſecondly obſerve the like upon that other paſſage, *They flattered him, in running then to him*, but only as a *Redeemer.* The Holy Ghoſt is exactly punctual in expreſſing the bottom Differences of their Flattery. A Man is like to Dye, he ſends to the *Phyſitian*, but as a Phyſitian only; he never did, nor doth now regard the Friendſhip of the Man. *Pharoh* ſends in all haſte ('tis ſaid) for *Moſes* and *Aaron*, *Exod.* 10. 16. when he never cared more to have ſeen them: So, *verſe* 28. *See my Face no more.* But yet in his diſtreſs he ſays unto them, *I have ſinned, forgive, and intreat the Lord your God to take away this Death only.* What need was there for him to put in this Excluſive, *this Death only.* He was an Ignorant Heathen, and ſo ſpeaks out his Heart plainly. He knew not how to flatter this God. (For God was a ſtrange God, whom he profeſſed not, he ſtill ſtiles him *your God*) he ſpeaks as indeed it was, he profeſſeth to care for God no further. But thoſe very Men (of whom the *Pſalmiſt* here ſpeaks) that were brought out of *Egypt* from under this *Pharoah*, profeſſed God to be their God, and to have been their Redeemer out of *Egypt.* And they, in their Speeches, when they return to God, carry it otherwiſe; yet their Hearts at the bottom were the very ſame; and therefore of them tis ſaid, they flattered him with their Tongues. And thus Men profeſſing Chriſt in the Church, do not ſay unto God, when they pray to him; or unto Men, when in diſtreſs of Conſcience, Sickneſs, *&c.* Take away this Hell only: They do not ſay it, but God, that knows the Mind of their Spirit in them, knows it is all, and the whole they would have with him; yet they give good words, conceal this to be all or the main of their intentions; yea themſelves, out of ſelf-flattery diſcern it not. But yet ſtill they think and mean the very ſame, though *Pharoah* only ſpake it out. And therefore they are ſaid to *flatter* him. But

Book III

what doth a godly Mans Heart ſay, in his Diſtreſs? He runs to God indeed as a Redeemer, but coming to him, he finds *Eſt aliquid in Chriſto formoſius Salvatore.* *The Lord is my Portion*, ſays the Soul, *Lament.* 3. 24. And it was ſpoken in as deep diſtreſs, as ever Soul was in, as is apparent from the Chapter. What ſaith *David* from the very bottom of his Heart in his ſickneſs? Not take away this Death only; No, but *David* being Sick, firſt comforts himſelf with this promiſe, *Pſal.* 41. 3. *The Lord will ſtrengthen him upon his Bed of Languiſhing, and make his Bed in his Sickneſs.* And then adds, *v.* 4. *I ſaid, Lord, be Merciful to me, and heal my Soul*; that is, deſtroy my Luſts, which are the Diſeaſes of my Soul, *Lord*; and heal my Soul, and renew Life and Communion with thee, which is the Health and Strength of my Soul. Do not take this Sickneſs and Death only away, but this ſin away, that hath diſhonoured thee, hath ſeparated between me and thee: *Heal my Soul, for I have ſinned againſt thee.*

I need not ſo punctually purſue the reſt of theſe Inſtances of their flattery, that follow in the 78*th Pſalm.* I choſe rather to ſingle forth ſome of the eminent Acts contrary to the forementioned Particulars, in which I ſhewed Reconciliation to God to conſiſt, and I muſt inſtance but in a few of them, and in them make forth the difference between *Flattery*, and true Friendſhip, and Good Will.

1. The *Firſt* is that of ſeeking God, (which I have been large upon before) and even that alſo is mentioned in the *Pſalmiſt*, *Pſal.* 78. 34. *When he ſlew them, then they ſought him, and enquired early after God*; that is, *diligently*: As what a Man riſeth betimes to do, he may be ſaid to do with earneſtneſs and diligence. *They ſought him*, but ſtill as a Redeemer only, as was obſerved. Now let us bring it to the buſineſs of *Reconciliation*, which is the point in hand, and the difference will appear, what ſeeking of God is only out of Flattery; what alſo out of Friendſhip.

1. *Firſt* then, there are two things in Reconciliation, which the Goſpel propounds, *Luke* 2. 14. Peace and *Good-Will*. Firſt *Peace*, quiet of Conſcience in regard of the pardon of Sin. Secondly, Gods Favour and Acceptation, ſo that God Receives us, Loves and Delights in us. Now to ſeek Peace only, and to aim at Peace alone in ſeeking God, may be in a Flatterer, as in thoſe (*Pſal.* 78. 34.) who ſought him whilſt he was a ſlaying them; who were earneſt that God would be pacified towards them, but that was all; Enemies to a Prince may earneſtly ſeek Peace, and their Pardon, who yet care not whether ever they ſee the Kings Face any more, and whether they live in his preſence and ſerve him, and attend him all their daies. But now one that hath good will to God in him, though he will ſeek Peace alſo, yet that alone doth not content him; for he ſeeks, as a Favourite ſeeks to his Princeas; a Lover or Mover, to one he is in Love withal; whom nothing but Love and Good Will again will ſatisfie, *Jer.* 2. 2. *I remember* (ſays God) *the kindneſs of thy Youth, The Love of thine Eſpouſals, when thou wenteſt after me in the Wilderneſs.* They went after him, and wooed him, as a fond Lover doth. So doth he that ſeeks aright, he ſeeks to God for Favour, as a Friend doth to a Friend, to be anſwered with Love, and to live in his ſight, and preſence for ever. To ſuch an one therefore who thus ſeeks God, and hath ſuch an aim in ſeeking him; if half the News were brought to him, that God would Pardon him indeed, and not throw him into Hell, but let him enjoy the World, but yet that he can never love or delight in him again; this would grieve him more then the other would rejoyce him. That which *Abſalom* but feigned, they can and do ſay in truth, 2 *Sam.* 14. 32. *Let God kill me, rather then not ſuffer me to ſee his Face*; for 'tis his Face they ſeek. And ſo the Generation of them who ſeek the Lord, is diſtinguiſhed. *Pſal.* 24. 6.

2. Secondly, It will appear whether Good-will be in your ſeeking God, from the Iſſue and Event of it, for either God withholdeth his Face from a

man

man in seeking him, and seemeth to reject his suit, keeping him so in suspence, as he knows not whether he will save him or no: Or he gives him some Evidence and Assurance of it. One of these two Cases will fall out, and in either of them will pure good will to God discover it self, when a man seeks aright. Chap. 4

1. If God withholds himself and his Face from a sincere Soul, yet still that Soul is enabled to cast himself upon him and his free Grace, and to refer himself and his Case to his meer Good Will and Good Pleasure. He can still put himself into his hands, as *David* did, 2 Sam. 15. 26. *Here I am, if he hath not Pleasure in me, let him do what seemeth good in his eyes.* Thus *Job* also did; Job 13. 15. *If he kill me, yet will I trust in him.* If he dyes, he resolves to dye seeking at his feet: And it is the good will he beareth unto God, which causeth him to do thus, because he cannot leave God. But one whose heart is not right with God in seeking him, when he hath sought a while, and seeking amiss obtains not, he leaves off his suit, and withdraws himself, and will not trust his Soul with him; this seems express by comparing that Speech of the Apostle *Heb.* 10. with what you find in *Habakkuk*, whence it is cited. The words of *Paul* are, Heb. 10. 36, 37, 38, 39. *For ye have need of Patience, that after ye have done the Will of God, ye might receive the Promise. For yet a little while, and he that shall come, will come and will not tarry. Now the Just shall live by Faith; but if any man draw back, my Soul shall have no Pleasure in him. But we are not of them, who draw back unto Perdition; but of them that believe, to the saving of the Soul.* Patience in waiting and believing, is made the Character of a true Believer; and withdrawing, is the Character of Impatience in one whose heart is not upright within him. Hab. 2. 3. 4. *For the vision is yet for an appointed time, but at the End it shall speak, and not lye: Though it tarry, wait for it, because it will surely come, it will not tarry. Behold his Soul, which is lifted up, is not upright in him: But the Just shall live by his Faith.*

2. Secondly, One that seeks out of good will, when he obtaineth any Glimps of God's Favour, he rejoyceth in it, and in God more than in Life and the Hope of Heaven, *Rom.* 5. 2. and 11 verses compared. The Apostle, you may perceive, proceeds by way of Gradation in the Effects of Faith in a Good and Sound Heart. He hath first Peace, v. 1. then 2*dly*, he rejoyceth in hope of Glory, v. 2. then 3*dly*, not only so, but (v. 3.) *we glory* (says he) *in Tribulation*, and not only so, but (says he v. 11.) *we joy in God*, even in God himself. To rejoyce in hope of Glory, speaks something of Good Will, as hope imports: But it is a strain yet purer and higher, to rejoyce in God himself. And therefore if the Soul hath not outward things, yet God is enough; and if he hath them, he rejoyceth more in them as they are Love-tokens of his God, than in the things themselves: And he is more fearfull to displease him out of *fear of his Goodness* Hos. 3. 5. *When God speaks Peace, he returns no more to Folly*, *Psal.* 85. 8. It works more strength, hatred, and loathing of sin. But the unsincere Soul, if he conceives any hope (as often they do feed themselves with ungrounded hopes and shadows of Assurances) grows the more securely Presumptuous, turns that Grace into Wantoness, as self-love is apt to do, 3. Jer. 4. *Thou calleſt me Father, and yet doeſt as evil as thou could'ſt.* But when God truly works, he says in opposition to that former, *Thou shalt call me Father, and shalt not turn away from me.* Even as *Absalom* sought to be in Favour with his Father, but rebelled the more. So it proves in the Issue with a Soul unsincere; for though the Assurance of God's Love is the surest motive to work upon a Principle of Love and pure Good will, unto God in the Heart; (*The Love of Christ constrains me*, saith the Apostle) yet when there is nothing but self-love in the heart, it abuseth that Grace it seeks for, and thinketh it hath attained, for it hath not Ingenuity in it to God.

2. The Second Particular I would Instance is, Confession of Sin with mourning; which I instanced in, as one Eminent Ingredient into Reconciliation with God.

Book III

God. This Flatterers also may seem seriously to do. So *Ahab* mourned and went softly; and (Isaiah 58. 5.) They are said *to hang down their Heads like Bull-Rushes.* But if the mourning be out of Good Will,

1. Then first, a man's Heart will not only mourn for sin, as having brought misery upon him, or as that which hath cast him out from God, which whilst a man doth, he indeed lamenteth but himself: As a Traytor at the Gallows lamenteth that he should come to such a miserable end, and deserve such a death; as *Cain* mourned; when he cryed out, *My Punishment is greater than I can bear.* It was the Punishment pinch'd him. Thus to mourn for sin in relation to misery, though we do it thus before God, is not mourning but howling, *Hos.* 7. 14. Or as *David* terms it, roaring *Psal.* 32. 3. But in true Mourning, which comes out of Good will, they are said (Zach. 12. 10.) to *mourn for him whom they had pierced, as a Mother for her Only Son.* In which, Two things are Observable for our Purpose, (which is to distinguish Mourning) first, that they are said to mourn, not so much for sin, much less their Misery, as for *Him*; that is, for sin in Relation to him; as it is an Injury, provoking, wronging, and piercing him. As *David in* Confession, *Psal.* 51. sets this Accent upon his sinning, in saying, *Against thee, against thee have I sinned.* In the verse afore he says, his sins were ever before him, as that which is a man's greatest and heaviest Affliction useth to be. *David* had other things enough to have had afore him, as the shame &c. But these things, though when Sin fell light, they were heavy, yet now are vanished and disappear; And *the sin, the sin* is ever afore him: And what was it in the sin? Even this, that against God he had sinned. Wherein I observe, 1. That he considers it, not only as done in God's Sight, in his Presence, and afore him only, and he looking on, though he aggravates it by that; but chiefly, that the sin was committed against him, as the object: And 2*dly* He repeates that twice, as in Sorrow we use to do what most deeply affects us: As *David* on another Occasion cryed out, *Oh* Absalom, *my Son, my Son*; So here he says twice, *against thee, against thee &c.* And 3*dly* as not content with this, he adds *only (against thee only)* As the only Consideration that at present moved him; though he had sinned against *Bathsheba* and *Uriah* too, and all the People of God. And hence, because God is the Object, the *terminus* of such Sorrow, it hath therefore its *denomination* from God; and is called, *Sorrow according to God*, 2 *Cor.* 7. 9, 10. κατὰ Θεὸν λύπη, as Acts are denominated from their Tendency.

2. And Secondly. The comparison the Prophet useth, *Zach.* 12. 10. argues it sprang from pure goodwill: For his Words are, *as a Mother Mourneth for her only Son*: What else moveth a Mother to Mourn for the loss of a Son, especially of an Infant, but Good-will to it? You know how *David* took on for his Son *Absalom.* Children are in dependance upon their Parents, and may Mourn out of self Love; because when they are gone, they are left Orphans, and helpless. If therefore he had instanced in the Mourning of a Child, Self-love might at least have been supposed the principal Motive; but when he says as a Mother for her Child, he can mean nothing more, than that out of Love they do it. It is one thing to come and Mourn for Sin before God, and bemoan our selves to him, and another to Mourn for him, and for Sin, as done against him. A flatterer may do the one, but an ingenious friend only the latter, Ezek. 6. 9. *They that escape of you shall remember me among the Nations whither they shall be carryed Captives, because I am broken with their Whorish Heart, which hath departed from me, and with their Eyes, which go a Whoring after their Idols: And they shall loath themselves for the Evils which they have committed in all their Abominations.* This also is spoken of the true and kindly Sorrow of heart wherewith the Godly come unto God.

Now 1. As afore you heard, they mourned for him: So here, says God, *they shall remember me.* And upon the thought of him, whom they have so sinned against, shall loath themelves. Now that which must cause self to hate

hate it ſelf, muſt be pure good will to God above a man's ſelf. To remember God, is to think of him, with the deepeſt Affection of Love, as the words of Chriſt in the Inſtitution of the Sacrament import, do this in remembrance of me. Chap. 4.

2. What is it concerning God in ſin, that makes them loath themſelves? Even this, That it hath broken God's Heart. The Godly look upon ſin as God doth; ſee that to be the evil in ſin, which God doth; Yea, they look upon it alſo with God's Heart; And what affects God in it, affects them. 'Tis ſaid (Num. 11. 10.) God was angry, and *Moſes* was diſpleaſed alſo. Yea they mourn for it, becauſe it affects God's Heart, as true Friends, that have but one heart and one Soul: *Thy Friend* (Deut. 13.6.) *that is as thine own Soul*: So God and the Saints have as it were one Heart, which conſiſts in pure good Will. And therefore, God that knows the temper of true Hearts to him, propounds this as the object of their Sorrow, that the thought that his Heart was broken, was the chief thing that breaks theirs. And this motive no Principle in man, but love, can apprehend and take in. A Sincere Soul conſiders this as the Eminent Evil in his ſinning; that God's Heart is broken with the unkindneſs of it, as an Husband for the departure of a Wife whoriſhly from him (to which that place alludes) and ſo mourn for it.

3. The laſt words (in *Ezek.* 6. 9.) do import ſome ſuch thing; for they run thus: *That they ſhould Loath themſelves for the Evils Committed in their Abominations.* Not for their Abominations ſimply, in the groſneſs of them; for Wicked Men mourn for their Abominations when outwardly groſs: But this Expreſſion imports there were certain ſpecial Evils in their Abominations (the greateſt of the Evils therein) which they ſpied out to mourn for, as their unkindneſs to God, falſeneſs in them to God, *&c.*

3. *Thirdly*, The ſincerity of this Mourning will appear in the iſſue and event, in the Caſes forementioned. For,

1. If God forbear to ſpeak Peace and Pardon to him, and rather ſeems to be an Enemy, and to fight againſt him, (*Iſa.* 63. 10.) in that Caſe he joyns with God in Self-Revenge. Thus, (2 *Cor.* 7.11.) *Godly ſorrow* (among other things) *worketh Revenge*, on ones ſelf (as they had done on a Church-member, of which 'tis principally ſpoken) ſo as he hates and loaths himſelf, and turns Enemy againſt himſelf, (Ezek. 36. 31.) *Judgeth himſelf worthy to be deſtroyed.* So the old Tranſlation renders it. He finds it in his Heart now that at the latter day, his Heart would of it ſelf ſtep out the firſt, before ever it were accuſed, and ſay, *Here am I*, that have *deſerved thy utmoſt deſtruction.* And if he thought he ſhould be Deſtroyed, he finds ſome little Relief in this, that God is avenged on one of his Enemies.

2. If he hath aſſurance that God will Pardon him, then the more Aſſurance or Hopes, (that riſe to any greatneſs) he hath of Pardon, the more he Mourneth. Aſſurance broacheth Godly Sorrow, ſets it a Working, and giveth vent to it. Ezek. 16. 61. *Thou ſhalt remember thy evil Ways, and thy Doings, which were not good.* And remembring them, (v. 63.) *ſhalt be Confounded and never open thy Mouth any more, becauſe of thy ſhame, when I am pacified towards thee for all that thou haſt done.* Then cometh in the greateſt Confuſion; Shame and Grief overcoming the Heart moſt, when God is pacified. God overcomes when he Pardons, as well as when he Judgeth: And hath a greater Victory over the Soul whom he Pardons, then over the Damn'd in Hell. And there is in ſuch a Soul as true a Confuſion of Face, though of another kind, that ſo no Fleſh may Glory in his preſence; but the more hope an unſincere Soul, who ſeeks out of Self-Love, and Mourns only out of ſelf-Love, hath, the leſs he mourns: Like a Traytor, that when he hath got what he would have, and is in hope to obtain his Pardon, his eyes are dry:

4. *Fourthly*,

Book III

4. *Fourthly*, There muſt be good Will in acts of Obedience alſo, and in chooſing the things that pleaſe God. You know what Chriſt ſays, *John* 15. 14. *If you be my Friends, do what I Command you.* Now if there be good Will in the Heart, it will appear: A Man may Diſcover it one time or other by the Diſpoſitions of his Heart, either, 1. Sometimes before the Obedience performed. 2. In the Performance. 3. After the Performance, or the doing any thing for God.

I. *Firſt*, Before the performance by two things.

1. Inaſmuch as the chiefeſt aim of his Heart in it will be to ſhew forth and expreſs his good Will to God. As he does it as a Friend by way of requital to a Friend, whoſe utmoſt end is to ſhew his Love to the Party: So the chiefeſt things he deſires is, that God would but accept it for ſuch; and take it in good part, and take notice of his Love in it; which Love of his is more then the thing, though he grieves it ſhould be ſo little. And therefore a Godly Mans Obedience is termed *Thankfulneſs*. When *Mary* came and beſtowed that Coſt upon *Chriſt*, and Waſhed his Feet with Tears, Her utmoſt end was but to ſhew Her Love; Which therefore Chriſt took notice of, and ſpeaks of, and accepts of, above all elſe: *She Loved much, becauſe much is forgiven her*, ſays Chriſt. As if he had ſaid, All this is but to teſtifie Her Love, and Godly Sorrow, which I take notice of, and will therefore have recorded to the end of the World. Therefore it is called, *Heb.* 6. 10. *The Labour of Love.* And hence often-times (perhaps not always) the greateſt and ſtrongeſt Motives that can be uſed before, to perſwade and prevail with the Heart to Obedience, is taken from *Loves Topicks, from God's Love*, as appeareth by Chriſts dealing with *Peter*, whom when he would effectually perſwade to feed his Church, he telleth him not of Livings and Preferments by it, nor of the Woe if he Preached not, but he uſeth a Motive of another kind, ſtronger then all theſe; *Peter, Loveſt thou me?* I am perſwaded it broke *Peter's* Heart to hear *Chriſt* thus queſtioning with him, and to think that he had given him occaſion, by his *Denial* to make a Queſtion of it. He modeſtly Replies, *Lord* (ſaith he) *thou knoweſt*, that tho I have dealt Unthankfully, and falſely with thee, that yet *I Love thee, and am willing to do any thing for thee:* Whereas another performs his Duty, but at beſt, as a Servant doth a buſineſs for a Maſter, and ſo he may do it even becauſe he is Commanded, but yet his utmoſt aim is not as a Friend to ſhew his Love; But what ſays Chriſt, *If ye do whatever I Command you*, that is, out of love, then *henceforth I ſhall call you Friends, not Servants.* John 15. 15. Or elſe the Man doth his Duty as a Bribe to a Judge, to buy off his Puniſhment, Mich. 6. 6. *Where withal ſhall I appear before the Lord? What ſhall I give him?* His manner of ſpeaking bewrayes, he did it to Bribe the *Lord*, to get his Pardon: An Enemy being in an Enemies lurch, may do as much for his Enemy, and for one he regardeth not.

2. *Secondly*, The good Will that is in the Heart will appear before the performance of any Divine Service in a readineſs to do it. As if a Man truly loves a Friend, his Love to him is a Preparation in his Heart; and makes it ready to do any thing before he asketh it. And therefore (1 *Pet.* 5. 2.) They are ſaid to do what they do (if they do it as they ought) *out of a ready mind.* And though they cannot do always what they would, as *Paul* complaineth; *Rom.* 7. yet (ſays he) at the 18*th verſe*, *To will is preſent with me.* And therefore it comes off Willingly, Frankly, and Freely, 1 *Cor.* 29. 14. Whereas another, though he goes about it yet it is out of Conſtraint, as *Peter* ſpeaks, 1 *Pet.* 5. 2. And that is not only when Worldly and by-endsmove a Man, but when Conſcience alſo pricks a Man on to it by legal Motives only: And when the Heart is put upon it, it is ſorry, and wincheth, it is ſorry that it is propoudned So as when it is propounded and urged by Motives drawn from God; That of all Love between him and us, we would do ſuch a Duty; as ever we would

do

do him a kindneſs, or ſhew our Love to him: As ever we have received Mercy from him, or look for Communion with him as a Friend; we ſhould obey him in this or that particular, yet the Heart ſtirs not for all theſe, comes not off, until ſelf-Reſpects ſtrike in; God in this Caſe thinks himſelf Denied. Chap. 3

3. Good Will appeareth in the doing of the ſervice to God, 1 *John* 5. 3. This is the effect of Love to God, that his Commandments are not grievous; and a Man goes about his Work, as about a Friends buſineſs; as *Jacob* went about *Laban*'s buſineſs; when Love to *Rachel* ſet him on work, it was not grievous to him; he thought not the time long, becauſe he Loved Her. So any thing we do for God, Love ſweetneth to us, 1 *Chron.* 29. *David* offered, and he offered willingly, and rejoyced with great Joy in the doing of it, *v.* 14. *And who am I* (ſays he) *that I ſhould do it?* He thought it a Mercy God would uſe him, and accept it.

4. It will appear after the performance by two Diſpoſitions. *Firſt*, Thou wilt think every thing too little that thou doſt; as when a Friend ſends Preſents to one who is a Friend indeed, ſtill he thinks that they are not good enough, and wiſheth they were better for his ſake. There are two Companies of Men, who ſeem to have done much for *Chriſt*, who ſhall appear before him at the latter Day: The one thought they had done ſo much, that they ſpeak of it themſelves, *Have we not propheſied &c.* But the other that had done much more, and out of Love to him, were ſilent; and not only ſo, but when Chriſt took notice of their Love, they were Modeſt; Wondred at it, were aſhamed, as it were; That ſuch poor Services ſhould be ſpoken of, as not worth the owning. And the reaſon is, becauſe he that hath Good Will in his Heart to God, ſtill his Heart exceeds his Actions. He doth them out of the Abundance of his Heart, as Chriſt ſpeaks. As the Woman that gave her Mite, emptied her Purſe, but not her Heart, being (as 'tis likely) ſorry ſhe had no more to give. And ſuch an one alſo doing it out of love, and that as anſwering, and requiting an infinite Love, meaſuring what is done by both, finds it infinitely too little, not big enough to expreſs his own Love, but much leſs to anſwer Gods: And ſo he is ſorry and aſhamed it is no better: Whereas, one that doth not do things out of Good Will, thinks every thing enough, that he thinks will but ſave him. His Heart is leſs then his Actions, and though by reaſon of Convictions of what he ought to do, he cannot think it too much, knowing it to be his Duty; yet when he doth it, and afterward, his Heart thinks it much, and grudgeth it.

5. *Laſtly*, In Caſe of Tryal, when in Temptation poor Souls think all they have done is in vain, this Good Will, will appear, in that they repent not of whatthey have done, 2 *Cor.* 7. 9, 10. It is therefore called *Repentance never to be Repented of*: There can no Caſe befall them, wherein they do Repent, or are ſorry for what they have done; but ſtill wiſh it had been much better for Gods ſake. If he hath had any Glory by it, and if they ſhould be Damned, and not Rewarded, they are contented to give him ſo much in. Whereas the other, as Suitors when they are out of Hope, ſend for all their Tokens again, though they pretended much Love; ſo they did in the Prophet, *It is in vain* (ſay they) *to ſerve God, and wherefore have we faſted, and thou ſeeſt it not?*

CHAP.

CHAP. V.

The Application, or Uſes of the Foregoing Doctrine.

I SHALL now ſhut up this Diſcourſe with what is the Apoſtles chief Scope in the Text, 2 Cor. 5. 18, 19, 20. *Viz.* An Uſe of Exhortation, to *beſeech Men to be reconciled to God*; becauſe Reconciliation imports an having been formerly Enemies; and in that caſe, it is (as I ſhewed) neceſſary for Men to apprehend themſelves in a ſtate of Enmity with God, ere they will ever ſeek out unto God for Peace and Reconciliation, or liſten to the true terms of it.

I. I ſhall therefore in the *Firſt* place earneſtly beſeech all Men to Conſider *whether yet ſuch a work of Reconciliation be wrought in them*, yea, or no. And this is a Queſtion the beſt and greateſt Man living, may without offence be intreated to ask his own Heart; and it concerns every Man that will have Reconciliation with God, to do it. To this end I beſeech you to Conſider that we were once Enemies, that is, in a ſtate of Enmity, and it is not Chriſts having dyed that altereth that State. You ſee that the Text ſuppoſeth *Gods having been in Chriſt Reconciling the World*, when yet the World remaineth unreconciled to God; for upon that ſuppoſition he foundeth this Exhortation. Tis true, *Chriſt dyed for us, when we were Enemies*, and therein *his Love* was ſhewn, *Rom.* 3. 8. *God Commendeth his Love to us, that while we were yet ſinners*, (and Enemies, as it follows) *Chriſt died for us*: Yet withal it is as true, that we remain notwithſtanding in that ſtate, until a work of Reconciliation to God is wrought in us, through Chriſts death, *Col.* 1. 22. *And you that were ſometimes Enemies, yet now hath he Reconciled.* Nothing is more ſure then that we were all once ſuch: And it were well if we had good Reaſons to be as ſure that now we are not. And the Apoſtle every where ſtands upon the important *Now*, of every Man's Condition; as putting every Man upon the examining his preſent Condition.

2. And Secondly conſider, that this Enmity is ſeated in your Minds and Natures. You are *Enemies in your minds. Rom.* 5. 8. Whence therefore it muſt be acknowledged that there muſt needs be ſome great Alteration wrought in your Minds, if God and you be Friends: And thence Conſider that therefore it is not Education, or Outward Priviledges, or Deportment in the Church, that either doth alter, or argues your Condition altered. As take a Wolf, a Cubb, that is newly fallen from the Dam, which is as we know in its nature an Enemy to a Lamb, tho' you put it into a Lambs Skin, and bring it up with the Sheep in the ſame Fold, and feed it with the ſame Food, yet ſtill it will remain a Wolf, and an Enemy to a Lamb: Such is our woful Caſe, being born in our Natures Enemies to God, though immediately when we fell from the Womb, we had a Chriſtians Ear-mark given us, were trained up in a Chriſtian Profeſſion, and have been ever ſince fed with the ſame word, *&c.* yet we are Enemies ſtill, if there be no more alteration in us. It was the Caſe of *Simon Magus*, Acts 8. 23. *I perceive thou art ſtill in the Gall of bitterneſs.* And v. 21

Thou-

Thou haſt neither Lot nor Part in this matter, Though he had been Baptized &c. And tho' an Innocent and harmleſs Carriage in the World be added to this, yet this will not argue your Eſtates to be altered, for a Wolf may be ſo tamed, that it ſhall not do much hurt: For every Beaſt hath and may be tamed, as *James* ſaith Jam. 3. 7. *Every Kind of Beaſts and of Birds, and of Serpents, and Things in the Sea, is tamed, and hath been tamed of Mankind.* And if Mankind can tame Beaſts, their Inward Natural Diſpoſition remaining, but reſtrained; God can do the like, and much more, to the Hearts and Spirits of men, without changing of them. Thou mayſt be a tame Wolf, be Chained up from ranging and devouring, and yet ſtill remain an Enemy: For remember that this enmity is ſeated in thy Mind and Nature. That your Hearts are not filled with ſo much Gall, as to carry you on to evil works, doth not argue you *Friends* and reconciled; if withal they be not ſeaſoned with ſo much *good will* to God, as to make you *Zealous of good works.* Tit. 2. 14. *Meer Neuters* (if you could be ſuch) are *no Friends.* God accounts them *Enemies*, Matt. 21. 30. *He that is not with me, is againſt me*, ſays Chriſt, our Supream Judge. Chap. 5

3. Neither, Thirdly, is it a forward Profeſſion of what is outwardly good, added to your Inward Carriage, which will argue you to be Friends; for Flatterers may abound in outward Kindneſſes, as well as Friends, Iſa. 58. 2. You ſee a Company there to mention Kindneſſes to God, whom God regards not: For 'tis with God herein, as with great Men, who have many Flatterers, but few Friends, as *Solomon* expreſſeth it, Prov. 19. 6. *Many intreat the Favour of the Prince &c. becauſe of Gifts, and will be Friends* (that is ſeem to be) *to him that giveth Gifts.* And thus alſo God having great gifts in his hand to give away, *Heaven &c.* and the Keys of *Death* and *Hell* at his Girdle; he hath many who do ſeek and earneſtly entreat his Favour, out of ſuch reſpects and ends; and apprehenſions ſtrongly ſet on upon their Hearts, who yet do but flatter him. Therefore truſt to none of theſe, but love to have ſuch a work of true Reconciliation wrought in you, as hath been ſpoken of. Which, if there be, The before mention'd diſpoſitions of pure good will, will be ſooner or later bubling up in your hearts. In brief therefore, take the help and benefit of all thoſe particulars to examine your Eſtates by, and try whether ſuch a work hath been wrought in you.

1. Conſider, whether thou, having firſt apprehended thy Enmity againſt God, thou wert therewithal brought to know God anew, and his Son; and knowing him, didſt fall in love with him, (and All that ever yet have known him, have loved him) not with ſuch a Love only, as we bare to ſome *Hero*, that doth great and noble things; Or to our dead Founders, whom we ſpeak well of, and Commend their Doings, although we never knew them but by Tradition. (and ſuch at beſt is the Common Love to God and Chriſt, which men bear to them) But ſo to know and love him, as to be enamoured with him, As one in Love uſeth to be with the Perſon he ſets his Affections on. Doth thy Heart burn after him, when thou ſeeſt a Glimpſe of him but paſſing by thee; or to uſe the Phraſe in Job, *Art acquainted with him? Job* 22, 21. Hath he imparted any Secrets to thee as to his Friends he doth, *John* 15. 15? Hath he ſhewed and manifeſted himſelf to thee, (*John* 14. 20.) if not in aſſurance of his Love to thee, yet in the Goodneſs that is in himſelf? Tho' thou haſt ſeen him but as through the Lattice, (as the Church did *Cant.* 5.) yet canſt thou never be at quiet till thou ſeeſt him again? Hath thy Heart been divorced from all other Lovers upon acquaintance with him? Haſt thou choſen him, and doſt thou ſeek him for ever? And for what haſt thou choſen him, and why doſt thou ſeek him? Good-Will looks eſpecially at the Perſon, not the Fortunes (as you call them) *I ſeek not Yours, but You*, is the Language of a Friend. *Alexander* had Two Friends, the One he called Φιλοβασίλευς, *A Lover of the King*; the Other Φιλαλέξανδρος, *A Lover of Alexander*; as being a Lover of his Perſon and Diſpoſitions. So many profeſs to love Chriſt, yet do it only as he is a *Saviour*, And their Judge, and *King* of Heaven and Hell. They love him not as *Chriſt*, not for that which God chiefly loves him for, namely, becauſe he is his *Natural Son*, his Image,

Book III

the Expreſs Image of his Perſon. Nor do they love him as Chriſt, that is, as anointed with the Spirit, and all the Graces thereof, full of Grace and Truth above meaſure. For which yet the Virgins are ſaid to love him. Cant. 1. 3. *Becauſe of the ſavour of thy Oyntments, they love thee*: And that, as *Virgins*, with a pure and chaſte Affection to himſelf, with a Savour of his Graces, Sweetneſs, and Perfumes thereof. Is it the Holineſs, the Amiableneſs, the Love, the Goodneſs, that is in him, which draws thy Heart unto him? What ſays *Paul*, Phil. 3. 7, 8, 9. *But what things were gain to me, thoſe I counted loſs for Chriſt. Yea doubtleſs, and I count all things but loſs, for the excellency of the Knowledge of Chriſt Jeſus my Lord: For whom I have ſuffered the loſs of all things, and do count them but Dung, that I may win Chriſt, and be found in him, not having mine own Righteouſneſs, which is of the Law, but that which is through the Faith of Chriſt, the Righteouſneſs* which is *of God by Faith.* Obſerve it, he had ſuffered the loſs of all for the Excellency of the Knowledge of Chriſt Jeſus *his Lord*: and Counted them droſs in Compariſon of the Knowledge of *him.* And his great deſire was, that he might *win Chriſt* and be found *in him*, his perſon firſt: And then to be found in him, not having his own Righteouſneſs.

Again, Of all the things, which he hath to beſtow, or that is in him, what is the thing thou eſpecially ſeekeſt for, and ſhalt never reſt ſatisfied or contented without it? Is it his love, his Favour, to have his Heart towards thee, his delight ſet upon thee, to enjoy his Preſence, his Face, to live with him for ever? And deſireſt thou to be happy thy ſelf, that he may greatly delight in thy Beauty; and that thereby thou mighteſt be ſuited to him, and ſo mighteſt come to delight in him; and this in ſuch a manner as nothing elſe will ſatiſefi thee, neither pardon, nor Chriſt's death, with addition of all the World, if it could be ſeparated from the Favour of God, wouldnot Content thee?

Again, Doſt thou Chooſe the things that pleaſe him? And what pleaſeth him moſt, doſt thou chooſe moſt? As a man uſeth to do his Friend, whom he affects to pleaſe: As becauſe thou heareſt *Faith pleaſeth him (Heb.* 11.) becauſe a broken heart pleaſeth him (*Pſal.* 51.) glorifying him more then thouſands of Rams (Pſal. 50.) becauſe private prayer pleaſeth him (as himſelf declared, *Let me hear thy Voice, it is pleaſant, Cant.* 2. 14.) Becauſe Thanksgiving pleaſeth him more than thouſands of Rams (*Pſal.* 69. 31.) Do all theſe things therefore, delight thy Soul? Becauſe the Sabbath is his delight, and honourable to him, that is, for his honour; is it therefore *thy delight*, and doſt thou call it *Honourable?* Iſa. 58. 13, 14. Becauſe the Saints pleaſe him, and are his delight; are they therefore thine? *Pſal.* 16. 2. In a word, take all Ordinances, doſt thou uſe them as Back-doors to let Chriſt thy private friend in, to the end to ſpeak with him, and to enjoy Communion with him? Doth thy heart upon that Account value the word thou readeſt or heareſt, as a private Letter ſent from a deareſt Friend? Doſt thou think of going to the Sacrament, as of going to a Friend's houſe to ſupper *Rev.* 3. 20.? In like manner doſt thou regard Private Prayer, as an opportunity of ſpeaking privately and alone with a Friend in Secret?

And again, in thy *doing what pleaſeth him*, what is it ſetteth thee in thy conſtant Courſe awork? Is it his Love that ſetts thee a work, and *Conſtrains thee*, 2 Cor. 5. 14. Or if not the ſenſe of that, yet is it a deſire to pleaſe him? And when thou doſt it for him, doſt go about it, as about a Friends buſineſs, not coldly, but ſo as to do it to pupoſe with all thy Might, ſerving him with all thy ſtrength? Grudgeſt thou if thy Luſts or corrupt Affections do get any of thy Spirits, ſo that they are not ſpent for him, and upon him? Thinkeſt thou all this to be no trouble to thee? Art glad when thou canſt do him a kindneſs, that is, any thing, which he may be pleaſed to accept? Thinkeſt thou that day beſt ſpent, wherein thou canſt do him moſt Service? Yea, moſt of all thankeſt him, that thou haſt *a Heart to do it*? As *David* did, 1 *Chron.* 29. 14. And when thou haſt done all, thou yet ſtill fall'ſt down as an *Unprofitable Servant*, and unuſeful Friend. Thinkeſt thou that 'tis all too little, and confeſſeſt ſtill, *this* and *that* is not good enough, ſo as thou couldeſt find in thy Heart to do over all again? Waſt never yet (and that out of Love,

not

not Conviction only) ſatisfied with the beſt Prayer that ever thou madeſt? Art aſhamed of the performance in any kind? Yet becauſe it is thy beſt he hath enabled thee to do, thou deſireſt him to take it in good part; but not at, or in thine own Name, becauſe of thine Unworthineſs, but for his Sons, thy Chriſt's ſake. Doſt thou not find that thou hateſt alſo, where he hateth? Whether it be Sinners, or Perſons as cloathed with Sins. Doſt thou hate thoſe that hate God? Pſal. 139. 21, 22. *Do not I hate them, O Lord, that hate thee? And am I not Grieved with thoſe that riſe up againſt thee? I hate them with perfect hatred. I count them mine Enemies.* And as for ſins, canſt thou ſay (as *David*) *I hate every falſe way?* And that (as he ſays there) out of prizing *all Gods precepts in all things to be right*, Pſal. 119. 127, 128. And when it falls out that thou doſt ſin againſt him that is ſo good, can'ſt thou yet in truth ſay, *I do what I hate*, Rom. 7. And then what is it in ſin thou hateſt moſt? Is it becauſe thou feeleſt thy Heart turned (as it were) within thee? Saying, as 2 Sam. 16. 16. *Is this thy kindneſs to thy Friend?* Shall I do my God, my Friend this wrong? Shall, or ſhould I ſo evilly or unthankfully requite God? Or doſt thou hate ſin, becauſe it breaks Communion betwixt God and thee? And when thou haſt thus ſinned, art thou never quiet, till thou haſt returned, and God and thou art Friends again? And returneſt thou again to him, not as healed by Conſcience, into his preſence; and ſo ſtayeſt not till an Arreſt come forth for thee, or be ſerved upon thee. And until thou art fetch'd in by Terrors, or Afflictions only (though ſometimes theſe are needful) but returneſt thou out of a Longing and Lingring after him; as one without whom thou canſt no longer live, no not in this World, where thou haſt ſo many things to comfort thee? From whom to be eſtranged, is it bitter as Death to thee? So that during all that ſpace of diſtance from him, when thou but heareſt or thinkeſt of him, thy Heart glows within thee, burns after him, and in the End thou reſolvedly comeſt to ſay, *I can no longer bear this Life*, I muſt return to him again whom my Soul Loves, for then *it was better with me than now*, Hoſ. 2. 7. I never enjoyed good hour, ſince I wickedly and fooliſhly forſook him. And then when thou comeſt again into his Preſence, what is it broacheth thy Heart, and makes it guſh? Is it thy Unkindneſs to him, doth that Diſſolve and Melt thy Heart, confound and overcome thee, ſtop thy Mouth, ſo as at firſt thou canſt do nothing but ſit in ſilence with thy Mouth in the duſt, laying that moſt to Heart which God lays moſt to Heart. *If it had been an Enemy he could have born it*: But that thou his Friend, καὶ σὺ τέκνον, doſt it, is intolerable. Thou who waſt once a perfect and utter Enemy unto him as ever was, and yet ſeeing the Miſery and Danger of that Condition; and having heard of his Loving Kindneſs, Grace and Mercy, wa'ſt ſweetly drawn in, won, and allured, by himſelf too, to ſeek his Favour and Friendſhip more then Life: And he as Graciouſly alſo Condeſcended to entertain a Treaty with thee about it; gave thee many Hopes and Evidences of his Favour, which thou haſt prized more than Life; and thou waſt even then when this unhappy Luſt betrayed thee, and carried thee Captive, upon the very point of obtaining the aſſurance of his Love from him. Or ſuppoſe (I ſpeak to one who hath obtained aſſurance from him) That thou wenteſt as *Saul*, ſeeking after *Aſſes*, a World of Vanities, and yet even then haſt found thy ſelf in the Ambuſhment of an Infinite and Everlaſting Love, ſurrounding thee without the poſſibility of Eſcape from it. That thou who haſt received all this, ſhouldſt uſe God thus, what baſe ingratitude is it? Well and yet further, when thou haſt come in to him again, and again, (for this is not the firſt or ſecond time that thou haſt ſerved him ſo) and when thou didſt expect nothing but Frowns, if not Rejection by him; *Lo*, he hath fallen upon thy Neck, ere thou hadſt half ſpoke out thy requeſts unto him with trembling Heart and Lips; and lo, he fell upon thy Neck and kiſſed thee, and Wept Love, Eternal Love, and the Blood of his deareſt Love into thy Boſom, faſter than thou couldſt pour Tears into his. And inſtantly he bid fetch the beſt Robe in all his Ward-Robe, that never yet was put on upon Angels Backs,

Chap. 4

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Backs, Woven by his Son, and appointed by himſelf, and told thee he had reſerved it by him for thee, from Everlaſting, and that all were Friends again, and 'twould be ſo for Ever. And he left only this kind Sting behind, that he told thee, that thou wouldſt yet ſin again as thou hadſt done before, and ſo thou haſt. And hath not, doth not this yet more melt thee, and cauſe the Tide of Godly Sorrow, to ſwell yet higher as it did in *Peter*? A good Look of Chriſt made him, *go out, and Weep bitterly.* And when God hath uſed thee thus kindly, only bid thee take heed of returning to Folly any more. Didſt thou, after that, fear his Goodneſs more then ever thou didſt his Anger? Weepeſt, if others do ſee thee, or thou ſeeſt others ſin? Do, or have *Rivers of Tears fallen down thine Eyes, becauſe Men keep not his Law? as David* ſpeaks, Pſal. 119. But how remote are ſuch Diſpoſitions as theſe from the Hearts of the moſt of Men, even of thoſe, who yet profeſs themſelves as great and good Friends to God, as any? And if for want of ſuch or like diſpoſitions to theſe, ſo many will be found Enemies (for Chriſt hath ſaid it, *he that is not with me is againſt me*) where ſhall you that are oppoſers of God and Goodneſs, and mockers of Holineſs; you that are ſecret Maintainers and Flatterers of Boſom-Sins, of Uncleanneſs and Worldlineſs in your own Hearts, ſtrangers from God and the Life of God; not ſubject to the Law of God; and to the multitude of Duties he requireth; Not calling upon God (as the *Pſalmiſt* ſpeaks) where will you appear? I have ranſackt your Hearts; let me now proſecute my begun Exhortation afreſh. I beſeech therefore all thoſe, that ſhall have the leaſt beam of Light darted into their Hearts by theſe Conſiderations, to Conſider with themſelves what to do.

For Conſider; how nearly it concerns you to be reconciled to God. For know that *He is angry with you every day* (*Pſal.* 7. 11.) though he ſays nothing. And if thou turn not, *He will whet his Sword, and prepare Inſtruments of Death.* Unhear'd of Tortures are a preparing; Therefore it behoves us to enquire in what terms we ſtand with God. That King in the Parable (*Luke* 14. 31.) hearing that a Foreign Prince provoked, was making war againſt him, ſat down and conſidered whether he were able to encounter him. And I beſeech you ſo to do. Whoever went on againſt him and proſpered? *Do we provoke the Lord to Jealouſie, are we ſtronger than he?* 1 Cor. 10. 22. *If I ſpeak of ſtrength* (ſaith *Job*) *there is no dealing with him*, ſubmitting to him, for *he* is ſtrong Job 9. 19. *What is weakneſs in God, is ſtronger than the ſtrength of men,* 1 *Cor.* 1. 25. What is weaker then a man's Breath, which can ſcarce blow away a Straw; and yet by the breath, of his Countenance we are Conſumed, *Job* 4. 9. It was but a word, but a breath that made the World; and we are but as the duſt of the Ballance (*Iſa.* 40. 15.) ſoon blown away. *He is wiſe and alſo ſtrong* (ſo *Job* ſaith) And therefore conſider withal, that there is no way of eſcaping, but by ſending out for Conditions of Peace: So in the Parable (*Luke* 14. *v.* 32.) That was the Iſſue of that Kings Conſultations; That when he found that his Enemy had prepared againſt him, and would be too hard for him, He ſends out his Conditions of Peace. And withal, let me tell you this for your Comfort, have any of you a mind to make Peace with him? Then be aſſured he will be at Peace with you. The Text 2 Cor. 5. 18. brings the news of it; *God was in Chriſt* (hath made it his buſineſs) *reconciling the World.* And contrary to the Uſe and Cuſtom, ſends Embaſſages to us to be reconciled unto him: And lo his Earneſtneſs; *All things are of God who hath reconciled us to himſelf.* If ever God was earneſt or ſerious in all or any thing, he is in this, Iſa. 27. 4, 5. *Fury is not in me: Who would ſet the Briars and Thorns againſt me in Battle? I would go through them, I would burn them together. Or let him take hold of my ſtrength, that he may make Peace with me, and he ſhall make Peace with me.* Tho' he be ſtrong, yet as it is there, *Let a man take hold of his ſtrength.* Take hold of that Arm, which if lifted up in fury, all the whole Creation cannot ſtay, or Rule it. *And he ſhall make Peace with me,* (ſays God.) Yea all the Power which is in him ſhall be turned for you, and ſhewn in pardoning you. Only let the Bryars and Thorns, (*Heb.* 6) Sinners that go on in their Sins, and ſet them-

themselves in battle-array against him; let them look to themselves, for *I will go through them* (says God) and *burn them together.* v. 4. Cap. 4.

And therefore, take *Amos* his Counsel, *Amos* 4. 12. That seeing he will surely do thus unto thee unless thou turn, prepare to meet thy God, as that King did in the Parable: And as *Abigal* did, when She heard that *David* was coming on in Fury. Throw away your Weapons; *Cast away your Transgressions; why will you die?* Do as *Shimei* to *David*, seeing he will overcome; Go forth to meet him, and put your selves into his hands; 2 Sam. 19. 20. *Thy Servant knows* (saith he) *that I have sinned; So I am come to meet the Lord my King.* This overcame *David*, though Egg'd on by Servants for to kill him. *David* was overcome by it, being an Ingenious man, much more it will prevail with God, *a God of all mercy.* The truth is, he desires but to be acknowledged to be God, both in Damning and Saving: To overcome and to be justified, *when he is judged*; which he is, when he is submitted unto. Do I not know that I am King this day? (saith *David*) Giving a reason why he pardoned him, v. 20. Thus also, when *Benhadad* was in *Ahab's* Power (1 *Kings* 20.) his Servants advised him, to send Messengers unto him, with Ropes about their Necks, and to put on Sackcloth; thereby to acknowledge, he might hang them up if he pleased; for they, and their King were in his Power, if so it pleased him to deal with them: Only they knew the *Kings of Israel, were merciful Kings*; and so they came, and put themselves into his hands, and humbly sought him, running by his Chariot side, waiting if any word of hope and encouragement might fall from him. And thus they obtain not of a *David*, but of an *Ahab*; an hard hearted *Ahab*: And if this King of Israel (the worst of them) were thus merciful; what is the God of *Israel? The God and Father of mercies!*

Go home therefore, and fall down upon thy Knees; and with a Heart broken and dissolved to Water, acknowledge thy Treasons, Rebellions, and Injuries against him, who never did thee Hurt; Yea, who hath never ceased to do thee good; Yea, who hath striven with an unwearied patience, to soften and overcome this strong and stout Rebellion. Lay open all thy sins, and spread all thy bold and bloody Transgressions, as a Scrol before him; set over each their Accents and Aggravations. Point every Confession with tears, and sighs: Rip up thy Heart and Life: Say it is Thou who hast polluted the Earth; Sinned against Heaven and Him that sits therein; And art altogether unworthy of the name, much more of the priviledge of a *Son*: That thou hast forfeited thy Creation, and deservest not to be called a Creature. Acknowledge thy crime with self loathing and self Condemnation, as with a Rope put about, and ready fitted to thy neck by thine own hand, as *Benhadad's* Servants did. Say to God, that if he will destroy thee, he may: And if he doth, he shall need no other Judge to Condemn thee, but thy self: No other Indictment then this thy free Confession, made of thine own Accord. And to shew that he needeth not to send for thee, and hale thee to Execution, say, Thou freely presentest thy self to him. And referring thy self to him, say, as *David* did, 2 Sam. 15. 26. *If thou hast not Pleasure in me, do with me as seemeth good to thee.* Yet withal, *bemoan* thy self to him, as *Ephraim is said to do*, Jer. 29. Confess thou hast *perverted that which is right*, and it hath not profited thee at all: That thou hast wearied thy self in the ways of sin, and hast run away from him days without number, who is thy Fountain of life: And that it was never well with thee, since thou didst forsake him. Yea, that thou hast destroyed thy self, to do him Injury, in whom alone thy help is to be found. And falling down yet lower, tell him, That now thy life depends upon his breath: That he is that Law-giver who alone is able to save thee, or condemn thee. A word of his saves Thee, and it may condemn Thee. And above all, get thy heart to melt for thy unkindness to him: Say, that though thou hadst never been the better for the Goodness that is in him, or shouldest never hope to be, yet to wrong him, Who is a God, that is so great, and yet withal so good, that hath Infinite Glory joyned with Holiness, Riches of Grace, Mercy with so much

Book III much power; that is ſo able to deſtroy, and ſo willing to forgive; is that moſt grieves thee. That thou ſhouldeſt kick againſt him in whom thou liveſt, and moveſt, and haſt thy being: At whoſe Expence and Charges it hath been, thou haſt hitherto been maintained: And yet to no other end, but to ſin againſt him: ſay to him, That 'tis this thought which wounds thy Soul, Acknowledge that thou haſt already ſpent him Millions of Riches of Patience, and Long-ſuffering, and all to no other fruit or purpoſe but to offend him: And of *all which*, thou canſt give him no other Account, but Millions of ſins and Injuries returned againſt him. And beſides this vaſt Expence of the Common ſtock of Mercy, common to others with thee, thou haſt neglected and deſpiſed the offer of as much Mercy as were ſufficient to ſave all the Devils (if they were capable of it) And if he yet pardon thee, thou muſt coſt him yet much more, than thou haſt already ſpent him; the Mercies of Eternity, the Soul-blood of his Son, which Blood and Mercy is what thou art now a ſuing for. And after all this, thou muſt be beholden to that free Grace, thou haſt all this while been ſinning againſt and deſpiſing; or thou art undone: And none but everlaſting, unchangeable, and ſure Mercies will ſerve thy turn. Thy Tranſgreſſions and Rebellions and Corruptions are of that extent, that leſs Mercy will not reach or hold out to pardon thee, but fall ſhort of what thou oweſt; which Mercies if yet thou obtaineſt not, it is not for want of good Will in God, but from hardneſs of heart in thee to Him, yea to thy Self. And let this Conſideration further make thy heart to guſh and bleed, and ſtrike thee down into the deepeſt Confuſion, never to look up again, but with Shame and Sorrow; but yet tell him, that if thou couldeſt yet find in thy heart truly to turn to him, he can find enough and enough (to an overflowing) in his heart to be at Peace with thee.

Thus goe and take words unto thy ſelf, as He himſelf directs thee, in Hoſ. 14 2. He will be ſought to, and he loves to be entreated. It is Melody in his Ears to hear a poor Soul bemoan it ſelf unto him. Soft Words pacifie Wrath, (*Pro* 15. 1.) much more ſtirrs Bowels of Mercy. His heart cannot hold out againſt ſuch Vollies of Tears and Cries from a Heart that is broken. Turn all thou haſt heard or read about Reconciliation on his part, into Motives and Arguments to move him to ſhew mercy unto thee. Tell him it is true, it is in his power to ſhew his Juſtice on thee if he will, and that thou art freely come to preſent thy Naked Breaſt to him as a Butt that deſerves to be ſhot at, and he might ſpend his Arrows on thy hateful Soul, or ſheath his Sword in it, only deſire him to remember, before he doth it, that it is the ſame Sword which he once thruſt into his Son's Bowels, when it pleaſed him to put him to Grief, and *make his Soul an Offering for ſin.* And when thou haſt ſaid it, ſhut thine eyes and truſt him. And oh! waſh, bathe and plunge thy Soul in that Fountain which he then opened. Beſeech him to Conſider, that He himſelf found out a way to pacifie himſelf for ſin; ſuch a way as thou and all the Angels ſhould have trembled to have thought of, and couldeſt not have believed, but that himſelf hath done it and revealed it: Yea, and that he himſelf, unbeſpoken to by thee, or any of us of Mankind, ſought to his Son to be Mediator, when thou hadſt no being. And ſay to him, Lord, wilt thou not now accept it, when He hath performed it at thine own requeſt, and when it is ſought for at thy hands? Further tell him, that as the motion came firſt from himſelf to his Son, ſo from himſelf firſt to thee: That thou ſhouldeſt never have had the Face or Heart, or Will, to have ſought him thus; but that he firſt ſet thee a work, ſpake to thy hard heart, won, and allured thy Soul to truſt, by what thou heareſt of his love, which hath ſo taken thy heart, that now thou canſt never part with it. He doth beſeech thee by us to be reconciled to him; and though he doth it by us, yet he would have come himſelf, but that he is to appear in Heaven to intercede. Urge him, that there are but a few in the World, that do ſeek to be reconciled to him, and if he ſhould turn any away that do, he would have fewer. *Who would fear him if there were not mercy in him, and plenteous Redemption?* And thou mayſt wax yet bolder, according to what you heard out of *Job* 33. and other Scriptures. Thou haſt heard by his Meſſengers, thoſe who have been ſent to thee by himſelf, of an Infinite and all-ſufficient Righteouſneſs in his Son, laid up in him alſo by

his

his own procurement, and be truſted with him for the beſtowing of it upon thoſe that ſhould Come to him for it: Whereupon he hath ſaid v. 26. *I will render to man his Righteouſneſs.* Put this in ſuit, for it is but as in truſt Committed to him; and plead that he received it to that very end to, give it forth to them that ſue for it. And he hath therefore ſaid that when any one *Soul draws nigh unto the Grave* (as thine doth now) and *a Meſſenger from him ſhews to him, and gives him this Righteousneſs* (Job 32. 23.) *and that thereupon if he pray unto him, he will be favourable, and he ſhall ſee his Face with joy: And that he will ſay, Deliver him, I have found a Ranſom, for he will render to man his Righteouſneſs*, v. 26. Go ſue for it therefore as thine; pray, and plead thou thus, and he cannot deny thee. Chap. 3.

But if it be objected againſt thee, that 'tis true theſe things are in him, but thou art a Sinner, an Enemy: Say thou then that if this Objection ſtand good, his Son muſt be in Heaven alone, and none of Mankind muſt be there with him, *No Man muſt ſtand in his ſight.* Say, Thou haſt heard, that to take away Sins was the main Deſign of the Covenant of Grace; and had it not been that he meant to ſave Sinners; he needed not have pitcht on the Courſe of ſaving men by his Son; for he might have Created New Friends cheaper: But that he knew the ſaving an Enemy would ſhew more love. If the greatneſs of thy ſins be urged upon thy Conſcience, Say, All Fulneſs dwells in his Son; A fulneſs, and all fulneſs of merit above what thy ſins can reach to. If, that theſe ſins have been Continued in by thee, theſe many years: Urge that this Fulneſs dwells in his Son, and hath done ſo, longer than ſin hath done in thee. But if he ſay, Yea, but thoſe I do ſave, believed, and repented: Ask him, Who gave them that Repentance, and that Faith? Didſt not thou, O Lord? *By Grace ye are ſaved, through Faith*, Eph. 2. 8. And *that Faith* is not of our ſelves neither; *It is the Gift of God*; Which beſeech him therefore to work in thee.

Come thus with a true heart to him; for thou muſt draw near to him, as with Confidence of being accepted, ſo with a true heart; for both are joyned together, *Heb.* 10. 22. Wherefore I take the meaning to be (in oppoſition to a falſe diſloyal and trayterous heart) to ſignify ſuch a heart as for the future reſolves to be true to him, even as one Friend would or ought to be to another; or as thou wouldeſt be to thy ſelf: A heart truly loving him, reſolving to keep thy ſelf chaſte and true to him alone. Even as the Spouſe that had played the Whore with many Lovers in former times, and now returns woing and ſuing to her Huſband, not only for to pardon her, but to love her, and to receive her again with a Conjugal Love, and to let her enjoy Communion and Fellowſhip with him, as a Wife doth with a Huſband, from whom ſhe had been ſo long time eſtranged. Do thou ſeriouſly and truly reſolve to let go all Whoriſh and Carnal Friendſhip, with other Lovers, as the World, and all things therein, which had enticed thy heart away from God. Come alſo with a true heart, reſolving to be Loyal and Faithful to him, as a Subject to a Lawful Prince; ſubmitting to all his Laws for ever, hating and ſtanding out againſt every ſin as an utter Enemy: Being for him and for his Glory: having reſpect to him in all your Actions (as you would have ſuch a regard to one you love more dearly than your ſelves, whom it grieves you to diſpleaſe, and in Compariſon of holding whoſe Friendſhip, you count not your Life pretious or dear unto you) fully ſubmitting to his Commanding and Condemning Will: Standing out in nothing, Reſolving to give up thy ſelf in the deepeſt Services of doing or ſuffering whatſoever he ſhall ſet thee about: Reſolving to be nothing for thy ſelf, but to be all to him, and true to him as thou wouldeſt be to thy ſelf. All this, I take it, is meant by a true heart: And this it is, to be reconciled. Now ſue thus, and continue ſuing, and all the Saints in Heaven muſt yet be Condemned, if ever thou art; for they came thither no other way than thus. But without this, though not for this (for God accepts freely) an Huſband would never accept his Adulterous Wife (though ſhe ſlubbered never ſo much) except he ſaw ſhe reſolved to live now true and chaſte to him: No more will God receive, except he ſees in thee ſuch holy Reſolutions. And though man may be deceived, yet God ſearcheth the hearts, and cannot be deceived.

Book III

Only in the laſt place, as the Concluſion of all; ſee thou doſt this preſently, and not defer it a whit; and this the nature of Reconciliation requires of thee. For that Reconciliation which ſhall be accepted, muſt proceed out of good will to God, as hath been ſpoken. So as when a man returns, he mourns that he hath ſtood out, and been an Enemy ſo long: And that he came in no ſooner. And therefore if thou ſayſt now, after all this urging, that thou wilt reconcile thy ſelf hereafter, it argues thou intendeſt not to do it in truth of heart, ſo as God ſhould accept thee. For if thou afterwards comeſt out of neceſſity, tho' thou ſueſt (as *Eſau* did) with Tears, yet thou ſhalt not be accepted, as he was not. If a bare ſubmiſſion would ſerve thy turn, though unfeigned, thou mighteſt defer, and make thy Peace afterwards: But it being to be Reconciliation, it requires abſolutely the preſent time. No time ſo fit as now, deferring argues Enmity. An Enemy will ſubmit to an Enemy, when he is caſt into a ſtrait as *Shimei* did; but a Friend will return of himſelf.

And beſides, ſecondly Let this thought move you, Shall God and Chriſt have buſied themſelves about your Reconciliation from Everlaſting; and ſpent an Eternity of Thoughts upon it, and will you defer to think of it till the hour of Death, or Sickneſs? Hath God made this his firſt work, and Maſter-piece? And do you make Repentance to be your refuſe work, to be done at your caſt-away leiſure? Hath it took up the delights of the great God, hath he been ſo forward in it; and muſt you be haled and forced to it? And if that will not move you; Conſider the danger of Delays. *Agree with thine Adverſary* (ſays Chriſt) *while thou art in the way.* God now in this Life, offers to deal with thee upon terms of Friendſhip, but if once thou comeſt before the Judge (as Chriſt ſays) and ſo before God, as a Judge, will he regard any Ranſom? Will he then come to any Compoſition? No, he will not reſt Content (as *Solomon* ſaith) though thou giveſt him many Gifts. Or if thou ſhouldeſt then obtain thy Peace, yet it would be upon harder Conditions than now, ten thouſand times. Learn Wiſdom of him in the Parable (*Luke* 14. 31.) who when he ſaw he was not able to encounter with his Enemy, he ſent to him for Conditions of Peace, *whilſt he was yet afar off* (the Text ſays) for he knew that if he deferred till the Enemy came nigher, with his Armies of thy ſins and his wrath, and ſat down before the Walls, he would *hardly be* brought to remove his Siege; and if ſo, yet upon harder Conditions, if at all. Now his coming againſt thee may be nigher than thou art aware. *This night*, (it may be) *the Judge ſtands at the door*, ſays *James*. Yet ſuppoſe Judgement be deferred, and the Judge to be afar off, yet it is the ſafeſt way, to ſend out ſpeedily, and to ſue for Conditions of Peace. For when God's wrath hath begirt thee round about at the day of Death or Sickneſs, it will be more difficult by far, if at all thou doſt obtain it.

God may ſhoot at thee ſuddenly, and at one ſhoot, at one blow, kill thee as he did the Sons of *Ely*, and cut thee off, ere thou haſt time even to do that which thou thinkeſt will ſerve the turn, which yet will not. For it is not bare Submiſſion, but Reconciliation; not neceſſitated, but free, and voluntary, proceeding out of good will, that muſt be the Condition of thy Peace. Obſerve *Shemei's* Policy, and follow his Example; who when he heard that *David* was Setled in his Kingdom, and ſo knew he had Power to cruſh him, he being Conſcious of his Rebellion, came in voluntarily, and was the firſt of the Rebells that ſubmitted, and ſo got his Peace. So do thou, do it now, and be glad and thankful if God will yet, after this long time of Rebellion, accept thee again.

OF

THE WORK

OF THE

HOLY GHOST

(THE

Third Person of the TRINITY)

IN OUR

SALVATION.

BOOK IV.

Of the Work which the Holy Spirit Effecteth in us, as it is Expreſs'd under the Notion of our being Begotten unto God, and of a New Birth; from which the neceſſity of Regeneration is farther demonſtrated. Of the nature of the thing Begotten in us, as it is ſet forth under the Notion of Spirit. *John* 3. 6.

CHAP. I.

The Neceſſity of the New Birth demonſtrated, and the Nature of it deſcrib'd, from the Notion of our Being begotten unto God, 1 Pet. 1. 3, 4, 5.

1 PET. I. 3, 4, 5.

V. 3. *Bleſſed be the God, and Father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again unto a lively hope, by the Reſurrection of Jeſus Chriſt from the dead,*

V. 4. *To an Inheritance Incorruptible, and Undefiled, and that fadeth not away, reſerved in Heaven for you.*

V. 5. *Who are kept by the Power of God, through Faith unto Salvation, ready to be revealed in the laſt time.*

THE Believers whom *Peter* Wrote to, were ſtranger-*Jews*, caſt out and diſperſed from their own Land and Inheritances (as v. 1. inſinuates) and he being the Apoſtle of the Circumciſion, and ſo the *Jews* being committed to him, as his proper Flock (as *Paul* was the Apoſtle of the Gentiles, or Uncircumciſion, *Gal.* 2. 7.) To comfort them againſt this their diſperſion, he puts them in mind of another

Book IV

and greater Inheritance, which also by a Birth higher and diviner than that of theirs from *Abraham*, who gave them right to the other Inheritance in *Canaan*, was estated on them. *Who* (i. e. God, saith he) *hath begotten us to an Inheritance*, &c. The Carnal *Jew* boasted of his birth from *Abraham*, as that whereby also they challenged *God* to be *their Father*, John 8. from the 33. to the 45. And when they had occasion to bless God for any Eminent Mercy, their Form of Blessing was, *Blessed be the Lord God, the God of Israel, &c.* Psal. 72. 18. But *Peter*, under the New Testament, instructs them, that instead of glorying they had *Abraham to their Father*, they should rejoyce and glory in this, that they were begotten again *of God*, and of the *Incorruptible Seed*, the Spirit of God, v. 23. And so *John* Baptist the Son of that *Zachary* in the early Times of the Gospel taught them, *John* 1. 12, 13. Compared with *Luke* 3. 8. and by that Birth they became *a Choice Generation* indeed, as our *Peter* speaks in his Second Chapter.

Again, Instead of entituling *God* by the name of *God of Israel*, *Peter* in the New Testament teacheth them to entitle and *bless him* now as the *God and Father of Jesus Christ*, and to view him upon that account, as become a God and Father unto them. And Lastly, instead of boasting of their *Canaan*, their so Antient Inheritance, from which these Saints of that Nation were now cast out, and the whole Nation was to follow them soon after his Death; He Instructs them to solace themselves with a Lively Hope *of an Inheritance* far better seated and conditioned: *An Inheritance Incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you*: Which their New Birth had given them right unto. And this is the more special Aspect and Coherence of those words.

I have no further design upon this Text in the opening of it, then what it offers to us concerning Regeneration; which done, I shall leave it, and pass to another that speaks of other things about it. This Text will put us upon the Consideration of Two things concerning it:

1. Why it is termed or called a Begetting, as elsewhere a being born again, and what that Metaphor eminently imports, and instructs in it about it.

2. The Necessity of it, as without which God shews us no Mercy; we can have no hopes or title to this Inheritance.

1. Why is it called Birth, or being Begotten? I shall not prosecute the Metaphor, but chiefly insist on it to shew the Nature of the thing Begotten.

I. It is called a being born again, to shew that it conveys an Image, or Likeness of the Begetter. Men are said *to make* many things, which are not like themselves; as Artificers do: But they are not said *to beget* any thing which bears not in specie their own Likeness. The first *Adam* had an Image to convey to his Seed: Therefore *Gen.* 5. 3. it is said *Adam* begat *Seth* after his own Image and Likeness: So Christ, the Second *Adam*, hath also an Image to convey unto them that are his (1 *Cor.* 15. 49.) therefore the way of conveying it is called a Birth, and he a Father, Colos. 3. 10. *The New man is renewed after the Image of him that created him*, namely at first, it being for substance the same, which (as it follows) is to be like God and Christ in those Gracious Dispositions which he shews to be in himself in his Dealings towards us: So v. 12, 13. *Put on therefore, as the Elect of God, Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-Suffering: Forbearing one another, and Forgiving one another, if any man have a Quarrel against any; even as Christ forgave you, so also do ye.* As if he had said: As the Elect of God, and chosen of God to be his Children, be like unto him; and Christ, *So also be you*: Or (as our *Peter* expresseth, it 1 Pet. 1 15. 16.) *Be Holy as he is Holy.* Now God's Holiness lieth in Two things: 1. In the things he willeth and Commandeth us. 2. In making his own Glory his own End: Therefore the Image of God in us, must lye in these Two things:

1. A Conformity, or Frame of Spirit, suited unto the things he Commands or willeth; as the Piece is to the Pattern. 1 Thes. 4. 2, 3. *For ye know what Commandments*

mandments we gave you, by the Lord Jeſus. For this is the will of God, even your Sanctification. That is, your Sanctification lies in a Conformity to his Will, and that Will of his as expreſſed in his Commands. Chap. 1

2. In having God's Glory ſet up in our hearts as our own utmoſt End, and as the Square, and Meaſure of all our Affections, and Actions, *&c.* (as ſelf-love was before, in us) and the one to be made as Co-natural to us, as ſelf-love once was. This is Holineſs, and it can be no other or further thing, even as in God himſelf it is not: It being that in him, which forms, orders, diſpoſeth, guides, directs, acts all for himſelf, and ſwallows up all into himſelf. Now in the Creature, Holineſs the likeneſs of what is in Himſelf, and ſo it is a diſpoſition to be for God, even as God is for Himſelf, Therefore what ever is good or excellent in the Creature, of what kind ſoever of Gifts of Righteouſneſs, it falling ſhort of the Glory of God, it becomes ſin. So ſaith the Apoſtle (*Rom.* 3. 23.) ſetting forth in a ſummary concluſion the ſinfulneſs of man's nature as fallen from God, to which he had ſpoken v. 10, 11. *As it is written, There is none Righteous, no not one. There is none that underſtandeth, there is none that ſeketh after God*; that is, there is none that aimeth at or ſetteth up God as his chiefeſt End, or ſeeks after him as his chiefeſt Good; and ſo they fall ſhort of the Glory of God, and his Image, in which at firſt they were created. To be born again and to become a Chriſtian, is to make God's Intereſt my own for ever. It is the fundamental Law of Regeneration, and the firſt enacted in the Heart, and is general to all Believers, that are truly ſuch: So *Paul* ſays, Rom. 14. 7, 8. *For none of us liveth unto himſelf, and no man dieth unto himſelf. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: Whether we live therefore or die, we are the Lords. None of us*, that is, *of us*, that are true Chriſtians, though other men are guided by other Principles. Yea, and obſerve his Infererence, it is therefore that we are the Lord's, becauſe we are in both Life and Death for the Lord. Thus it is the Image of God that is Begotten, and although the New Creature may have many other Workings and Stirrings of heart divers ways, in humblings for ſin, ſight of a man's Natural Condition, which are as the Films in which the New Creature is enwraped, yet this is the Birth, the ſubſtance of what is Begotten, and all the other tend unto it. It is the Image of God's Holineſs Limb, for Limb.

II. This work of Grace, and the Image of God wrought in us, is termed a Begetting, to ſhew that it is made a Nature in us, as that Image ſtampt on us by Birth is ſaid to be, and as all Diſpoſitions which we have by Birth, are ſaid to be Natural. To have a thing by Birth and by Nature, is all one in Phraſe of ſpeech; ſo to be blind by Nature, ſignifies that which is ſo by Birth. Hence this work, which in the Scriptures cited hath been termed the Image of God, is by our *Peter* termed *the Divine Nature*, (2 Pet. 1. 4.) *Nature*, for its manner of Inherency, as Natural Diſpoſitions uſe to be inherent in us; *Divine*, for its tendency and Quality, as that which bears a likeneſs to God's Nature, and which carries the Soul up to him as Nature doth us, unto what is ſuitable thereto. And that by Divine Nature, which ſome would raiſe up to a higher Sublimation of Participation of the Eſſence of God, there is meant ſuch Divine, Holy Diſpoſitions wrought in us, is clear by it's Oppoſite there mentioned by *Peter*, in thoſe words, *Having eſcaped the Corruption that is in the reſt of the World through Luſt.* Corruption through luſt, is that which is deſtroyed: And as you uſually ſay, that *Corruptio unius eſt generatio alterius*; ſo here, the Corruption of this Corruption, is the Production of the New Creature. Now the Corruption that is in all Mankind through Luſt, is the Corrupt Diſpoſitions and Inclinations to evil, which are natural unto us; this is Corrupt Nature, as we uſe to ſay. The *Divine Nature* is the contrary hereto, which becauſe freely given, is indeed called Grace, but yet becomes a New Nature to a man begotten, and according as the Spirit acts it, it puts forth it ſelf in Diſpoſitions in manner like to thoſe which are natural, as will appear by bringing *Jame's* words to *Peter*, Chap. 2. 5, 6. *The ſpirit that is in, us luſteth to envy; but God giveth more Grace.* That is, whereas the Natural Spirit that is in us, puts forth it ſelf in luſtings, and Diſpoſitions to envy, and it doth it naturally: God gives Grace

or

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or Holineſs, to luſt after Meekneſs, Humility: And the one after a man is regenerated is as natural, as the other afore. And accordingly, as the fleſh or Corrupt Nature is ſaid to have its Luſting to evil things, ſo the Spirit of Regeneration is ſaid to have its anſwerable Luſtings to things holy, *Gal.* 5. 17. ſo as a man may come to underſtand, and withal take an Eſtimate, whether he have the Spirit of Regeneration, or no. Every man knows by Experience what it is to have Luſtings to Evil, Diſpoſitions to Envy, Ambition, Uncleanneſs, Pride, and finds they are his Nature. Haſt thou found the like Diſpoſitions of Love, Ingenuity to God, to ſeek his Glory, to love the Communion of Saints, &c? *I need not write to you, ye are taught of God to love one another*, ſays *Paul*, 1 Theſ. 4. 9. The Oppoſition ſhews heſpeaks of it, as ſuch an Impreſſion as by nature God puts into the Creatures, and ſo they are ſaid, to be taught of him; ſuch is this Divine new Nature. Therefore, meaſure that Good that is in thee, by the Evil; I ſay, not for the Degree (thou mayſt find Corruption working more ſtrongly) but for the kind, the one works as naturally, as to the Innateneſs of workings, as the other.

Uſe 1. We read much in Scripture of men greatly enlightened, receiving the Word with joy, made Partakers of the Holy Ghoſt, that yet fall away: Yet among all the Great and Glorious things ſaid of them, you have it no where ſaid, that they are Begotten again, or born again, as likewiſe no where that they are juſtified: And the reaſon is evident, 1. Becauſe Juſtification is the Act of God towards His, pardoning and accepting of them to Life. And therefore if God doth it at all, he doth it truly and really, or not at all; it can have no Counterfeit: So in like manner, to be Begotten again, notes a ſtate of Sonſhip, a being truly made a Child; for if God Begets, he begets genuinely, it proves always a true Child of his begetting; and whoever is born of God, hath his Image, his Nature, or as the Apoſtle ſpeaks, True Holineſs, Eph. 4. 24. *And that you put on the New man, which after God is Created in Righteouſneſs and true Holineſs.* They are ſaid to be ſanctified, *Heb.* 10. (for that may have a Counterfeit) namely, a ſetting apart to outward Service by Gifts and Enlightenings: But to ſhew it is not True Sanctification, or after God in True Holineſs, they are never ſaid to be born of God. They as Servants live in the Family, are put into Offices and Services, and to that end do receive Gifts and Graces to lay out as Talents Mat. 25. which not improved they loſe: But being not made Children, therefore it is they abide not always in the Houſe, as Chriſt ſpeaks, John 8. 35. *And the Servant abideth not in the Houſe for ever, but the Son abideth ever.* They are hired Servants, not Begotten Children: They have Gifts from him, as a Lord; but not his Image, as from a Father; and ſo are never ſaid to be begotten. Now, take then the pooreſt Soul, whoſe heart hath Child-like Diſpoſitions running in his heart to God, good Nature, Ingenuities; for Grace is but good nature to God, and works toward God, as good nature doth to them we love. Take a Soul whoſe heart is taught of God, to apply it ſelf unto God in all his Dealings, ſo as ſtill his heart works *Good naturally* and like a Child towards him; if he frowns or ſmiles, loves or chides, whips or gives Favours. He fears his Goodneſs more than his wrath, finds the Glory of God in ſome degree naturalized in his Soul, as the Supremeſt Law, as ſet once next in him before. And though perhaps his Faith cannot call God Father, or challenge him as ſuch, yet his heart utters it, his love cries it: He finds love to God and his People working as kindly in a meaſure, as he hath found ſelf-love working to and for himſelf; his Affections of Fear, Joy, Deſires, hatred, riſing and failing according as the Glory of God is intereſted. The leaſt of theſe are better and ſurer Evidences, than many of thoſe Glorious Incomes you hear ſpoken of, that come and viſit men's Souls at times, as flaſhes of Lightening do a houſe, tranſiently and away: Whereas 'tis a new nature; a holy frame of heart, that is conſtant; a Seed of God abiding, that makes man ſaid to be born again. This is regeneration, and without this all other will come to nothing. After the Apoſtle had ſpoken ſuch Glorious things of men that fall away, *Heb.* 6. A man then reading v. 9. that there are better things than theſe

these, that accompany Salvation, would expect some Seraphical manifestations, exceeding all these, to be those better things. But the Apostle instances in Love to the Name and Glory of God, and his Truth and Children, as one of those things that exceeds all these; which is a Child-like Disposition of one begotten and born of God. Chap. 5

2. The Second thing to be Considered, is the Necessity hereof to Salvation, which is demonstrated out of the Text thus. All do, and will acknowledge that without God's being merciful to a man, there can be no Salvation: But God's mercy (suppose it as abundant as it is, as you are able to conceive of it) can nor never will save any man without Regeneration; for it is clear in the Text, that herein it is that God shews the Abundancy of his mercy, even to beget again those he means to save, as without which he could not save. This is clear also from Tit. 3. 5. *According to his mercy hath he saved us*, so then we are saved by mercy only, as the moving Cause; but yet how doth Mercy save whom it will have mercy upon? It is, *By the renewing of the Holy Ghost.* Yea, in the 4th v. herein is made the great appearance or manifestation of the Love and Kindness of God born to any Soul, that he renews it. *After that the Kindness and Love of God appeared, not by Works of Righteousness which we have done, but according to his mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost.* So then, if God means to manifest Love and Mercy in the Salvation of any, he doth it in and by this, or which is all one, if he loves any, it appears in this. Herein is the Love of God manifested, as *John* upon another occasion speaks. Now for the Demonstration of this, take such Reasons as are congenial to the Text.

1. Without Regeneration God bears not the Actual relation of, nor becomes a Father to us. God owns no Children but such as are like him, and begotten of him after his Image. If you call on him as your Father (says *Peter* in the same Chapter, *v.* 17) then as Obedient Children you must be holy, as he is holy (*v.* 14, 15, 16.) not fashioning your selves according to your former Lusts; that is, you must be new cast, new fashioned, and so become holy, as he who called you is holy. All are ready to challenge God to be their Father; as the Jews (*John* 8. 40.) did with a bold and Impudent fore-head Challenge God to be their Father, when yet they were full of Envy and Malice towards Christ and his Disciples. No, says Christ, *Ye are of your Father the Devil* (and his Image you bear) *and his Lusts you will do*, *v.* 44. In the 3d of *Jeremy*, God, (as Christ doth in *John*) upbraideth the Impenitent Jews for the like Impudence; *Wilt thou not from this time* (he speaks what had been their wont from time to time:) come and *cry to me, My Father?* When, as it follows *v.* 5. *thou hast done evil things as thou couldst.* And thinkest to call me thy Father, or that I as a Father will ever own such. But seeing God will become a Father even to such Sinners, how comes it to pass that in the 19. v. God is brought in as consulting with himself how to save these Rebels, and how to come to own them for his Children? And he brings it in by way of objection: *But I said*, (God makes a stand at it) *How shall I put thee among the Children?* Come to enroll thee into the Catalogue whom I will own as such. And 'tis an objection God himself can never well answer without turning and regenerating them, and causing them not to depart from him. So it follows, *Thou shalt call me My Father, and shalt not turn away from me.* There is the answer, and the only answer can be given to it. So then, God is no Father nor owns any among his Children without it.

2. Without this work wrought in us, Christ becomes not our Lord and Husband. When *Adam* was to be married, God look't over all the Beasts of the Field, and finding never a fit Match for him among them, he made one like him of his own Ribb, and in the same Image with him. Now if thou hast the same Image wherein thou wast born, thou art a more unfit match for Christ, than Beasts for *Adam*: Would any of you be content to have no other Wife but a Beast, a Cow or a Sow,

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Sow, or a Devil-*Succubus*? God would not have Christ unequally yoaked; *Now what Fellowship can Light have with Darkness, Christ with Belial?* 2 *Cor.* 6. 14. He speaks it to us in the name and person of Christ, that we should not be unequally yoked; and therefore he would not have Christ much more. God would have his Son have a wife that should please him, and have a Beauty suitable to his Mind; Christ loves Beauty as well as you, as you may see *Psalm.* 45. 11. Where Christ is set forth as one who hateth Iniquity and loveth Righteousness, v. 7, 8. and therefore God gives his Daughter the Church Commandment to forsake the sins she was born and brought up in. *Hearken, O Daughter, and Consider; incline thine ear*; that is, to my Son's Commandments; *and forget thy Father's House, so shall the King* (Christ) *greatly desire thy Beauty.*

3. Without this, we can have no title to, no hope of enjoyment, or possession of that Inheritance, 1 *Pet. v.* 5. We can have,

1. No Title. Heaven is an Inheritance, and as Inheritances go by Birth, so doth it also. *Who hath begotten us again* (saith the Text:) *to an Inheritance incorruptible.* If no Son, no Heir: And if no New Birth, no Son. Kingdoms upon Earth have two ways of Succession; First, by Choice or Election: Secondly: by Birth; and this latter for a Monarchy is held the best way of Succession. Now God (who takes into his Dispensations all the Rules that men go by) hath ordained to settle and establish Heaven to all that shall be saved by both these titles: 1. by Election, but that is secret to himself. *The Lord only knows who are his.* Therefore 2. To declare it to Men themselves, and to others, he hath ordained a Heavenly Birth openly and actually to entitle them unto it. *Whom he hath predestinated, them also hath he called, Rom.* 8. As God gave the Earth and all things in it unto *Adam*, and all that should be born of him; so hath he given Heaven and all the Promises unto Christ, and unto all that should be born of him also. And as such as was the earthly man, such are the Earthly men; so such as was the Heavenly man Christ, such are all his to become, even Heavenly as he is.

2. Without being converted there is no hope of this Inheritance, Thou mayst have a dead hope, a false hope, that will deceive thee, but not *a lively hope.* Is any man so fond as to hope for a Crown, that was not born to it? How then can we hope for Heaven, if we have not the New Birth, God's Image, to shew for it.

3. We cannot otherwise possess it. If a reasonable Soul so created by God, would come into this World and possess the good things in it, it must necessarily be put into a Body, and cloathed with flesh, which is to be had from *Adam*, by a fleshly Generation: (it could else never come to see the Light of this Sun, it could else never see this World, nor possess any thing in it) so nor can Mens Souls ever come to set a foot into the other World the Kingdom of Heaven, if they be not cloathed with God's Image, and so born of Christ. In 2 Cor 5. 3. there is a Parenthesis which bears this sense; *If so be that being cloathed, we be not found naked.* He is a speaking of the Souls being cloathed with an House from Heaven when separate from the Body, and discoursing thereof he casts in this as a Caution for all Christians, that they loook to it their Souls be cloathed upon with the New Man; which is the Begotten of of Christ; for if they be found devoid thereof, and naked, they cannot expect the enjoyment or possession of the house that is above. This is *Calvin*'s Interpretation, and it is a true one. And hereof Christ himself useth this Expression, *That unless a man be born again, he cannot* (so much as) *see the Kingdom of God*, nor peep into it; and much less can he enter into it, or set a foot in it.

3. I may add Thirdly, though he could enter, yet he could not enjoy it. Heaven would not be Heaven to him. Heaven is an Inheritance of Light, says the Apostle, Coloss. 1. 12. and therefore we that are naturally Sin and Darkness, must

muſt be made meet for it. *Who hath made us meet to be Partakers of the Inheritance of the Saints in Light, having Delivered us from the Power of Darkneſs, v.* 13. Chap. 3. Heaven is an *Inheritance Incorruptible*, 1 *Pet.* 1. 4. Now if fleſh and Blood (that is, frail mortal fleſh) cannot Inherit the Kingdom of God, nor Corruption Incorruption (as 1 *Cor.* 15. 50. the Apoſtle ſpeaks) then much more not fleſh; that is, that ſinful Defilement which we were born in. If the Body muſt be changed ere it can be Glorified, then much more the Soul: For this Glory in Heaven is an Inheritance undefiled, and no unclean thing can enter in, *Rev.* 21. 27. Without Holineſs no man can ſee God; that is, ſo ſee him as to be happy in him. Bleſſed are the Pure in heart, for they ſhall ſee God; and ſo be bleſſed in the ſight of him.

Let us ſee, and make this neceſſity of the New Birth. We are faln into times in which the thing and Doctrine of it is forgotten and laid aſide: In which there are multitudes of Profeſſors, but Few Converts: Many that ſeem to walk in the way to Life, that never came in at the Strait Gate. There is a Zeal amongſt us to advance this or that Reformation in Religion: And it hath been all the Cry: But my Brethren, where is Regeneration call'd for or regarded? We have ſeen the greateſt outward Alterations that ever were in any Age, Kingdoms turned and Converted into Commonwealths, the Power of Heaven and Earth ſhaken: But men, although they turn this way and that, from this or that way, from this opinion to that, yet their Hearts generally turn upon the ſame Hinges they were hung on, when they came into the World. In this Univerſity of *Oxford* we have had puttings out and puttings in, but where is putting off the Old Nature and putting on the New? Where do we hear (as we had wont) of Souls carrying home the Holy Ghoſt from Sermons, of their being changed and altered, and made new, and of Students running home weeping to their Studies, crying out *What ſhall I do to be ſaved?* This was heretofore a wonted Cry. Converſion is the only ſtanding Miracle in the Church, but I may truly ſay theſe Miracles are well nigh ceaſed; we hear of few of them.

With whatever Advances in Religion, and Incomes from God, or Purity of Reformation, we may flatter our ſelves; I am ſure that Regeneration and Converſion is it that muſt make Chriſtians in this Age, as in all the Ages afore us. As take the Whole Generation of Mankind, though Mankind in one Age hath grown up in ſtature, and in duration of years of Life (as afore the flood:) more then in Another: and may be more Civilized in manners, more raiſed in Parts and Abilities in one above another: Yet the Propagation of the race of men on Earth, is one and the ſame in all; by being born, begotten, formed in the Womb, in all Subſtantials of Being: If they be men they muſt be born. So in the Church, of whatever progreſs in Truths or Holineſs one Age may excell in above another; yet if Regeneration, the thing it ſelf, and the Doctrine of it, goes not on, the Church is not encreaſed, nor is there a multiplication of Inhabitants of the other World.

CHAP.

CHAP. II.

That by Spirit, *John* 3. 5. *is not meant the Indwelling of the* Spirit. *Nor that in the New Birth, the Holy Ghost produceth in us the same Nature which himself hath.*

JOHN III. V.

That which is born of the Spirit, is Spirit.

YOU have here the Thing begotten in us by the Spirit of God at the New Birth, set forth in the whole and the general Nature of it, expressing what is most sublime in it. 'Tis Spirit, which denotes the Supreamest kind of Being. I say in the whole Nature of it, that which is born of the Spirit, is Spirit. 'Tis all and the whole of it Spiritual; and this gives us a general Nature common to all the parts of the New Birth. All, and every Grace, tho' Diversified by the special Objects they are exercis'd about; yet agree in this common and general Nature, that they are *Spirit*, or Spiritual Graces. Sorrow for sin, and Humiliation, is such a sight and sense of sin as is Spiritual. And thus justifying Faith is a Spiritual Faith in all the Acts of it.

I. Let us enquire what is meant by Spirit here, by considering what it is not.

1. It is not the Communication of the Holy Spirit himself, which is here meant; For tho' indeed he himself is given to us as the Author of our Regeneration, and tho' himself dwelleth in us immediately, and not by his Graces only (as I have before proved) yet the giving of, and the Indwelling of the Holy Ghost in us, is in no wise to be term'd our being born of the Spirit, nor is it any where in Scripture so styled. Our being born of the Spirit, notes out an Effect, or Work of the Spirit in us, as that which is born of Another is: And as the conception of the Humane Nature of Christ is said to be of the Holy Ghost, *Mat.* 1. 18, 19.

2. It is not the begetting of a Nature, or being the same that the Spirit himself is of. It is not a Communication of the God-head to us, making us *God of God*, (as some have Blasphemed) nor *Spirit of Spirit*; In which sense Christ's God-head is termed *Spirit*, (Heb. 9. 14.) and very *God of very God*. But this Spiritual Nature in us is not a Spark of the Divine Nature, struck or shot forth into our Souls: But it is for the Kind of it a Creature, which is for ever distinct from the Deity, as the Apostle severs them (*Rom.* 9. 5.) when he speaks of God as Blessed for evermore. And indeed the God-head in the Indivisible Whole of it is eternal (*Rom.* 1. 20.) but this Spirit, or Spiritual Nature (of which we are now speaking) is born in time, for it is produced after a man's having been first born Flesh. And besides, it is not only styled *a Creature*, but the New Creature, and therefore if it were the Divine Nature, or God, there would be as many New Gods, as there are men regenerate.

2. We

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2. We are now to conſider what *This Spirit*, which is born of the Spirit, is. One way, and a ſure one, is to conceive of it by the oppoſite to it, and which is ſet by it on purpoſe to explain it. *That which is born of the Fleſh is Fleſh*, ſaith Chriſt.

Now what is *Fleſh* in Scripture ſenſe, as it is oppoſed unto the New Creature? It is plainly not the ſubſtance of a man's nature, or any other ſubſtance a man is transform'd into, but the Corruption, the natural ſinfulneſs and defilement of man's Nature. And therefore the *Spirit*, or that which is born of the Spirit, is in its kind and proportion to be underſtood in like manner. I ſhall not name many places, but only one which is appoſite, in Gal. 5. 17. *The Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh; and theſe are contrary the one to the other, ſo as you cannot do the things you would.* That by *Fleſh* here, he means not the Eſſence or Subſtance of man's Nature, much leſs, as Created by God, is evident; becauſe in v. 19, 20, 21. he ſays, *The works of the Fleſh are manifeſt, Adultery, Fornication, Uncleanneſs, Wantonneſs, Idolatry, Witchcraft, Hatred; and ſuch like; whereof I tell you* (ſays he) *that they which do ſuch things ſhall not inherit the Kingdom of God.* What is meant therefore, is man's corrupt degenerate Nature, *the old man* which is ſaid to be *corrupt through deceitful Luſts*, Eph. 4. 22. And as all men are born Fleſh, they are *in the Fleſh* (Rom. 7. 8.) until born again.

Now together with this, he repreſents the contrary Principle of Spirit in a regenerate man; whereof the one luſting after the Spirit, the other after the contrary, even before the conſent of Man's Will, they diſtract the Will of a Man ſo as he *cannot do* what he *would*. Now then hereby two Inherent Principles in a regenerate man's Nature muſt neceſſarily be denoted.

1. For as the Fleſh (which all acknowledge to be man's Nature by Birth) *luſts againſt* the Spirit: So the *Spirit* is in like manner ſaid to *luſt againſt the Fleſh*; And this naturally, for it is before a conſent of the Will one way or other, as well as after ſuch conſent: Now to luſt (one way or other) is the proper and immediate Product of the inward Inclinations of a man's Heart and Nature: And from theſe Principles, as inherent in our Nature, each of theſe Luſtings draw the Will ſeveral, yea, contrary ways. They work a *Contrariety* of Will in us alſo: *You cannot do what you would.* And therefore *Spirit* muſt be underſtood to be a Principle in man's Nature, as well as Fleſh or Corruption is.

Neither muſt it be ſaid that the Holy Ghoſt is that *Spirit* that luſts in us, in the like manner as the Fleſh doth luſt againſt the Spirit. He may be ſaid to work in us indeed this luſting againſt the Fleſh, as he is ſaid to make interceſſion for us in ſtirring up Groans in us, *&c. Rom.* 8. 27. yet ſo, as we are ſaid to groan and pray: So here to luſt againſt the Fleſh, is our Act and not the Holy Ghoſt's: And therefore is from a Principle oppoſite *to Fleſh* in our Souls, and inherent in us, as *Fleſh* is, and ſo made a contrary Nature in us unto *that Fleſh*.

2. Theſe two are ſaid to be contrary and therefore are as two contrary Qualities in man's Nature. For Qualities only, not Subſtances, are contrary. And if then Fleſh be ſuch that luſts after Evil, then Spirit is alſo ſuch that luſteth after good. Theſe are as Heat and Cold, Sickneſs and Health, in the ſame Subject, ſtirring and acting one againſt the other.

3. They are to this purpoſe compared unto two *Roots* or Seminal Principles ſeated in the Soul, producing contrary Effects and Fruits: For he ſays, v. 22. *But the fruit of the Spirit* (mark that alluſion) is *Love, Peace, Joy, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance*; when as he ſays on the contrary, *The works of the Fleſh, the Fruits of the Fleſh*, are Envyings, Murthers, Wrath, Strife, *&c.* And this place alone is ſufficient to confute thoſe that would have the Holy Ghoſt's Indwelling only, without his working, an Inherent Root

Book IV

or Principle of Grace by which all Acts of Holineſs ſhould become properly ours ſubjectively, as well as his ſufficiently, as he alone acteth that Grace in us to bring forth every good work.

Obj. Thoſe of the forementioned high-flown Perſwaſions will interpoſe here, That *Fleſh* in Scripture is put for the whole of man's Nature, Subſtance, and Exellencies of any Kind; yea and the whole Creation is denominated Fleſh, and ſo even man's pure Nature as it was at firſt created in *Adam*, and all the Glories of it, are termed Fleſh. He was a Fleſhly, Earthly man. And therefore not only Corrupt Nature, but all thoſe Holy Qualities created in *Adam* at firſt, or that is of the like created Nature or Rank, though never ſo excellent above them, are here to be underſtood by Spirit: For elſe that which you call Spirit (ſay they) is ſtill indeed but Fleſh, as the whole Creation, whether New or Old, is to be Accounted.

I thus anſwer the Objection.

Anſw. 1. Be it ſo, That *Fleſh* imports in ſome Scriptures all created Excellencies in their utmoſt Perfection; yet in this Text, and multitudes of Others throughout the New Teſtament, it is taken not in that general Notion, but ſtrictly for the Degeneration of man's Nature by the Fall, conveyed by Generation Fleſhly; out of which, if Mans Nature be not reſtored by a New Birth Spiritual, He is eternally loſt. Well then in this place, and the other places now cited, Fleſh is ſtrictly taken for that Corruption of man's Nature; and *Spirit* likewiſe oppoſitely for the Principle reſtored, in it, contrary thereunto: For it is that Fleſh that is deſtroyed by this *Spirit*, as it is contrary.

2. It is true that the beſt and higheſt Excellencies of *Adam's* Nature were but Fleſh, taken as compared with the Nature of God himſelf. I can give you Scriptures that even the humane Nature of Chriſt, which was the Glory, the Head, the Sum of the whole Creation, Old and New, is but Fleſh with all its Prerogatives; yea, and profits nothing, as in oppoſition to the Godhead in him. What elſe is the meaning of *John* 6. 63. *The Fleſh profiteth nothing, it is the Spirit that quickeneth.* And further, that in reſpect of glorying in God's preſence, all the Grace in a renewed Man, termed Spirit here, is but Fleſh in that reſpect, and comes within the Compaſs of that ſaying, 1 Cor. 1. 29. *That no Fleſh ſhou'd glory in his preſence.* For when he adds, *For of him are ye in Chriſt Jeſus, who is made Wiſdom, Righteouſneſs, Sanctification, Redemption,* He there inſtancing not only in all the glorious Graces that are wrought in us, as *Wiſdom* and *Sanctification*, but alſo all the Benefits beſtowed upon us, as Juſtification, and the Glory of Heaven it ſelf, expreſſed by *Redemption*; he doth thereby plainly call all theſe *Fleſh*, as in themſelves conſidered, and as they are Exellencies for us to glory in, the Glory of which God hath in that reſpect rob'd them of and deflowred, for as much as God hath made Chriſt all theſe to us, which otherwiſe in themſelves would be but *Fleſh* in us, as the Old Creation at firſt was. And God doth this, that ſo we might in all theſe glory in the *Lord* only, and not ſo much in them thus given us.

Our Souls, by Chriſt's Reſtauration of them, do remain created Subſtances ſtill, He doth not Tranſubſtantiate them into the Being of the Divine Nature: And when it is ſaid He brings *Things that are*, unto nought, or nothing, his meaning is not that God deſtroys them in reſpect of their Being or Exiſtence, they muſt have that ſtill. For if by Fleſh were meant all that is created by God, differing from himſelf, then the Subſtance of the Soul, yea, the whole of the man, would be deſtroy'd by Grace; ſo there would be no Subject left capable of having this Spirit begotten in it, no nor would Salvation be the Salvation of our Souls. If they ſay, there is ſome new thing created in the room thereof, which they would call Spirit; yet ſtill concerning that new Thing I ask, 1. Either it is a Creature made by God, and diſtinct from him, and then I urge upon them, it is Fleſh, even as well as the former Soul: For in compariſon

pariſon unto God, ſo it is; and ſtill within the ſame Sphere and Rank of Beings that are created. Or 2. It is God, and the Godhead. If that be their meaning, let them but ſay ſo, but then I will not argue it, but *rend my Garments*. And the truth is, they can mean no other thing, if they will ſpeak otherwiſe of theſe things than we do. Chap. 1

3. The third anſwer to the Objection made, is This. I grant that this New Spirit begotten of the Spirit, is of a more Divine Temper, Genius and Aſpirement than the Image of God in *Adam* was; which though holy, yet but in a natual way; in knowing God in and by the Creatures and by the Covenant of Works, and ſo only according unto what is naturally due unto a Creature reaſonable, as he firſt falls out of the hands of his Maker. And I ſhould not only grant that this New Divine Nature born of the Spirit, is Supernatural, in compariſon to Corrupt Nature and the Diſpoſitious thereof, but alſo in compariſon of pure Nature. Inſomuch as *Adam* was but an Earthly Natural man comparatively to that which is born of the Spirit, which is the Image of the Heavenly, and is ordained in the end to ſee God in himſelf, and will be raiſed up thereto; and at preſent hath ſuch a way of knowing and enjoying God, and ſuch Objects Spiritual ſuited to it, as *Adam's* ſtate was not capable of. Now therefore although all the Old and New Creation are Fleſh to God, as was ſaid, yet the New being of our higheſt Aſpirement, may be termed Spirit in compariſon of its fellow-creatures; and ſo this new Creature in Regeneration wrought, may perhaps be ſtyled, in compariſon of *Adam's* Image.

The Uſe of all in brief is this, That men ſhould take heed of being ſeduced and drawn into Opinions under the pretence and allurement of ſtill more Spiritualneſs, and Spiritualizing ſtill All that the Scripture ſays, or can be ſaid of true Spiritualneſs, till they loſe all Spiritualneſs. It may be truly ſaid that many that ſeemed to begin ſoberly in the Spirit, whilſt they have affected to go ſtill a note higher then the Goſpel allots unto the Creature, as the Portion of it, intruding into things they have not ſeen, they have in the end come round, and ended in the Fleſh, even where they were before they did begin. You muſt not think to Spiritualize the Soul of man beyond what can conſiſt with its being a Creature, and beyond what, in a lower rank of union with God, than Chriſt hath, it can bear. The nature of Things muſt not be deſtroyed, God muſt alone be God, and that Eternal Spirit. The Soul muſt be the Soul, enjoying God as ſuch, remaining diſtinct from him; then attribute what Spiritualneſs you can lower then what Chriſt and the Eternal Spirit is ſaid to have, as being God, and the Son of God. And alſo withal ſtay but a while to have that addition of Grace, and Glory which our Doctrine gives and proclaims to Spirits made perfect in Heaven, where God is all in all; and yet ſtill he and the Creature are diſtinct, tho' the glorified Creature enjoys a fulneſs and immediateneſs of Knowledge in him, as in himſelf face to face, and in a love raiſed up and proportioned thereto. Theſe diſtances being kept, let men urge what Spiritualneſs they can, and our Doctrine will riſe as high as they can do; yea, (which is the glory of our Doctrine) they cannot ſpeak beyond it, but are forced to cant their own wild Notes in our Expreſſions. If men will go higher, it falls out here as with Chymiſts going about to ſeek further Spirits out of Spirits already extracted, out of Wine or Metals ſublimated as much as the things will bear. In ſeeking to ſublimate them yet further, in the end they all vaniſh, and all ends in ſmoak.

So then, That which is Spirit here, is metaphraſed elſewhere by *Paul*, 1 *Cor.* 2. 15. and is all one as to ſay That which is born of the Spirit is Spirit, and that the Soul of a man born again, is Spiritualized ὁ πνευματικὸς, that is, a Spiritual man; and thereby fitted to receive and take in (as the word v. 14. is) τὰ πνευματικὰ, Spiritual things, πνευματικῶς, Spiritually, or as Spiritual.

CHAP.

CHAP. III.

That by Spirit, John 3. 5. *is meant all thoſe gracious Diſpoſitions in the Soul, which do ſuit it unto things Spiritual, as Spiritual.*

I NOW come to the explanation of the thing it ſelf in the general Nature of it, what is meant by *Spirit.*

I give this diſtinction of it. *Spirit is all thoſe Gracious and Heavenly Diſpoſitions and Habiliments wrought in the whole Soul, eſpecially the Spirit of the Mind, which do elevate and raiſe it, fit and ſuit it unto things Spiritual, as Spiritual.* I ſhall give you an Account of this definition as it is extracted and drawn out of the import of the very word Spirit: And then come to the examination of it in ſeveral particulars.

1. In the General, Common Nature of it, I term it a New Diſpoſition or Temper of Spirit. The Acception and Uſe of the Word in the general in Scripture, warrants the word Spirit being put to import a Diſpoſition or Temper of a man's Heart, whether it be applyed to what is good or bad therein. *The Spirit that dwells in us* (ſaith *James*) *luſteth to Envy*, *James* 4. 5. He termeth the very Inclination and Diſpoſition to Envy that is Natural in us, the *Spirit* that is in us: Although again in reſpect of its Corruption it be Fleſh and Fleſhly. So *Luk.* 9. 55. Chriſt rebuking *James* and *John* for their zealous wiſhing that Fire might devour thoſe of that City that did not receive Chriſt, ſpeaks thus, *You know not what Spirit you are of*; that is, what a fiery Diſpoſition is in your Hearts, which you have declared by this wiſh. Thus too an Inclination to Whoredom is termed *a Spirit of Whoredom*, Hoſea. 4. 12. A Jealous Diſpoſition, *a Spirit of Jealouſie*, Numb. 5. 14. On the contrary, Diſpoſitions unto what is good, are in like manner termed Spirit, *the Spirit of Meekneſs*, Gal. 6. 2. *The Spirit of Love and Fear*, 2 Tim. 1. 7. As alſo any Habiliment that elevates and enables the Underſtanding to diſcern the difference of things Spirituall (as acquired Habits by reaſon of uſe are ſaid to do, *Heb.* 5. 14.) is denominated Spirit, Iſa. 11. 2, 3. *The Spirit of Wiſdom and of the Fear of the Lord, ſhall reſt upon him, and make him quick of Underſtanding in the Fear of the Lord.* So as if you would run over all Graces particularly, they are Heavenly and Divine Principles put into the Soul, and each faculty of it, carrying it forth to ſuch and ſuch Spiritual actings towards ſuch or ſuch Spiritual Objects, Zach. 12. 10. *A Spirit of Prayer, of Supplication, and of Grace*, that is, to ſeek after Grace and the Favour of God, and the ſame may be ſaid of all other graces whatever.

2. I add, *Gracious Diſpoſitions*, to diſtinguiſh this work of the Spirit from Gifts; which though common to Reprobates; yet we find them called Spiritual Gifts, 1 *Corinthians* 14. 2. Which in the 12*th* and 13*th Chapters*, he diſtinguiſheth from Graces, *True love to God and the Saints*, &c. Thus alſo when the Apoſtle *James* (*James* 4. 9, 10.) had ſaid *The Spirit that is in us, luſteth after envy*, he adds theſe Words, *but God gives more Grace*, i. e. A contrary Spirit of Grace to overcome it. It is there termed in the oppoſition Grace; tis therefore a gracious diſpoſition. The Abilities of Mind are termed Gifts, χαρίσματα, becauſe freely Given; and Spiritual, becauſe they impower the mind to take in the Notion of Spiritual Truths, ſo far as to do good to others, but not to a Man's own Soul ſavingly, which Grace doth. True knowledge hath *vim plaſticam* in it, a *Formative Vertue.*

Nei-

Neither do these gifts raise up the mind to things Spiritual, as Spiritual, which is the great difference to be attended in this matter. Chap 3

3. I call it Heavenly, that is, which is wholly Divine, and carries the Soul up to, and fits it for things Heavenly. *Adam*, (1 *Cor.* 15. 47, 48.) is in his best Estate termed an earthly Man. 'Tis evident by the saying, which the Apostle cites out of *Genesis*, that he speaks of him and his Graces when first Created. But God hath fitted and prepared for this Spiritual Man, (of whom we speak) things Heavenly; farr above the reach of *Adam's* Estate. I Observe, 1 *Eph.* 3. That the Apostle when he speaks (*Eph.* 1. 3.) of the whole lump of Blessings with which in Christ we are Blessed, termeth all and the whole of them *Spiritual Blessings in Heavenly things* ((say I) *and not Places only*; and such *Adam's* were not. And the Reason is, because, these are all Blessings in Christ, who alone is that Heavenly Man, the Lord from Heaven. 1 *Cor.* 15. 47, 48. But *Adam* but an Earthly Man, and so Christ alone is the Founder of Spiritual Blessings in Heavenly things; and therefore this Spirit coming from him, the quickning Spirit (as Christ is there termed in opposition to *Adam's* being but a living Soul, *v.* 45.) is wholly Heaven-born, is an optique Glass, set to the Eye to see into things Heavenly, which *Adam's* sight fell short of. Spirit here, is the Foundation and Beginning of all those Glorious Enjoyments of God in the other World, and shall be raised up thereto. And in this Life the Spiritual Man hath, an Aspirement thereunto, and could never be satisfied without it. And in this Life, where this Spiritual and Heavenly Temper compleats no degrees, as *Adam's* Primitive Holiness of Nature was, it would raise a Man up to Infinitely higher proportions of Communion with God and active Holiness then *Adam's* state was capable of: But alas! our Life here is hid with Christ in God, through our Imperfection, and the like. And indeed this very word *Spirit*, *That which is born of the Spirit, is Spirit*, speaks a Sublimated Work, the most Refined and most Raised Work that Mans Heart in this Life is capable of: For the Extract, the Quintessence of things (leaving the gross parts behind them as severed) you still call *Spirits*. I need not give you Chymical Instances. Also in the Creation, those things which are of the highest Rank, Strength and Excellency, and neareſt God himself in their Natures, are termed *Spirits*: Who maketh his *Angels Spirits*, *Heb.* 1. 7. And the Substance of his own pure Nature, is set out by this, *God is a Spirit*, John 4. 24. Yea, take an Estimate from Hell, the height, the Quintessence of all Wickedness, is, as you know, found in the Devils, and how is it expressed? It is nam'd *Spiritual Wickedness*, *Eph.* 6. 12. And they are elsewhere termed *Wicked Spirits*, *Mat*, 12. 45. Because the Substance of their Nature or being is Spirit, and they are filled with Wickedness. But here the Wickedness they are filled with is further termed Spiritual; that is, it is a Wickedness of the highest kind, which exerciseth it self in opposing and contradicting things Heavenly, as it follows there about things Heavenly, which are the things *this Spirit* (in the Text, *John* 3.) is raised unto, and contends for, and aspires after; and therefore as their Wickedness is termed Spiritual; so the Nature of this is termed Spirit or Spiritual, as pursuing after those very things, Heavenly, which their Wickedness sets it self against.

4. These Heavenly dispositions have for their seat, the Spirit of a Man. This is the immediate Subject in which it resides, in which it was chiefly and first implanted, and from thence diffused to the whole Man, and so is justly denominated Spirit from its Subject, the very *Spirit*, Quintessence, and Center of the Soul, *Eph.* 4. 22. 23. *Be renewed in the Spirit of your Minds*; by infusing into it Spiritual Principles of Heavenly Light and Dispositions. The new Man is there said to be put on. And to the same purpose speaks the Apostle, 1 Thes. 5. 23. *The God of Peace sanctifie you throughout*, or wholly, *your whole Spirit, Soul, and Body*. Body is the exteriour part, and Soul is the inward part of Senses, Affections, &c. but Spirit is the top, the highest

Region

Book IV

Region of the *Mind* which is capable of an higher intuition of things Spiritual, and this is ſanctified firſt and chiefly, and therefore firſt named, and the Sanctification hereof is termed Spirit. The ſeat of the powerful workings of ſin, and of the firſt Sugeſtion uſually thereunto, is the lower Faculties, which Intice and Allure, and propound the Pleaſures of themſelves to the Will and Affections; which being corrupt, and knowing no better, yield, and approve them ſuitable to the outward *Man*; and therefore it is termed the Law of the *Members*. But the Workings of Grace are perfectly contrary. The ſeat of Grace, and its chief Dominion, is the Spirit of the Mind, termed therefore *the Inner Man*, *the Hidden Man*, *the Law of the Mind*: Which giving forth Laws and Impreſſions to the Outward, rules and commands it. And becauſe the ſtrength that muſt ſway the man lies there, therefore it meets with more Difficulties than the Dominion of Sin doth, for it hath all the Affections to ſubdue, by Spiritual Light, and freſh comings in from Heaven.

CHAP. IV.

What it is to have the Heart Elevated, and Suited to all things Spiritual, as Spiritual.

BUT the laſt and main thing in this Definition to be moſt attended unto is, *What it is to have the Heart elevated, and ſuited unto all things Spiritual, as Spiritual.*

There are Three things to be enquired into, for the Explanation hereof.

1. What thoſe things are which are *Spiritual*.

2. What it is to have the Heart *Suited to theſe Spiritual things*.

3. An Account why this ſhould be added, *To Spiritual things as Spiritual*

1. what are things Spiritual? It needs not long be inſiſted on, the Particulars are become known to us all, if we have Hearts unto them; they are the things of God, which the Spirit reveals, *The deep things of God*, 1 Cor. 2. 10, 14. and Rom. 8. 7. They are things of the Spirit, Rom. 8. 7. They are an other World, or Syſtem of things, oppoſed to things of the Fleſh; which Fleſh, or corrupt Nature, is ſuited unto, which are manifeſtly Fruits of the Fleſh, (Gal. 5. 19.) downright ſins, or things of this World abuſ'd by our Luſts, 1 *John* 2. 16.

1. *Firſt*, and Primarily, God himſelf and Chriſt are the chiefeſt Spiritual Things and Bleſſings; They are the firſt Original of all things Spiritual, and ſo are the moſt Spiritual, and have all and only true Spiritualneſs in them. *God is a Spirit*, it is his pure Nature ſo to be, and therefore he is to be worſhipt in Spirit by us: Even as it is ſaid God is Holy, therefore be ye Holy; ſo God is Spirit, therefore be ye Spiritual: And therefore all things elſe are Spiritual as they refer unto him. As God only is good (as Chriſt ſays) ſo God only is Spirit; and as the Sun only is Light, ſo God only is the Father of all Light that is truly Heavenly; God is the meaſure, the Standard of all things Spiritual. And thus alſo Chriſt, who is ſtyled *The Lord* is alſo ſaid to be

be *that Spirit*, (1 *Cor.* 4. 17.) who puts all the Spiritualneſs that is in the Goſpel, into our Minds. Chap. 3.

2. There are things that are Spiritual derivately from God and Chriſt, which are the things of God, and which are not otherwiſe, no nor further Spiritual, than as they relate unto God and Chriſt, and partake of them, and redound to their Glory, who is the meaſure of them. And of this diſtinction we ſhall have great uſe in the Sequel; for in all the Benefits beſtowed in our Salvation, there is no further a Spiritualneſs to be found, then as God ſhines in them, and his Excellence and Glory are Illuſtrious. And *that*, and *that* alone, puts every other thing into the being and rank of things Spiritual.

1. All Bleſſings, Adoption, Forgiveneſs, Redemption, Fellowſhip with God, and Heaven it ſelf, are termed Spiritual Bleſſings, Eph. 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all Spiritual Bleſſings in Heavenly Places in Chriſt*; and theſe Bleſſings conſiſt not in Houſes, Lands, *&c.* but in things Heavenly.

2. Thus all Graces of the Spirit are alſo Spiritual. *Col.* 1. 9. True ſaving Knowledge is ſtyled, σύνεσις πνευματικὴ, *Spiritual Underſtanding.*

3. All the immediate Duties of Gods Worſhip, when God is Worſhipped in Spirit in them, are termed Spiritual. Prayer, Hearing, *&c.* all are termed Spiritual Sacrifices, 1 *Pet.* 2. 5. which become ſuch, ſo far as God is Sanctified and cloſed withal in them and by them.

4. Every Duty of the Moral Law, as it is directed unto God, is a Service in Spirit, *Rom.* 7. 6. And the whole Moral Law, and every particle of it, in this right Tendency, is Spiritual, *Rom.* 7. 14. *The Law is Spiritual.*

2. What is it to have the Heart made ſuitable to theſe Spiritual things?

You all know by Analogy from Nature, what it is to have the Soul in the Power and Faculties of it ſuited unto the Object of it; as the Eye is ſuited and fitted to Colour, and the Ear unto Sounds. I ſhall give you ſome Philoſophical Inſtances, which the Scripture makes, *Eccleſ.* 11. 7. *Truly the Light* (ſaith *Solomon*) *is ſweet, and a pleaſant thing it is to behold the Sun.* Here is an Heavenly outward Object, and the viſive or ſeeing Faculty, declared, ſuited, or fitted, one to the other. The Apoſtle *Paul* alſo (1 *Cor.* 6. 13.) ſpeaking of the Preſent Condition of the Bodies of *Men*, *The Belly* (ſaies he) *is for Meats, and Meats for the Belly*; that is, they are by God ſuited and fitted one for another in this preſent State. And conſider the purpoſe of his mentioning this: 'Tis to Illuſtrate how in a proportionable manner, and in a Spiritual way, even the Bodies of *Men* after the Reſurrection, when they ſhall be made Spiritual (1 *Cor.* 15.) ſhall then be ſuited unto Chriſt, ſo it follows, *v.* 14. *And God hath both raiſed up the Lord, and will alſo raiſe us up by his own power*: And it is ſaid too, in v. 17. *He that is joyned to the Lord, is one Spirit.* Now then to make up the Analogy, as will ſuit ſpiritual Senſes to Spiritual things, after the Reſurrection, ſo he doth ſuit mens Souls and Spirits aforehand in this Life, unto the Spiritual things manifeſted in the Word, afore the Reſurection of Body and Soul into a greater Glory. And this the Scriptures alſo ſpeak, as expreſsly to this point of Regeneration or Grace, as it doth to that other point of Nature, 1 Cor. 2. 9. *Eye hath not ſeen, nor Ear heard, nor hath it entred into the Heart of Man, the things which God hath prepared for them that love him.* The things prepared, *&c.* are manifeſtly here the things of the Goſpel in this Life Revealed; and not only thoſe in the World to come, as by the Context hath been long ſince obſerved. And the only uſe at preſent I make, lies in theſe Words, *Prepared for thoſe that Love him*; that is, afore-hand ſuited and fitted by God unto the new Creature, or unto thoſe into whoſe Hearts he puts his Love. And

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if it be not an allusion intended by the Apostle, yet it may well be Represented by the Correspondency that is between the story of the first Creation, and the new Creature, which the Apostle intends by those who Love God. The Apostle in those words, of his, *As it is Written*, refers us to Isa. 64. 4. *Since the beginning of the World, Men have not heard, neither perceived by the Ear, neither hath the Eye seen*, &c. Now consult the story of Mans first Creation, to which this is a manifest allusion, and it stood thus. God made and prepared a World consisting of, and filled with variety of Creatures; the making of which cost him six Daies work. There were Delicacies of Fruits for the Taste, an Entertainment for the Eye in all sorts of Colours, Light, Ornaments, and Tapestry which Heaven and Earth affordeth to this Day. There was a brave World, and richly furnished, as the Apostle speaks of it, 1 *Tim.* 6. *The Angels stood by, and wondred all the while for whom all this should be prepared*; for they had not Senses to be affected with them. God after all, at the latter End of this his work brings in *Man*; and sets *Adam* down in the Centre of this World; and Lo he had at the first of his Creation an Eye to see and to be taken with all the Beauties God had scattered up and down throughout the whole. He had an Ear to Hear all the Musick which the Melodies of Birds Singing, or the Murmurings, and Warblings of Rivulets, could afford. He had a Taste and Belly suited to take pleasure in all these Varieties of Fruits, or whatever else God had provided as a Banquet for him; insomuch as there was not any one thing which God had made, but he had some Sense inward or outward, to take in a pleasure from it; or some facultie in his Mind, to close with, and make use of it. Whence it was apparent unto himself and the Angels, the Spectators, that God had first prepared and set out all these for the Man, and then created the Man, in like Manner prepared and fitted for all these things. He had an Ear and an Eye (as both the Prophets and Apostles words are) to receive and take in what was thus made for him. Thus the Apostle tells us it falls out in this new Creation; God hath been from Everlasting contriving, and ordaining, and in the fulness of time preparing all those Glorious Truths and things which the Apostles (to whom was committed the News and Tidings of this World to come, *Heb.* 2. 5.) by the Holy Ghost, have given us in their Writings a full Discovery of. And whenever God Regenerateth any Man and Constitutes him a New Creature; Lo the Man hath a new Eye to to see, an Ear to hear, and all sorts of new Senses to take in all sorts of Spiritual things, as the Spirit shall be pleased to reveal them to him. He no sooner opens an Eye, but he finds himself to be come into a new World, and to be invironed with new Objects. Thus they are prepared for him, and he for them; and hence it comes to pass that he hath an Eye to see, and an Ear to hear, and an Heart to understand, such things as never from the beginning of this World entred into the Heart of Man; no not of *Adam* in his first Creation. Now the Principle by which he is enabled to this, is called *Spirit*.

If you will have another Scripture that speaks this suitableness between this Spiritual Man and these *Spiritual things*, look into Rom. 8. 5. *Those that are after the Flesh, do mind the things of the Flesh; but they that are after the Spirit, the things of the Spirit.* You have here the suitableness between Spiritual things and a Spiritual Man, Illustrated by its contrary, namely the like of a carnal Heart towards carnal things; that so all Men, whether Carnal or Spiritual might be equal and just Judges, out of experience whether they had as yet *Flesh* only, or further, *Spirit*, begun in them. For all mankind have experience what it is to mind, to savour, and find an Heart suited to things fleshly and outward. We feel every Day how our Bowels work, and our Affections are enflamed after things fleshly, as Beauty, Pleasure, &c. Now saies he, Descend into your Hearts, and be righteous Judges; if ye be after the Spirit, if that supernatural frame of Heart be in you and predominant, you will in like manner be taken with the things of the Spirit: For both stand upon like just and equal reason; for as Flesh is suited unto things Fleshly; so Spirit is suited unto things Spiritual, even as 'tis here, John 3. *That which is born of the Flesh, is Flesh, so that which is born of the Spirit, is Spirit.*

CHAP.

CHAP. V.

That this suitableness of the Mind to Spiritual things, is the great distinguishing Character of one that is born of the Spirit *John*, 3. 5. *from others who are not so.*

I SHALL now give an account why I put in this restriction, *A suitableness of the Heart unto Spiritual things, as Spiritual.* The truth is, herein lyes the *Spirit*, or the formal Constitution, and Difference of that which is here termed *Spirit.* The meaning whereof is, that Spiritual things are to be considered barely, and meerly as they are in themselves, and their own Nature, abstracted from all other Considerations and Concomitants adherent to them, and abstracted from such Benefits as are accidental, external, and foreign to them. Spiritual things may indeed be view'd as wrapt up in Worldly Conveniencies, the avoidance of Punishment, or the obtaining something which a man apprehends good to him, which occurs by them or with them. But Spiritual things as Spiritual, are the things themselves, which are represented in their own real Nature, in their native hue and proper Colours to a Spiritual man.

In other things, the formal reason of any Objects is that which puts the difference between Sciences, and Arts, yea, and the Senses. Bodies natural are the Subjects of a multitude of Arts and Sciences, but take it as a natural Body, and simply so considered, it is the proper *Subject* of Philosophy and makes an essentiall difference between that and other Knowledge: *So* it is here, *Spiritual* things are the proper Objects of that true genuine Heaven-born Spirit, begotten by Regeneration.

2. The Apostle is my Warrant for putting in this distinction: For he setts this fatal and eternal difference between a Natural Man and a Spiritual Man, 1 Cor. 2. 14, 15. *But the Natural Man receiveth not the things of the Spirit of God, for they are foolishness unto him: Neither can he know them because they are Spiritually discerned. But he that is Spiritual judgeth all things, yet he himself is judged of no man.* To say, *Because they are Spiritually discerned*; and to give this as the reason why a Natural Man cannot therefore receive them, is all one as to say, that if they be rightly discerned, they must be discerned in their Spirituality, that is, as they are in themselves, Spiritual things, as Spiritual. Thus the Soul, whilst in the Body, cannot see or discern the Angels that dayly attend us, nor the Devils that hourly tempt us: Why? Because they are *Spirits*, and are *Spiritually* to be discerned, and so can be view'd only by Naked *Spirits* like themselves. They may be seen if they will thicken and condensate the Air or take a Shape, inclose themselves in a Body; but still as *Spirits*, and in their own *Substance* and Nature, they are discerned by none but those of their kind. And (as he here speaks of a *Spiritual* Man, v. 15.) They can see all we do, but themselves are not discerned by us; we see not their Motion nor their Actings. I know this *Similitude*, as none other, will hold in all; for our Souls stript of our flesh, would thus see Angels; but not so an Unregenerate Man; he would not discern Spiritual things, tho he were stript of flesh, if he was not also Spiritualized. And by this Natural man, is not barely understood a sensual man, sensual for Lusts and bodily Pleasures, but a man endowed with the greatest Gifts of Knowledge and Wisdom, such as were the Scribes and Pharisees, and the Disputers of this World, 1 Cor. 1. 7, 8, 20. And for the discerning of these things Spiritually, a man must not simply have the Spirit

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of God to reveal them objectively (v. 10, 11, 12.) but he muſt ſubjectively be made by that Spirit a Spiritual man, and have Spiritual Senſes given him, elſe tho' the Spirit ſhould reveal them, he could not receive them. *The Natural man receives not the things of the Spirit of God*; for *quicquid recipitur, recipitur ad modum Recipientis.* As a blind eye receives not the Light of the Sun: *Neither can he know them*; which words ſpeak an impotency or an incapacity in the Subject; for there is a diſproportion between the Objects, take them in their Spiritual Nature and the Subject. *For*, ſays he, *they are Spiritually diſcerned*; and therefore the man muſt be made *Spiritual*, or he cannot take them in: As a Beaſt muſt be made rational, ere he can underſtand or take in the things of a man: That look as now this Natural Body of ours (as 1 *Cor.* 15. the Apoſtle calls it) cannot diſcern an Angel or Spirit, as he is a Spirit; but when God ſhall make his Natural Body a Spiritual Body (which how he will do it, we know not) then we ſhall ſee Angels and Spirits, even as we are ſeen of them; but a Spiritual Body it muſt be made firſt; ſo 'tis a man muſt be Spiritual, before he can ſee Spiritual things.

3. A Third ground why I ſay that a Spiritual man muſt diſcern Spiritual things as Spiritual, is, Becauſe otherwiſe he receives not the things at all, which the Apoſtle hints. This is a great truth, that if the Soul of a man does not arrive at, and cloſe with, and embrace the things themſelves, as they are in themſelves and in their own nature, it knows them not, it receives them not at all; but only *Ideas*, and Notions, Shadows and Clouds, inſtead of them. God will be known as God, and glorified as God (*Rom.* 1. 29.) or he accounts it no Knowledge. Then we know and affect things as they are, when our Knowledge and Affections towards them are ſuch as the Nature of the things requires. If the Knowledge of Chriſt in my Heart be not anſwerable, Similar to what is in the thing it ſelf, I do not know it: As I am not ſaid to know a man, if I know him but by hear-ſay, or have ſeen but his Picture. And therefore the Apoſtle diſtinguiſheth as I do Eph. 4. 21. *If you have been taught as the Truth is in Jeſus*; that is, to know Chriſt in himſelf, and the Truths about him, which are Beams of him, as they are in their true and naked hue. Thus alſo Affections to any Thing or Perſon is not true Love, or a genuine Affection, if it be not ſuited and carried out to the thing and the Perſon it ſelf: You call it Harlotry Love elſe, Luſt not *Love*. And therefore of neceſſity if our Knowledge of Spiritual things be true, and ſuch as it ought to be, if our Affections unto them be genuine, our Hearts muſt be ſuited to the thing as Spiritual. Yea, otherwiſe the things whatever they are in themſelves, do become to us but *things of the Fleſh*, as the Law was to the Carnal Jew, and all Spiritual Priviledges are to an Unregenerate Profeſſor.

4. This is the great difference or conſtitutive diſtinction of Men Regenerate from the Unregenerate, though never ſo much enlightned, elevated to the taſting of the powers of the World to come. Thoſe that are truly renewed are made *Spirit*, or Spiritual in all things, ſo not the other: Altho raiſed up and elevated to be exerciſed about things Spiritual, yet not about the Spirituality of the things, and to be carried out to them as ſuch. This will appear in the particulars of the Work of Grace all along. There is a carnality about Spiritual Objects, elſe the Apoſtle would never have termed the *Corinthians* Carnal, in compariſon of other Chriſtians, and not Spiritual, 1 *Cor.* 3. 1. Now that which which was in a great meaſure remaining in them is predominantly in temporary Believers. It is in them as that which conſtitutes their Eſtate without any genuine principle of Spirit at all. It is no where ſaid of any Temporary Believer, or Perſon that fell away, that he was born again, nor is it any where ſaid of any ſuch that they are Spiritual Men, or begotten of the Spirit.

The main Uſe I intend is of Examination of our Eſtates, whether we are ſavingly Regenerate or not? Conſider what the Frame, the Poſture, the Vergency, your Spirits are of unto things that are *Spiritual, as Spiritual.* I ſpeak now only unto Men that are or have been ſome way or other affected with things Spiritual

ritual; for as for ſuch as are not, but live wholly in things Earthly and Senſual, ſuch need not a Jury to paſs upon them to Condemn them. Towards our help in this Examination, let us take theſe two things. Chap. I

1. Take Inſtances of ſeveral particulars of Spiritual things, and ſearching out wherein the Spiritualneſs of them lies, bring them and your Hearts together, to put you upon conſidering how your Hearts and they agree, and ſuit each other.

1. Learn to underſtand in your own Hearts what theſe two things mean, and what a vaſt difference is between them. 1. To have Heavenly natural diſpoſitions and inclination ſuiting the Heart to things Spiritual, as Spiritual: And 2d, To have accidental and forced Elevations or ſtirrings of Heart towards things Spiritual, and thoſe but upon Conſiderations that are but accidental to the things, or are but Appurtenances of them, Attendants and Hang-bies to them, and are not of the nature of the things themſelves.

You will ask me, What do you account but accidental Affections in Mens Hearts to things Spiritual; and what is it that is accidental in the things themſelves?

1. That is but an accidental affection in the Heart it ſelf, which is forced and ſtrained in reſpect of what the whole ſtream of thy Heart otherwiſe doth naturally carry thee forth unto, whereas that which is born of the Fleſh doth wholly and naturally mind and ſavour nothing but what is Earthly, Worldly, *&c. Rom.* 8. 5. and the whole propenſion and *pondus* thereof, would of it ſelf for ever run that way; yet ſo as look as ſtreams that naturally run but one way, yet are capable of a turn, and to be diverted a contrary way by Winds, or Stoppage, or the overflowings of Waters, *&c.* without having a new and natural Spring or Fountain to feed and carry it on, that contrary Current: So the natural Mind may ſometime flow in another Current, than that in which its own Inclinations carry it. But now the Apoſtle *Peter* ſpeaking of the Hearts of Men Regenerate, expreſſeth it thus, 1 *Pet.* 5. 2. That what they did was *not out of conſtraint, but willingly, and out of a ready Mind.* The great and Predominant Principle in us is Self-Love; it is the Spirit the Quinteſſence of Original Sin. Now this Spring or Fountain of all Luſts in us naturally cuts forth a Channel to it ſelf only towards things Earthly: And the poyſe of it (as it is the predominant Principle in Mans Nature, as by Nature it is) doth lie clean another way then to fall in at all with any of the things which are Spiritual, or to have any thing to do with them; but it ſecretly and cloſely enjoys it ſelf, in cleaving and adhering unto things Earthly and ſinful: Yet ſo, as if it be ſtormed with the noiſe and conviction of the things of the other World, as with what is the dreadful conſequent of Sin, *viz.* Wrath and Deſtruction; and of what is the Deliverance out of it; even to leave ſin, to ſeek after pardon, *&c.* The Enlightnings of theſe things coming powerfully in upon Self-Love in Men, that other natural Stream and Current to things Earthly may be ſtopped, yea, and (as is ſaid of *Jordan*) turned backwards and the Affections run that way; and yet all this be but accidental and violent, in reſpect unto the natural tendency thereof, which remains ſtill one and the ſame.

2. There are anſwerably alſo accidental or conſequential reſpects or conſiderations that are but Appendixes to things which in themſelves are the moſt Spiritual, which are foreign and extrinſecal to the things, and yet are revealed in the word together with thoſe things with the apprehenſion of which, a natural Man that hath nothing in him but only ſelf-love, may be ſtirred, moved, and affected. As take ſin for one inſtance, there is the evil of ſin as ſin; that is, the Spiritual Evil in it as Spiritual, and as it is contrary to God; and there is the wrath of God, *&c.* which is the conſequent of Sin, that is an accidental evil to it, as it is ſin: As there is the Charcoal in its foulneſs, and there is the

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the Fire in the Coal. Likewiſe there is Chriſts Righteouſneſs as it is a Satisfaction to God for ſin, and the Glorious way of ſaving Sinners by it, above all ways elſe, this is the Spiritualneſs of it; and there is the freedom from that wrath thereby; the one is the thing in it ſelf, the other is the Conſequent or accidental appendix of it. Now (you know) like will ſtill find out its like, ſuit and conſort with it. Hence my Exhortation is, That you would in ſearching your ſelves, narrowly obſerve what your Spirit doth match withal; that is, what it is in Spiritual things which your Hearts are taken with in them, whether with what is accidental chiefly, or chiefly with what is truly Spiritual. The Apoſtle hath an Expreſſion (1 *Cor.* 2. 13.) which may alluſively help me to convey my meaning, *comparing* (ſaith he) *Spiritual things with Spiritual.* He ſpeaks there indeed of the delivery of Spiritual things to be Preached of by us; and it is as if he had ſaid (comparing the words afore and theſe together) if you be to make Orations about things Civil, Politique, Scholaſtical, then uſe all your Flowers of Rhetorick and Art to ſet them out with, for Fleſhly Worldly matters are beſt dreſt up in Cloathings and Ornaments that are ſuitable to them; but if you be to make Sermons, take and ſeek out ſuch Words and Expreſſions as may be ſavory and Spiritual and ſo ſuited to the matter. In like manner (ſay I, in alluſion to it as to the point in hand) if you be to examine your Hearts, compare Spiritual things with Spiritual, or elſe Accidental with Accidental: Lay things of a ſort together; that is, obſerve what kind of Affections in thy Heart, are ſtirred, and to what ſort or kind of things, and upon what Conſiderations. If therefore thy Caſe be ſuch, that only tranſient and accidental Affections are in thy Heart (accidental I ſay to the natural whole Current of thy Heart) finding out and conſorting with the like accidental conſiderations in things Spiritual; here is no genuine true Spiritual Regeneration, here are plainly but two Baſtards married, two ſlips of each Family, accidental Affections, to accidentals in things Spiritual; and their Brood will be anſwerable, they will not inherit with the Sons of the free Woman; that is, *Spirit* here. But on the contrary, if there be a new Spring and Fountain ſet open in thy Heart, that works forth it ſelf a natural Current and Channel contrary to that other, whoſe poyſe was to each, which doth withal find out that in Spiritual things which are truly *Spiritual*, ſuits and complies with the things themſelves as in themſelves, and pours out its ſtreams upon them and runs into them, here is a noble match between two Offſprings, of two Heaven-born Families, which will never be parted, but as a noble Plant will bring forth Fruit unto God, and unto everlaſting Life.

Another Conſideration I would premiſe, as both uſeful to prevent a miſtake in Examination of our ſelves hereby, and which alſo ariſeth from, and is the natural Corrolary of this part of my definition, *ſuiting the Heart to Spiritual things*. The premiſe is this, That the Spiritualneſs of our affecting of Spiritual Things, lies not in a total oppoſition or excluſion of what ſuiteth ſelf-love in us, or aiming at our own Good; but if it be rightly ſtated, it takes it in the moſt naturally that can be. Some good Souls, when they hear of ſuch Doctrines as theſe, That Spiritual Things are to be affected for themſelves, and as *Spiritual*, have preſently made this Interpretation of it, That if the Heart be truly *Spiritual*, then it muſt affect them in oppoſition to themſelves altogether, and to their own good: And that therefore they muſt wholly renounce and caſhier all thoughts of a man's ſelf therein, thinking that if they at all intermix them, they do unſpiritualize all the reſt.

Or when they hear that there is an accidental goodneſs in Spiritual things which will take ſelf-love in a Carnal Heart, they then preſently judge that therefore true Spiritualneſs lies in this, in having no affection of ſelf-love working or ſtirring at all to any thing in things Spiritual. Theſe are both miſtakes: And the very terms of this latter part of the Definition I have given, duely underſtood, clears and ſtates this great Caſe, and is preventive of theſe miſtakes. Mark it, *It ſuiteth the Heart unto the things*; now if the Heart be made ſuitable to the very things themſelves, it is certain that a man muſt and doth at once

affect

affect both the things for themselves, and for his own good also. For why? Let the things be the most Spiritual that ever were revealed; wherein doth a man's own good lie but in the enjoyment of what is comfortable to him, and which he most desires? And what is it that is most comfortable, and yeilds most content to any man, but the things that are suited to him, and he unto them? If therefore the being and end of Grace lie in this, to suit the mind to Spiritual things themselves, and for themselves, then it must needs most happily fall out and come to pass, that at once in affecting the things in themselves, the Believer pursues his own Good and Happiness. Chap. 8

The General truth of this Assertion, That mens Comforts, and so that which they account their chiefest good, do lie in the suitableness or frame of their minds as it stands unto the things, is so evident in Experience, as I need not insist on it. What is the reason that *trahit sua quemque Voluptas*, *One man is pleased with one thing, another with other things?* It lies in the several humors, and suitableness of dispositions to such or such things. You use to say, That which is one mans Heaven, is another man's Hell; what otherwise is the reason that carnal Men mind the things of the Flesh, or Earthly things, naturally, but because they are suited to them? Else they have a Light within them which tells them that they are not the best things. You see in Nature it is not every stone, though good and pretious, that will draw Iron after it, or unto which Iron will greedily run or clasp with, but with the Loadstone it will; and again, no other Metal but that, will close with a Loadstone. What's the reason? There is a suitableness. Now then take a carnal Heart, and change the Inward radical disposition of it, make and render it suitable to God, and Christ, and all other Spiritual things, as they are in themselves (and the power and efficacie of Saving Grace must lie in this, or differs not from Flesh) and instantly that Soul is taught, and hath an Instinct for its own good, and greedily and Naturally (according to the measure of Grace given) runs out unto, and after these Spiritual things as Spiritual, and placeth its Happiness and Good in them, as truly as ever it did in the other.

You will say, Wherein then is the difference between a carnal man's affecting these things and a Spiritual man's doing so? For it is out of self-love in both. I answer, out of the Principles already delivered.

1. That the Fundamental and Original difference lies not in this, as if that were a carnal Heart that with respect to its own good, or with love to it self, did affect Spiritual things; and on the contrary, he only were truly a Spiritual man that did not at all out of self-love affect them. No: God forbid; but that which puts the difference is, *what that goodness is*, which in Spiritual things the Heart of a man doth thus affect, and find his good to lie in? If it is only that which is the accident of all goodness, and but the consequent of the other, as Ease of Conscience, Freedom from Wrath, Judgment, *&c.* And the man not affected with the things as in themselves, there being no suitableness at all to the things if they could be nakedly represented to him, and in their Spiritual Hue; this Heart is a Carnal Heart; and thou that weareſt it, art not a Spiritual, but a meer Outward and Accidental Christian: *For as a man affects, so he is.* The usual comparison I give to express the difference between these two, is this: Take two men, whereof the one is in perfect Health and Vigour, and as Hungry as *Esau* was, when he came out of the Field; and take another who is Heart sick; set meat or drink before these two, the one falls to eat it (and that as it is meat) out of appetite, and suitableness to the thing in it self: For God hath Ordained *the Belly for meats, and meats for the Belly*: The others Stomach nauseates the thing simply in it self considered, and the native Scent overcomes him: But yet rather then he will dye, he will take down something, and yet by his good will he takes that only when it is so sauced, as the natural Scent is not discerned: So it is here. If God, and Christ, and his Righteousness, and the Graces of his Spirit, could be represented in their native naked Hue, a Natural man could not receive them, as the Apostle speaks; but take them as dipt,

and

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and ſauc'd with eaſe of Conſcience, hopes of freedom from Wrath, *&c.* carnal men take them down: In a word, they make uſe of them as Phyſick, not as Meat. Here in this Caſe a man affects not the thing, hath no mind, or ſuitableneſs to the thing it ſelf, but to the conſequent of it, and a meer accident belonging to it, which is freedom from Pains, *&c.*

2. Another difference is, Where only thus the accidental goodneſs of Spiritual Things affect a man, there is ſelf only, or love to a man's ſelf only, that is the root of ſuch Affections; yea, and ſuch a carnal ſelf, as of its ſelf would pour out its Affections to other things much rather, to which only it hath an inbred Suitableneſs. The whole Heart of it ſelf would run that way, and no other, by its good will. But being over powered by the Power of the World to come, there is a ſtop put to ſuch Affections, and the Current of them turned another way. But take a Spiritual man who is in his Inward man ſuited to things Spiritual, and *Spiritually Naturalized*, or *Naturally Spiritualized* to them; and though the accidental Conſiderations might have firſt mov'd him (for alas at firſt a man hath no other Principle but ſelf-love to be wooed and courted) and in their rank lawfully continue ſtill; yet he now, being come unto them, and himſelf Spiritualized, he cloſeth with the things themſelves as in themſelves, and as beſt and moſt excellent, *Phil.* 1. 10. He finds ſo much in the things themſelves that he wiſheth no greater good, yea, *no other good*, than what ariſeth from the things, and from Communion with them and enjoyment of them. He finds his *good* lies in them, which (as was ſaid) ariſeth out of a ſuitableneſs. So that now the ſtate of the Caſe is not whether thou affecteſt them out of ſelf-love, or for thine own good, yea or no; but whether the things themſelves have been made ſuitable to that Inward man, and ſo withal unto that ſelf in thee. The root of all that which we call Hypocriſie, or counterfeit Grace, though wrought by the Spirit, doth lie in this defect, the man hath not an Heart to the Things, but chiefly to the Appurtenances of them, and ſo is ſaid in Scripture to have an Heart, and an Heart, and to be a double-minded man; becauſe he purſues not the things for themſelves, but for what accompanies them; when all the while, as to the things themſelves, he hath an Heart againſt them, if they were repreſented in their true Spiritualneſs. And this is the true meaning of that Phraſe: For otherwiſe it were far more proper to ſay of a regenerate man, that he hath had an Heart, and an heart in him, for he hath really two Principles, Fleſh, and Spirit, two men, two Springs and Fountains in him; of Fleſh, ſuited to things Fleſhly; of Spirit, ſuited to things Spiritual: But yet becauſe his Heart is truly ſuited unto theſe Spirituals, therefore he is ſaid to affect them with his whole Heart, and not to *have an Heart, and an Heart.* But the other in their moſt over-flowing Affections that ſeem as a Land-flood to carry the whole ſtream that way, as in the Peoples Hearts when the Law was given, *We will* (ſay they) *obey the Voice of the Lord. Oh* (ſays God) *would there were ſuch an Heart in them.*

As a Corollary from what hath been ſpoken, I ſhall a little further enlarge on this Queſtion, Whether a regenerate man, as ſuch, may and doth affect Spitiual things for his own good, and how far? Briefly,

1. Take ſelf-love as it is a natural Principle, and annexed to Being or Entity it ſelf, if Grace will have a Subject to reſide in, it muſt have this for part of it, for it is the adjunct of Being. If you think to Spiritualize your Affections ſo far as nothing of love to your ſelves ſhould remain, then you muſt deſtroy the Subject of thoſe Affections. If you cut off this Nail entirely, you cut off the Finger too: Pair it you may, and muſt, as to the inordinacy of it; thus to the Captive Woman taken to Wife, was done by the Law, *Deut.* 12. 11, 12.

2. If Grace ſanctifies us throughout, and every Faculty and Principle in us, (1 *Theſ.* 5. 23.) then it ſanctifies ſelf-love in us: For of all things in us, it is moſt a part in our ſelves: And if there be a ſanctified ſelf-love, then part even of our Holineſs muſt lie in loving our ſelves. But then withal, obſerve that this Sanctification of ſelf-love is eminently ſeen in this, that the Heart being made

Spiritual,

and suitable to Spiritual things, it is enabled and made so truly happy, as to find its own greatest good in those things, and is carried forth towards them with the greatest contentment to it self. And so it comes to pass, that when a man's Soul is perfectly sanctified, he loves these Spiritual things with a stronger love to himself, than any carnal man can do, or ever did, carnal things. And hence these two make but one stream; I at once love my self, and Spiritual things themselves, and all comes to be reconciled by this, that the Heart is made suitable to them. Yea, upon this ground I will go yet higher; The more I judge God, Christ, and all other Spiritual things to be the best, and chiefest good for my Soul (and this when considered in the highest Spiritualness that can be supposed to be revealed by the Spirit, and discerned and apprehended by me) when they rise up in the most Spiritual Spirituality, the Holy Ghost himself can or doth represent them, then for my Soul to be most able to say, *These are the best for me*, and to have Spiritual Affections rise up as these other apprehensions of the Spirituality of the things do rise, this argues still that my Heart hath the greater degree of Grace. And the reason of it is clear from this Principle, That Grace suits the Soul to Spiritual things; and therefore those actings of my Heart argue it still to be the more Spiritual, as being so suited that still I find my highest good to lie in the highest and utmost Spiritualness of them: Even as the more a Man's Stomach affecteth and relisheth meat, the strongest meats, yea, and the more sweetness it finds therein, the better Stomach it is. *David's* Heart hath in a great degree decided this in few words, Psal. 73. 28. *It is good for me to draw near to God.* He found Communion with him, out of suitableness, to be his greatest Good. Chap. 6

CHAP. VI.

How we may discern, value, and love Spiritual things, purely as Spiritual, and yet view them as Blessings to us: And regard, and affect our own Interest, and Benefit in them.

IF any do yet understand me so, as to have this Objection still in their thoughts (putting it by way of supposition) That if any man should love Spiritual things as Spiritual, chiefly for his own Good, would not this be Hypocrisie, and he be a carnal man?

I answer, Yes: And even this will also follow from that Principle I have insisted upon. For if a man's Heart be carried out suitably to the things, that is to God, and Christ, *&c.* as they are in themselves, then he cannot but prize, adore, value, and love them above himself. For if his Heart be not suited to the things, as they are proportionably in their own worth, his Knowledge and love of them is not such as the things require, and so are not suited to them. And (as I said) it is a false and a Counterfeit Knowledge of, and Affection to them, as was afore observed. So that, it is a Contradiction to say a man's Heart is suited to the things, and to say, That he affects them as such, chiefly for himself. For if he knows God as God, or Christ, as the truth is in Jesus; Then (as *John* says in another Case) he finds these to be infinitely *greater then himself*, and himself to be but as a Mote flying in the Beams of the Sun. And if he did not accordingly prize and affect them and their Glory, His Affections would not be suitable to these things. (Therefore self falls down, and gives up it self most to exalt the things above it self, when it finds them most suitable to it) Yet still notwithstanding, this on the other side falls on with the highest consistency, That a man never

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loves himſelf more, yea and never finds he doth it more, then when he finds he loves them above himſelf, and not for himſelf chiefly.

If you ask me how far theſe two may ſtand together? I anſwer, they are conſiſtent in a due Subordination of Self unto God, and the things of God. All men muſt acknowledge this, That true Grace is the Image of God's Holineſs, *Col.* 3. 10. And it ſo long continues to be his Image, as it keeps a due and anſwerable proportion unto that Holineſs that is in himſelf, the great and only Architype, and Maſter Pattern of all true Holineſs. Therefore it is conſiſtent with ſo loving God, and our ſelves, in ſuch a ſubordination as God loveth himſelf and us. Now if we conſider God; he as God loves himſelf above all, and works all things for his own Glory; and therein lies his Holineſs, in chooſing his Elect nuto Salvation; for he did it for his own Glory, Eph, 1. 5, 6. *Having predeſtinated us unto the Adoption of Children by Jeſus Chriſt to himſelf, according to the good pleaſure of his Will: To the praiſe and glory of his Grace, wherein he hath made us accepted in the Beloved.* And yet every where the Scripture alſo doth aſcribe God's Electing us and Redeeming us to his Infinite love born unto our Perſons (*God ſo loved the World* &c.) And that not comparatively only as to others (*Eſau have I hated*) but ſimply, as he bore an Affection to our Perſons, Deut. 10. 15. *Only the Lord thy God had a delight in thy Fathers to love them.* You ſee then, that in God's Heart our Salvation, and his own Glory, love to himſelf above all, and infinitely above any reſpect to us, had a great place, and yet a true real and ſpecial love and affection born unto us, did ſweetly meet together, and run in one Channel ſubordinately to the other. And this hath been to many a great help, and inducement to their believing God's real intention and heartineſs to ſave Sinners and themſelves, that it is a deſign which falls in with the utmoſt manifeſtation of his own glory: Yea, and God in effecting it, or bringing it about, hath contrived all the means of Salvation ſo as to repreſent at once to us an intermixture of tranſcendent love to us, and a prerogative reſpect of his own Glory. Look one way, and you think he loved us, as if he regarded nothing elſe: Look on the other ſide, and the glory of his Grace doth ſo appear, that we ſeem to be forgotten, and God's glory, alone ſhines in it. Are theſe two then ſo reconciled in God's heart, love to us, and himſelf? Come we now then to the heart of a man ſaved and regenerated Spiritually, and certainly they may conſiſt alſo there. And the *ſaving Faith* of both theſe reſpects, and Affections had by God to his own Glory, to us, and our Salvation, may alſo work both ways in our Hearts. And indeed God in commanding us to love him above all things, yea our ſelves, hath withal given leave to us to love our ſelves in ſo doing, in an anſwerableneſs to his own loving us, whilſt yet he aimed ſo eminently at his own Glory, as if nothing concerning us had moved him. For Grace in us is the Image of what is in himſelf: And all this (ſay I ſtill) may juſtly be enforced by this Aſſertion, that Grace in the Heart is a Principle that elevates, and ſuits the Soul unto the Spiritualneſs of things Spiritual. Now the Glory of God above our Salvation, being the moſt Spiritual of Spiritual things (it is Spiritual *in ſummo gradu*) then if the Heart be ſuited to the thing, it muſt in the end exalt and ſet this up, as it is in this its Spiritualneſs, and ſo ſet it in this its high Throne above it ſelf; it were not Grace elſe, nor ſuited to this Object. And becauſe it is a Principle that ſuits the Heart thereto; therefore it withal muſt have the greateſt delight when it finds it can do ſo; therefore the greater Happineſs conſiſts therein, and therefore the Believer enjoys his own good moſt, in being ſo affected. Grace is the ſtrongeſt Creature and Principle that ever God did, or ſhall make. It comes upon the Heart when it is an utter ſtranger unto God, and when it is full of ſelf-love, and is as contrary to God, as any one thing can be to another, and yet it comes and begets an inſtinct in that Soul to make its own higheſt Good to lie in the Good and Happineſs of that God aimed at and delighted in, above its own. I will end this. This Love to God ariſeth not out of ſelf-love (tho' it is ſo in a carnal man) but it may more properly be ſaid to be joyned with it, ſelf-love to take it into it ſelf.

3. When

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3. When we ſay that *Spirit* here, in *John* 3. 5. is a ſuiting the Heart to Spiritual things themſelves, the meaning is not, That the cloſing with God himſelf, and with the Perſon of Chriſt abſtractly conſidered, is all and the whole of true Spiritualneſs, or which are the only Objects of a Spiritual Heart: But there are many Benefits by Chriſt, and that come within the Souls cleaving to God, which are Spiritual alſo, and ſo are truly and Spiritually the Objects of the Affections of a regenerate man, as Spiritual. This I add, to prevent a miſtake alſo.

Many when they hear of ſuch a Doctrine as this, that Spiritual things are to be affected as Spiritual: Take it in thus, That therefore all Affections to any thing but to God, and to the Perſon of Chriſt, ſimply for themſelves, and not at all for any Benefit or Bleſſing with them, are Affections of an Heart that is Carnal.

'Tis true indeed, that thoſe before mentioned Diſpoſitions are in a Spiritual Heart, raiſed up unto an intenſe degreee (for theſe only are Spirituals *in ſummo gradu*, as we uſe to ſpeak of other things, as of Heat in Fire, *&c.*) yet withal, the Benefits that flow from adheſion to the Perſons of God and Chriſt, are in their degree Spiritual alſo. Thus you have it expreſly pronounced, Eph. 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all Spiritual Bleſſings in Heavenly places in Chriſt.* Here you have mentioned the Perſons of God the Author, and of Chriſt the Conveyor, diſtinguiſht from the Bleſſings, and yet the Bleſſings themſelves are termed *Spiritual*, as well as God and Chriſt elſewhere are. And *Adoption*, (v. 5.) and *Redemption through his Blood*, and *Forgiveneſs of Sins through the Riches of his Grace* (v. 7.) are ranged among the Number of them. So that even in theſe Bleſſings themſelves there is a Spiritualneſs to be found, and Spiritual Conſiderations about them, for which a regenerate Heart Spiritually affects them, and ſeeks them. The eye that loves to behold the Sun's Light, and to behold the Beams of the Sun, doth certainly love the Sun it ſelf the Fountain: For thoſe Beams are High and Heavenly, as well as the Sun it ſelf is an Heavenly Body. And thus it is with reſpect to all Spiritual Bleſſings. Juſtifying Faith, which is as Spiritual a Grace as any, hath not immediately the Perſon of Chriſt in its eye, abſtracted from its Righteouſneſs or Forgiveneſs, but as arrayed with them. There is therefore a Spiritualneſs in Chriſt's Righteouſneſs to be found, for which we muſt value it, and to cloſe with it is as truly *Spiritualneſs*, as to cloſe immediately with the Perſon of Chriſt. *Paul* deſires (Phil. 3.) *to be found in Chriſt, not having his own Righteouſneſs*, &c. So is it in all Graces, they are Spiritual things: Only I add this, That all theſe are Spiritual but derivatively, and as they relate to God, and Chriſt, and unto their Glory. If you cut them off from that Relation, and value not their worth, as in that Relation, they loſe their Spiritualneſs: As the Sun Beams have a glory in them; why? Becauſe they are Beams of the Sun, as rooted in it, flowing from it; which if you could cut off, they would loſe. Now carnal Hearts in valuing and affecting theſe Benefits, cut them off from God, and Chriſt. A dark cloud of ſelf interpoſes, and they do not moſt value them on the account of their relation to the Perſons of God and Chriſt.

This alſo is farther to be conſidered, that many Believers, eſpecially when young in Grace, may not have thoſe Principles and gracious Diſpoſitions, ſo far ſtirred, and acted (although the things are in them) as to be able eminently to diſcern that high ſuitableneſs to God and Chriſt in its true Spirituality with difference from what is from carnal ſelf. That is, they may not preſently find that love to the things themſelves, for themſelves, budding, and ſhooting up, ſo as to overtop that other remaining Principle of regard unto their own ſelves.

1. It is therefore to be conſidered, that Believers at firſt having carnal ſelf ſtirred towards Spiritual things (even as Temporary Believers have) as well as Spiritual ſelf, they are in reſpect of this mixture termed Carnal, rather than Spiritual, becauſe that Principle is, if not predominant in acting, yet ſo vigorouſly, and perhaps more ſenſibly, acting in them, than the Spiritual part,

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purely as such is found to be. When *Paul* wrote to that Church at *Corinth*, he writ to Saints, yet professeth he writ not to them as to Spiritual, but as to carnal (1 *Cor.* 3. 1.) that is, as to Babes in Christ, whose workings are to sense more carnal then Spiritual, tho' they afterward do grow up to be more Spiritual. Thus in the first Birth, a Child first lives the life of a Plant, then of a Beast or sensitive Creature; and last of all springs up Reason, and yet the reasonable Soul was the root of all these, and so was the Principle of them there from the first: So it is in the New Birth often. Therefore let none be discouraged though the present actings of their Spirit have been low, and not risen up eminently above carnal self (as to their sense) for true Grace or Spirit may be in them carried out with the mixture of the other, and that genuinely (as to the thing it self) unto what is Spiritual.

2. In the main and whole ordinary Course of a Christian, these two streams run together in one Channel, and have no occasion of parting; but they find that loving their own selves, and their affecting Spiritual things for themselves, do concurr: insomuch as whether they affect themselves most, out of love to themselves, or most affect the things themselves, they cannot discern: As when all the Bells strike at once, it is hard to discern distinctly the sound of the loudest above the rest. So as although a man's Heart truly affects the things most, yet so much of self, carnal self, is mingled with it, that which is most eminent is not perceived. Only this they find, that their Affections are still carried on one way or other to things that are spiritual; and in this Case, the Constancy of the stream (though at some passage of a man's Life more shallow then at another) is that which doth best evidence the Holy Ghost to be the Spring of all, and that a Fountain of spiritualness is sprung up in that Heart, which feeds it thus to Eternal Life. The truest Issue therefore, which in examining our selves we are to bring our Souls unto, is ultimately to search, taking the help of those Cautions given along with us, and not to rest satisfied till we have found some Dispositions in our Souls naturally matching with, and suited unto, what is spiritually good in things that are Spiritual. And although in the mean while till this is some way discerned, the Soul may support its self with the thoughts, that those Affections that have been drawn forth to things spiritual revealed in the Word, perhaps in present sense, only out of self-love, may yet in the Issue prove to have true strains of spiritualness running along with them. But yet still thou canst not have an undoubted, or infallible evidence of thy Regeneration, till thou findest thy Heart carried forth to, and closing with what is truly spiritual in those Blessings.

CHAP. VIII.

That the Blessings which we have by Christ are purely Spiritual, Proved by an enumeration of them; How a Spiritual Heart considers and affects them in their pure Spirituality.

I COME now to reduce this Inquisition unto Particular Instances, that is, to view over some things Spiritual, and to single forth in them what is truly Spiritual, severed from what is accidental, and so to bring them, and your Hearts together, and to see how they will and do match and agree.

I will begin first with such things as may seem less Spiritual because suited unto what is in our selves, such are the Benefits that come by Christ. Now in each of these there is something that is purely and truly Spiritual, towards which

which for the Heart to be suitably carried forth argues Spiritualness in the Heart. Now to clear our Understandings in this, Take this for a true, and certain general Rule, That all the Spiritualness that is in every such Spiritual Benefit consists in its relation and reference unto God himself, who is that great Spirit, and the Fountain and Measure of whatever is Spiritual. Neither Grace, nor any Spiritual Benefit, is further Spiritual then as it is a Tenant of his, and holds of him, and both issues and flows from him, and returns again unto him, as redounding to his Glory. So as it is the Shine, the Lustre, the Reflexion of his Glory on these Blessings, some way or other, which alone makes them Spiritual, as they are Streamings down of God upon us, and are Rebounds and Reverberations of Glory back again to him: Which is more eminent in those Blessings, then their being Benefits unto us. And without this aspect unto, and conjunction with God, they, if simply considered as Benefits, would lose their *Spiritualness*. So as although because they are truly Benefits, and for our good, and do make us happy, therefore Self-Love is admitted to partake of, yea, and to embrace them for its own good (for they were also ordained thereto) yet unless that self-love be taken with what is of God, and tends unto God in them, so as really to find its own good to lie therein, it would not be Spiritual Love. Chap. 7

And the truth of this Notion (That you may not think it a meer Imagination) discovers it self in things that are humane, and in the professions of men, concerning things that are found amongst men.

1. A great thing in bestowing his Benefits putts the worth of them upon what is from himself, and redounds to himself. That story of *Alexander* illustrates it. You know the great King *Alexander* when he thought fit to give a Gift, he professes to give as a King, and so gave a City as a reward for a mean Service; justifying it thus, I *give as a King* (as the Scripture Phrase also is, 2 *Sam.* 24. 23.) as *becomes a King* to give, and not as becomes *the man to receive:* So as in that Gift or Benefit there shined more of Honour and Glory to *Alexander*, than there did of Good and Benefit to the Person on whom it was bestowed. The same strain was in *Ahasuerus*, *Thus shall it be done to the Man whom the King delighteth to honour.* Thus it is in the Spiritual Benefits we have from God: God hath set them out unto us infinitely more by what is in them of benefit to us, and would have us accordingly entertain and embrace them; And when the Heart is answerably thus affected, then it is Spiritual.

2. The Heart of an ingenuous man, though carnal, may understand how it is in this respect with a regenerate man's heart, so as to be convinced of it by what they feel, at least often pretend unto, in humane Affections. If a Person be far your Superiour, or a Friend very dear, and you are either Suitors to him for a Gift, or Place, by reason of which you shall be near to him: Or if you be to return Thanks and Obligations, or if you have a Token given in remembrance of a near Friend, your Hearts prompt you, or your Wits, at least, counterfeit such strains as these, *Non tam dono (Lector) quam abs te dato*, I rejoyce not so much in the Gift, as because it is by so noble a Hand, and so noble a Mind. And what you must profess to regard is, that he who gave it would cast an eye upon you, or that you might come thereby to have a nearer approximation to him. For instance, will you take one of *Paul's* Realities? (I must not term them Complements) in *Phil.* 4. 14, 17. He Celebrates and magnifies their Gift (v. 14, 15, 16.) more then any, from any Church, and concludes (v. 17.) *This I speak not, that I desire a Gift, but that Fruit may redound to your account.* He considered the Benefit as it was to himself apart, and also as in its tendency it redounded unto the Givers again whom he valued. Thus also you value a Medal, or a piece of Gold, or the Picture of a Friend not by its worth or weight, but as it relates to him, a thousand times above the value of it in its self. Now bring but the Analogy of such things as these on to God, and his Benefits or Graces bestowed on you, and Judge righteous Judgement; and ask your Hearts this Question, For what it is you do affect them,

and

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and what is in them takes your Hearts?

Run over thoſe particular Benefits, celebrated (*Epheſ.* 1.) All which the Apoſtle pronounceth to be *Spiritual Bleſſings* (*v.* 3.) And particularly obſerve wherein the luſtre of their Spiritualneſs lies.

1. What greater Benefit, or Honour can be to us, then to be the Sons of God? v. 5. Is it a Small matter to be a Son in Law to a King? Oh what honour is it to be a Son to God! There you ſee is the Benefit; well, but ſee what are the Beams of Spiritualneſs that irradiate this, and ſhine every way through it?

1. That the Original of it was the good pleaſure of his Will.

2. That this is beſtowed by Jeſus Chriſt.

3. That it is beſtowed to the praiſe of the glory of his Grace. Take this Benefit as it is thus Spiritualized, and there is no Heart that can truly prize and affect it as thus conſidered and circumſtantiated, but it muſt be a Spiritual Heart.

1. That Heart is Spiritual, which values it in reſpect of its Original, viz. *The good pleaſure of his Will.* This took Chriſts heart in Gods ſaving of his People (which Chriſt is perſonally intereſted in, aſmuch as we) more than the Salvation itſelf of them, Mat. 11. 25 *Father, I thank thee, even ſo Father, it ſeemed good in thy ſight.* Chriſt ſets his Seal, his own concurrency of Will with God's, as that which above all pleaſ'd him alſo in it, namely, *that ſo it ſeemed good in his ſight.* What is it the Beloved Diſciple in like manner calls up Believers to behold and value their Son-ſhip by? Even this Original of it, the love of God, 1 *John* 3. 1. *Behold what manner of love the Father hath beſtowed upon us, that we ſhould be call'd the Sons of God.* Herein lies the Spiritualneſs of their value for the love of God in reſpect of its Fountain in God's Heart, his love therein is valued more than the thing.

2. That Heart is Spiritual which values the Priviledge of Son-ſhip on the Account of its being beſtowed *by Jeſus Chriſt*, and that it is poſſeſſed by virtue of a relation to *Him.* This alſo holds forth Spiritualneſs above what our Son-ſhip is otherwiſe in its ſelf. *Adam* was a Son of God's by Creation, *Luke* 3. 38. But to be a Son of God by Chriſt, this is an higher thing, and puts the Spiritualneſs upon it, which an holy Heart values. For it is to be a Son in Law by marriage unto, and union with, the Natural Son of God. So then the ſpirituality of our Son-ſhip lies in that relation it hath unto Chriſt. Now bring a Spiritual Heart unto it, and though it cannot but infinitely rejoyce, that it is become a Son of God; yet that this ſhould be ſuch a Son-ſhip as is founded upon relation to *Jeſus Chriſt* as an Husband, this makes his joy greater. To which of all the Angels hath he ſaid, My Son is thy Husband, and thou art his Spouſe, and ſo thereby becomeſt my Son? *To as many as received him, He gave Power to be the Sons of God, John* 1. 13. This infinitely adds more unto it in a Spiritual Hearts eſteem.

3. A ſpiritual Heart rejoyceth that this ſhould tend *to the praiſe of the glory of his Grace:* That God ſhould take Sons, who at beſt were ſuch but by Creation, and then by the Fall were made Sons of Wrath, Children of Hell, Sons of *Satan*, and make ſome Perſons Sons, and Sons by Chriſt. And this rebound that it hath unto the praiſe of the Glory of his Grace, is the Spiritualneſs of this Benefit, the Apoſtle being Judge. How hath or doth thy Soul cloſe with it?

2. Then take the Second Benefit inſtanced in (v. 6.) which is, *To be graciouſly accepted*; And ſtill it holds of God and of Jeſus Chriſt. Therein lyes the Spiritualneſs of it. Firſt, There was mention of the free Grace of God in it juſt afore, and then follows, Wherein he hath graciouſly accepted us. This *David* valued above all, when he ſaid *Thy Favour is better than Life*; yea, even above the Life he had by it, or through it, whether Spiritual, or Temporal. Gods Grace and Love ought to be more valued than the Benefit that occurrs thereby.

3. A Spir-

3. A Spiritual Heart conſiders, That this acceptation *is in the Beloved.* If God would profeſs to love one man immediately, as he is conſidered in himſelf alone (as ſome ſay he doth ſtill the Angells, or to be ſure, as he did *Adam* at firſt) and to love another Man in Chriſt, who is the *primum Amabile*, his firſt and naturally Beloved, his only begotten Son: Oh how would the Heart of a third man ſtanding by, that is Spiritual, ſay, *Oh Lord*, love me in the Beloved with that love thou loveſt thy Son! *John* 17. 23. What love is it that *Paul* values and triumphs in? When (*Rom.* 8. 37, 39.) he had firſt ſaid, In all theſe things we are more than Conquerors, through him that loved us; What love was it, he had in his eye, that he thus valued, and which cauſed him to triumph? He tells us (*v.* 39.) that it was *The love of God which is in Jeſus Chriſt our Lord.* Take this away, and all other love is but a common love, a Providential love. But herein lyeth the Goſpel Spiritualneſs of God's love, that the favour of God is tranſmitted through Chriſt, who firſt hath contracted all the Beams of God's love into himſelf, and ſo diffuſeth them unto us. This takes, and enflames the Heart more than if in Common, and immediately, the divine Love was caſt down upon us: As in a burning glaſs you ſee the Beams of the Sun to be more contracted, and ſtrengthened. Chap6.

4. A ſpiritual Heart conſiders the other Benefit (*v.* 7.) *Redemption and Forgiveneſs of ſins.* This all men will readily, and greedily liſten after: Well, but a ſpiritual Heart takes it in thoſe rays of Spiritualneſs *Paul* hath ſet it in. 1. In whom we have it, namely, Chriſt. 2. Through his Blood. 3. According to the Riches of his Grace. Juſtification and Pardon of ſin through Chriſt's Righteouſneſs is the Glory of our Religion: And take it in all that doth ſurround it, it is as ſpiritual a point as any other. And indeed it is too ſpiritual not for Papiſts only, but for many in theſe times to cleave to. There are thoſe among us who begin to be weary of it; though formerly, out of reverence to the Reformation of Religion, even carnal Hearts entertain'd it: But take it in its true ſpiritualneſs, and then to be ſure only ſpiritualized Souls will value it.

1. A ſpiritual Heart regards Juſtification by Chriſt's Righteouſneſs as it relates unto God's Glory, that is, the glory of his Grace. If ever God contrived any thing for his Glory, he did this. Inherent Grace in us juſtified us once, but though it was the love of God the Creator, and the due of innocent Nature, yet God had no great liking to it; for as (*Rom.* 4. 2, 4.) man had thereby whereof to glory; and the greateſt Reward was, by that way, reckoned of Debt and not of Grace: So man falling, God was willing to take that Eſcheat and Forfeiture, and for ever to diſpoil inherent Grace (though he meant to beſtow ſuch Grace ſtill, out of Grace, anew) of its firſt ancient Priviledge, and hath pronounced his Sentence againſt it, That whatever it might avail and ſerve for, in man's primitive innocent ſtate, to be ſure it ſhould never juſtifie him that hath it more. The glory of his own Grace entred upon this, and hath ſequeſtred it as his own Prerogative for ever, To the glory of his Grace. And he valued this one thing ſo much, as he hath given it away, and entituled his own Son to it, on purpoſe to magnifie his Blood; that this might be his eminent title, *Jehovah, the Lord our Righteouſneſs*: And he hath put him into the poſſeſſion of this Honour, as won by his Sword and his Bow; as *Jacob* ſaid of a Plat of ground he gave to *Joſeph.*

Now to bring this home to our Hearts by Application: The News of Forgiveneſs, Juſtification, Redemption, all men run away with: But I beſeech you conſider wherein the Spiritualneſs of this Benefit lyes; and whether ever your Hearts have been taken at all with it: Indeed they ſhould be moſt taken with it. USE.

1. We ought to adore this way of our Salvation, as it brings in ſo great a Glory to God's Grace, and to Jeſus Chriſt: So as we re weto chooſe, we would have this way. This was the diſpoſition of the Heart of *Abraham* our Father

as

Book IV

as appears in *Rom.* 4. Compare but the Beginning and the concluſion of the Apoſtles diſcourſe about our Father *Abraham*: Whereas (*v.* 2.) it is ſaid, *that if Abraham had been juſtified by Works, he had had whereof to glory* (which was contrary to God's deſign) and whereas he made *Abraham's* Faith the Subject of his diſcourſe in the reſidue of that Chapter, at laſt he concludes (v. 20.) that *He ſtaggered not at the Promiſe through Unbelief, but was ſtrong in Faith, And gave Glory to God, and* Therefore (*v.* 23.) it was imputed to him for Righteouſneſs. This his giving Glory to God (though withal he commends the ſtrength of his Faith he did it with) hath a reſpect to *v.* 2. Where, in oppoſition to *Abraham's* glorying (if he had been juſtified by Works) he had had whereof to glory, but not afore God: So then by comparing each, the meaning is, that *Abraham* fell down afore God upon the revelation of this way of Juſtification, which he perceived much to tend to glorifie God and his Grace, that willingly upon that account he gave up all his own Works (a greater Sacrifice than that which he intended, namely, the Sacrifice of his Son, which is celebrated as a noble Work proceeding from Faith, *James* 2.) and laid them upon the Altar of God's Glory. And he was glad that his Heart had light upon ſuch a way as did ſo highly glorifie God by the Spirit, being the more ſtrengthened (as it is ſaid) to ſeek Salvation by this way, becauſe it gave all to God, and nothing to man. Hath this in Juſtification taken thy Heart, which took our Father *Abraham's*? Perhaps thou wouldeſt ſerve thy ſelf on God, and take the Benefit of this his pardon, but hath it ever been done with giving the Glory to him, and to his Grace?

Thus alſo when thou comeſt to have recourſe to Chriſt's Blood, and Righteouſneſs for Juſtification, (which is the Second thing *Paul* puts in to Spiritualize this Benefit unto us) is it the glorious Relation to, and the Influence that Chriſt and his Blood hath upon Juſtification, that cauſeth thee to value it, looking upon it not only as a thing thou muſt have, or thou art loſt and damned, but oh! doſt thou deſire to be cloathed with it, to be found in it? For what doth a Spiritual Heart value it, What! is it only that becauſe their own Righteouſneſs is as filthy rags, therefore they throw it away? No: But that if it had the Righteouſneſs of *Adam*, yea, that which all the Angels had at firſt, yea all the Inherent Grace and Glory which both Angels and Saints have now in Heaven, it would gladly take the Occaſion to throw it away, and make a Trophy and Spoyl of it to glorifie this Righteouſneſs of Chriſt. It was the Apoſtle *Paul's* deſire *to be found in Chriſt, not having his own Righteouſneſs.* He ſpeaks like a man afraid of being taken tardy in that place of reſidence, and runs away from it as far as ever he could. *Unto me* (ſays Chriſt *Iſa.* 45. 23. for it is ſpoken in his Name, as appears by the Apoſtle's citation *Rom.*14.11. *Phil.* 2.10.) *ſhall every Knee bow.* And what ſpecial Glory is it, that the Saints ſhall give to him? The 24. *v.* tells us, *Surely one ſhall ſay* (as the greateſt thing they could ſay, and they ſay it with greateſt aſſeveration, as if they were to utter but one thing, they would ſay this) *In the Lord* (Chriſt) *have I Righteouſneſs,* Ah how feelingly is it ſpoken! And they give it to him as a matter of Glory, for ſo it follows, v. 24. *In the Lord ſhall all the Seed of Iſrael be juſtified, and ſhall Glory.* And truly the Conjunction of theſe two in that place, *In the Lord I have Righteouſneſs for Juſtification* (as it is interpreted v. 25.) and *in the Lord have I ſtrength for Sanctification,* makes me conſider *Auguſtine's* interpretation of that Paſſage in *Pſal.* 71. 16. which an hundred times he celebrates to this very ſenſe (though our reformed Interpreters reject it) *I will go in the ſtrength of the Lord God, I will make mention of thy Righteouſneſs, even of thine only.*

This relation that forgiveneſs of ſins hath unto Chriſt's Blood, as the Price, how doth it raiſe the price of it unto an Holy Heart? How do the Apoſtles ſpeak of it and thereby teach Believers how to eſteem it, and the Benefit by it, as it is by his Blood, and that as having a relation to his Perſon, that gives the value to it? *We are redeemed,* (ſays *Peter*) *not by Gold or Silver,* &c. *but by the pretious Blood of Chriſt,* 1 *Pet.* 1. 18, 19. Oh value your Redemption by this great Price of it. And to this, *Paul* alſo directs us when he ſpeaks (*Acts* 20. 28.)

of

of the Church, which God hath purchaſed with his own Blood. Mark it, the Blood is valued as it hath relation to the Perſon whoſe own it is. And again *John* ſpeaks to the ſame Purpoſe, Rev. 1. 5, 6. *From Jeſus Chriſt who hath loved us, and waſht us from our ſins in his own Blood. To him be Glory and Dominion for ever and ever.* How was the thought of Forgiveneſs of ſins (as it is a meer Benefit to us) ſwallowed up into an adoring, and giving glory to him, who ſhed his Blood for that Benefit? When the Apoſtles ſpeak but of Faith as in this its relation to Chriſt's Perſon, Oh! How do they ſingularly term that Grace above all others precious in that reſpect, and call upon all Generations to call it Bleſſed, becauſe it is that Grace, which thus adores, glorifies, and magnifies the Blood, and the Righteouſneſs of God, and of our Saviour Jeſus Chriſt. 2 Pet. 1. 1. *To all that have received like precious Faith* ἐν δικαιοσύνῃ, *on the Righteouſneſs of God and our Saviour Jeſus Chriſt.* Faith may have a thouſand other Vertues and Properties in it, but the Glory it gives to Chriſt and his Righteouſneſs in point of Juſtification, is that which makes it precious Faith indeed. This ſtone ſet in it ſerving to make the Luſtre of this Righteouſneſs to ſhine forth, is that which makes the Ring ſo rich and precious. I ſhall name one general concluſive place more, in 1 Cor. 1. 29, 30, 31. *That no Fleſh ſhould glory in his Preſence; but of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption; that according as it is written, Let him that glorieth glory in the Lord.* The thing I quote this now for, is, That it is not Juſtification or Redemption alone, and ſingly taken, nor Chriſts being made Righteouſneſs and Juſtification to us, and our Sanctification, being accepted in him, which the Heart ſhould alone glory in, but the Heart ſhould rejoyce in the Honour which Chriſt hath by all his, or it is not truly Spiritual. Chap 8.

CHAP. VIII.

That a Spiritual Heart deſires Heaven, as it is a Spiritual Happineſs: Deſires, and prizes Inherent Graces as Spiritual Ornaments of the Soul, and a Divine Likeneſs, in which God is pleaſed: Takes pleaſure in holy Duties on the account of his having Converſe and Communion with God in them.

YOU have hitherto ſeen how all the Benefits reckoned *Eph.* 1. are Spiritualized.

Now take Heaven it ſelf, which he there alſo mentions, *v.* 11. *In whom we have obtained an Inheritance,* &c. If any Benefit ſeems to be deſired and affected by the Generality of Men, it is Heaven; becauſe it is conceived to be the ultimate Happineſs that will fill up the natural deſire of the Soul to the full: Yet if men did take in true and genuine notions of it, what that Happineſs is, and wherein it lyes in the Spiritualneſs of it, and we could ſuppoſe their Hearts remained ſtill carnal, nothing would be more unſuited to them. If (as Chriſt ſays to the Sons of *Zebedee*) you knew what you asked, or knew what 'tis to be there, none but an Heart truly, yea ſublimately Spiritual, can find in its Heart to deſire it. The Apoſtle *Paul* (Eph. 1. 17, 18.) prays for theſe *Epheſians* that they might have a Spiritual Knowledge of the God of our Lord Jeſus Chriſt, in theſe words

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That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation in the Knowledge of him: The eyes of your Understanding being enlightned: That ye may know what is the hope of his calling, and what the Riches of the glory of his Inheritance in the Saints. Elsewhere it is called an Inheritance of the Saints (*Col.* 1. 12.) as the Possessors of it: here (in *Eph.* 1. 18.) he speaks, otherwise of it, as an Inheritance αὐτοῦ of him. It is translated, *his Inheritance in the Saints.* The signification of it is, that it is what the Saints have, by inheriting himself. I would but ask who, or what in Heaven is the Inheritance of the Man *Jesus*? It is said (Rom. 8. 17.) that we are *Heirs of God, joynt Heirs with Christ.* Now what is Christ's Inheritance? It is God himself, Psal. 16. 5. *Thou art the lott of mine Inheritance.* 'Tis Christ's Speech. 'Tis not an happiness only from God as the Author, but it is in God himself, who is there to be enjoyed. In Heaven God is set afore us to pick all Happiness out of: And so all that Happiness must arise from suitableness of Heart to him: And therefore the Saints are said (Col. 1. 18.) *to be made meet to be Partakers of it.* And here in this Place of *Eph.* 1. 11. it is added, *In the Saints*, for none else can take Comfort or Joy in God, *Rom.* 5. 11. Come now, canst thou say, and say it Heartily, out of a taste how good the Lord is, *Whom have I in Heaven but thee?* Canst thou out of a taste (I say) declare, there is nothing on Earth which thou hast enjoyed, in Comparison of him: So as thy Soul saith with it self, If God be in Heaven, and if all hold good which the Word says of him, and I have him there, though I should have nothing but him, I find I should be happy enough: Canst thou say this? It is a sign thy Heart is Spiritual.

5. Take Grace inherent in us, what is it draws out thy Heart to desire it, but the Spiritualness of it?

1. 'Tis certain that Grace hath the greatest Dowry that any Creature whether in Heaven or Earth hath. *Godliness is profitable to all things,* (1 *Tim.* 4. 8.) *having the Promise of this Life, and a better belonging to it:* But these simply are but Additionals unto it: And it may be thy Heart is only willing to match with so rich an Heiress.

2. Vertue hath an Ornament in it, as it adorns the Soul, and is the Perfection of it: And so the Philosophers, *Plato*, *Hercules*, and others, judged it: But wherein doth the Excellency, the Spiritualness of Grace lye? 1. That it is the Image of God and Christ, and so is allied to him, of Kin to him, as being divine Nature. 2. That it fits thee for, and carryeth forth thy Heart unto Communion and Fellowship with God, and is a Principle that enableth thee to Sanctifie him in thy Heart. 3. That it makes thee in these respects Beautiful, Amiable, yea Glorious in God's Eyes, and Esteem, whose Favour thou valuest above Life. It makes thee such, that Christ greatly delights in thy Beauty, *Psal.* 45. Doth God there move the Church to get much of Grace (*Eph.* 5. 26, 27.) That he might Sanctifie and cleanse, it and present it glorious to himself, that is, for his own delight, and rejoycing in her as his Spouse? And doth Godliness thus alone consider'd, or (as the Apostles own Phrase is 1 *Tim.* 6. 6.) in its own self-sufficiency, μετ' αὐταρκείας, take thy Heart to seek it as great gain? Here is Spiritualness.

6. Take Duties of Obedience, as Prayer, Reading the Word, partaking of the Holy Ordinances of God; there is a spiritual part in all these; which is, to meet with God in them, to Sanctifie him in the Heart, whilst we are conversant in them. The Law of these Duties is to have to do with God; and if with God, then to glorifie him as God in our Hearts and Affections, that is the Spirit of them. And therefore (1 *Tim.* 4. 8.) Godliness is opposed unto Bodily Exercise, that is the outward performance only, for Godliness is the Spirit of Obedience; which is,

1. When God is Sanctified as the end of thy Duties. 2. When

Chap. 6

2. When he is regarded as the object matter of them, and as one with whom we converſe in them, then they are Spiritual Duties; when God is Sanctified in the Heart; and then God is Sanctified, when either, the motives for Duties, are fetcht from Conſiderations of God, and he is made the matter of them, and the converſe we have with him is from ſome ſuitableneſs of Heart unto him. But that which cauſeth carnal Hearts (or any Heart ſo far as carnal) to neglect them, or to be weary of them, or wiſh they were over, and done, is, that the Law of them is to have to do with God all that while, who to a carnal Heart is burdenſome Company: And ſo carnal men perform theſe Duties to him, as Complementers do viſits to Perſons, whoſe company they regard not. *Will the Hypocrite pray always* (ſays *Job*) And why will he not? *Becauſe he will not delight himſelf in the Almighty*, *Job* 27. 10. that is, the Law of the Duty, and he, cannot conſort with God but overly, and ſo his Prayers grow overly, and in the end he gives over. To pray, or read, to eaſe thy Conſcience, and to keep all quiet there, what is it? That is not the eſſential part of the Duty. *Paul* conſidered the Law and Duties of it in its Spiritual Nature, *Rom.* 7. 14. The Law is Spiritual and good, and (*v.* 22.) He tells us that he delighted in the Law of God (in the Inner man) and in every Duty of it. Now delight is out of ſuitableneſs; and why? Becauſe his Inner man, that delighted it ſelf in God, was aſſimulated to God. (*Rom.* 8. 7.) The carnal Mind is ſaid to be Enmity againſt God firſt, and therefore not ſubject to the Law; and ſo the reaſon men delight not in theſe Duties of the Law, whoſe tendency is to carry the Soul up to God, is becauſe they delight not in God. But the ſtate of the Caſe is quite contrary in a Godly man. Pſal. 103. 10. *Teach me to do* (ſays *David*) *thy Will, for thou art my God, thy Spirit is good, lead me into the Land of Uprightneſs.* None but a Spiritual Heart could Experimentally and Feelingly have moved God, with this, as being firſt moved thereby it ſelf. He had found the Spirit of God coming upon him in Duties, teaching and leading, acting and quickening him, *v.* 88. and was ſo good to him, that he loved theſe Inward Influences and Effluxes of his heart to God therein; and they were ſo good to him, ſo ſuited, that he prays for more, and could not be content without it. Oh! (ſays *David*) thy Spirit is good! Oh therefore give me him, act me by him in all that I do.

7. To mention no more; take God, and Chriſt, and the Holy Spirit, which are (as I ſaid) *Prima Spiritualia, the Firſt, and chiefeſt Spirituals*, what ſuitableneſs haſt thou had unto theſe, abſtractly conſidered in themſelves, cutting off what accidental Goodneſs is annexed to them, as repreſented in the word? Doth thy Soul ſay at times, yea at any time, *The Lord is my Portion*? Lam. 3. Doth thy naked Soul ſay it of the naked Lord, and ſay it heartily from the Soul? Loveſt thou him by all thou haſt heard of him, or knoweſt of him by his Attributes, Laws, Decrees, and Diſpenſations? Thus alſo for Chriſt, Doſt thou love him for himſelf, and not only as a Redeemer? Though to love him as ſuch, he doth allow thee; for therein he hath ſhewn and manifeſted Infinite love unto thee: But yet there is *Aliquid in Chriſto formotius Salvatore; there is that in Chriſt that is far more amiable then his being a Saviour.* Doſt thou love him as thy Head and Husband, more than as thy Saviour? So a Wife unto a Phyſitian, if ſhe loves him, will really do all for him, although ſhe be never ſo diſeaſed and needs his help (both theſe relations of Head and Saviour in Chriſt, are diſtinctly inſiſted on *Eph.* 5.) or doſt thou love him for what God moſt loveth him, (and that is, that he is his only begotten, and therefore Beloved Son; and becauſe he pleaſed his Father in all things) as well as becauſe out of love he did work thy Righteouſneſs? *God therefore lov'd and exalted him, becauſe he was obedient to Death* (Phil. 3.) *Becauſe he loved Righteouſneſs and hated Iniquity.* (Pſal. 45.) *therefore God exalted him, and anointed him with the Oyl of Gladneſs.* There are and have been Souls that have found their Hearts drawn forth in love to Chriſt chiefly, becauſe in doing (though for themſelves) he expreſſed ſo much Obedience to his Father, and thereby ſhewed he loved them (*John* 14.

Book IV

31.) having that in his eye more than their Salvation. And doſt thou reckon withal this as thy chiefeſt good, and deſire of thy Soul, to be and live for ever with him? Oh to be with Chriſt is beſt of all, ſays *Paul*. Doſt thou value the Indwelling of the Spirit? Canſt thou ſay to God, *Thy Spirit is good*, who helps me to all that ſweet Communion with thy ſelf, and takes of Chriſt, and gives it to my Soul: Oh take not thy Spirit from me, for thy Spirit is good *&c.*

Objection. You will ſay, theſe are but Notions, and ſuch as are invented to expreſs in the abſtract Spiritualneſs by.

Anſwer. I anſwer, They are ſuch Notions as will diſtinguiſh one day all your Souls into Heaven, or into Hell; and they are ſuch real Notions, as holy and happy Souls feel them and live upon them. *Paul*, you ſee, writing to them that were Spiritual, Spiritualizeth all theſe things in this manner as I have now done, and thus ſetts out theſe things, as taking it for granted they (as ſo repreſented) would take with Spiritual Hearts, as ſuited to them. And therefore he provoketh theſe *Epheſians* to bleſs God for them as Spiritual Benefits, *Spiritual* in theſe reſpects, as he had ſet them forth; ſo he writ, ſo he preach'd, and ſo were their Hearts ſuited to them. I conclude (as the Apoſtle doth 1 Cor. 14. 37.) *If any man think himſelf to be Spiritual, let him acknowledge theſe things to be Spiritual*; and then ſee how they (as ſuch conſidered) and his Heart, do agree.

USE. You learn hence what is the true meaſure of judging of our Spiritual growth: It is to grow up in what is true Spiritualneſs, which is a raiſing up all in the Soul unto things Spiritual in their Spiritualneſs. It is not a growth in reſpect of Bulk either of Duties or Knowledge of, or Affections unto things Spiritual, but ſtill they muſt be diſcerned and lov'd in their Spiritualneſs: And by this character is growth in Grace, with difference from younger Chriſtians, ſtill expreſſed, Gal. 6. 1. *If any be overtaken in a fault, you that are Spiritual, reſtore ſuch an one:* That is, you that profeſs to have more Grace, and are more deeply acquainted with Temptations, as is in the next words inſinuated. Thus alſo the Apoſtle ſpeaks, 1 Cor. 3. 1. *I could not write unto you, as unto Spiritual*, but as unto Carnal, even Babes in Chriſt. Spiritual men he oppoſeth to Babes, and therefore underſtandeth by thoſe Spiritual Perſons, grown Chriſtians, that are raiſed up to diſcern of things that differ, and to approve the things that are Excellent.

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HOLY GHOST

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Third Person of the TRINITY,

IN OUR

SALVATION.

BOOK V.

Of the VVork of the Holy Ghost in us, as it is represented to us under the Notion of a new Creature. That besides the Holy Spirit's Indwelling in us, and his Motions, and Actings of our Spirits, there are permanent, or abiding Principles wrought in our Souls, which dispose them for holy Actions, and give spiritual Abilities for the performance of them. That this new Creature is a Change of the Heart. That it is a Conformity to the Image of our Lord Jesus Christ.

CHAP. I.

That exciting and moving Grace is not all that the Spirit doth for us, to enable us to the performance of Holy Actions: But he works Grace inherent, which is an abiding Principle in us. The Opinions of the Popish Doctors, of the Arminians, and of some Enthusiasticks, considered.

JOHN 3. 6.

That which is born of the Spirit, is Spirit.

I HAVE proved from this Text of Scripture that the thing wrought in us by the Spirit, is Spirit, and makes us spiritual: I now resume the same Text to demonstrate from it this Assertion, or Doctrine:

Doct. *That over and above exciting, and moving, and aiding Grace unto Acts, there are Inwrought, and infused in the Soul at Regeneration, inherent and abiding Principles of Spiritual Life; by which the Soul is inwardly fitted, capacitated, inclined, and quicken'd unto the Operations of a spiritual Life.* 1

Book V. I shall first consider, and refute, some Opinions that are contrary to this Assertion. Tho' the Papists very much speak of Habitual Grace as a Principle by which the Soul acts: Yet they assert that the first and only Grace that actually turns the Soul is no more then exciting and adjuvant Grace: And that so to Conversion it is sufficient that we be aided and assisted by divine Grace, without receiving a new Principle of Life from it. But yet they say when a man hath turned to God out of free Will, excited by an internal motion of Grace at first, then God infuseth an Habit of Grace as a Root, or a radical Principle of good Works. But then observe the Reason, and to what end they thus state it, and affirm, how that then, and not before the Souls first turning to God, the habits of Grace are infused by God.

1. Because in plain terms according to their Doctrine of Sanctification, or inherent Grace, or the infusion of a new Principle of Life, is Justification, or that for which God adopts, and accepts a man to eternal Life, as that which renders a man amiable and acceptable to God, and constitutes him Righteous.

And 2. They assert that a man being at present made *Righteous*, or justified thereby, then those Habits infused further becoming the Roots and Principles of *good works*, these good works come accepted in order to the meriting eternal Life, and are habitual Graces, given as the Foundation of Merit: But so as still the first Acts of turning to God are carryed on by exciting Grace; and therefore they say the Understanding and Will are but as of a man in the dark that can see imperfectly, or of a man fettered or sick, that can stirr of helped. And they therefore call all these Acts of turning to God by the Names of Attrition and Contrition, and the like, as pre-dispositions if the Soul to the infusion of this Form or Principle of Grace: Even as fire or Flame is introduced into the Wood, when it hath been heated and hath smoaked. This is the Papist's Doctrine. See *Bellarmin, de gratiâ, lib. 6. cap. 15. per totum.* And so Bishop *Davenant* in his Determinations, Quest. 9, and in *Perkins* his *Reformed Catholick*, do state their Opinion, and refute it.

How Alvarez states it out of the Writings of many Modern Papists, you may read in his Book De Auxilis. Lib 7. Disp. 66. Num 1. whom yet he opposeth, as we do see also Suarez. Lib. 8. de Gratia Cap. 5, 6, 7, 8, 11, 12, 13, 14, &c.

And though I know many of them say, that to every supernatural Act of exciting Grace, an habit at least, or an inherent disposition infused is required; yet I retort this as a contradiction in their Doctrine, which is that Justification after a man is so turned to God in the infusion of Habits, which therefore they must necessarily thereby deny to be afore Conversion, or else why is not the man justified thereby, or else acceptable afore. Bishop *Davenant* also, in that before cited Determination of his retorts it further thus upon them: *Some Papists* (says he, citing *Suraez*) *overcome by force of Argument, do yeild, That unto the bringing forth of Spiritual Acts, there is always infused by God a quality which supplies that which an Habit serves for. Yet to salve that other Principle they withal say, That it differeth from an habit only in this, that it is not permanent, but passeth away together with the act, when that ceaseth. To what end* (saith he) *are these evasions? Why do they not acknowledge these kind of Infusions into the Powers of mens Souls, to be the vivification of them, and that to continue as permanent, and to be encreased.*

Others, who are not Papists, putting our Justification upon Faith in Christ alone, and not upon habitual Grace at all: Yet withal falling in with the Popish Doctrine of free Will and exciting Grace, as sufficient to the first Conversion, they professedly and utterly deny any infusion of Habits or Principles abiding in the Soul, necessary to Conversion; but that it consists altogether in acts stirred up by Supernatural motions, by which the Will is strengthened to accept or refuse: And so all of our Conversion, according to this *Arminian* Opinion, lieth in such acts of our parts excited by extrinsecal *Motions* and Enlight'nings on God's part. Hereby it comes to pass (as they would have it) that the whole of Conversion is parted between the Will, nakedly considered, and the adjuvant Grace of God assisting or elevating the Will by way of motion and perswasion, without any working or infusion of a new Heart and

Spirit,

Spirit unto us, for they being not neceſſitated to embrace ſuch Habits for Juſtification as the Papiſts do, and yet falling in with the freedom of Man's Will, and ſupernatural exciting Grace only, as the Papiſts do, they reject all ſuch Infuſion of Habits, and wholly deny any part of Regeneration to lie therein; and ſay it is *Figmentum Scholaſticum*, an Invention of the Schoolmen. Only indeed this they own, That the Soul being thus once turned to God by exciting Grace, by its multiplying ſuch acts through that grace *acquires* an *Habit* or facility to act graciouſly, as by the often repeating of other acts men uſe to do, in Arts or *Faculties acquired*, (as in playing on the Lute, *&c.*) which indeed ſuppoſeth (as their Principles do) an imperfect inochate Power already in man's Will to act graciouſly which through aſſiſting Grace ſtirred up by crebrous and frequent acts, grows up into an Habit or facility of working. But the Doctrine of Regeneration which we profeſs, is differing from both. We deteſt that Doctrine of Infuſion of Habits for Juſtification, or as a Foundation of works, to make them meritorious. But we ſay they are ſimply required for man's acting holily, and for the *pleaſing* of God by *good works*, which good works declare and aſſert withal that in our Regeneration from the firſt acts to the laſt, and ſo throughout our lives, there are infuſed ſupernatural Principles of Life and Grace, which remain and are inherent in us: And ſo the works thereof, nay the workings of Grace in us, are not meerly from motions and excitations of the Holy Spirit in us; Which is the full Scope of the Apoſtle Eph. 2. 10. *We are ſaved* (that is juſtified and made Heirs of Life) *through Faith*; *not of works*, *for we are his Workmanſhip created unto good works*; *which God hath before ordained that we ſhould walk in them.* Here are good works as the fruit, and here is a workmanſhip created in us as the Principle whence works proceed, *We are his workmanſhip created to good works*, and there are no good works without it: But yet inſtead of good works being ordained to juſtifie us, He is the adequate and full end and *Ordination of Gods Workmanſhip in us unto good works*, which is only, *that we ſhould walk in them.* Chap. 1

There is another Opinion of ſome high-flown People, who reject and deſpiſe all Habits, and Effects of Grace, eſteeming ſuch a Participation of the divine Nature (and of which the Apoſtle ſpeaks 2 *Pet.* 1. 4.) to be meerly by Accidents and Qualities, which they Contemn. This Notion is too Low for them, and therefore they boldly Aſſert that they are Partakers of the Divine Nature by being Tranſubſtantiated into God, and that tho' they be no more then Creatures in appearance, yet the Being of God is in reality the Subſtance of their Being. And tho' this Opinion is veil'd under the notion onely of higher Union with God; yet it is Demonſtrable out of their Writings, that they rejecting all that our Divines ſay of our Bleſſed State in Heaven it ſelf, and of Gods being all in all, as to the Communications of himſelf to us there; and rejecting alſo the Hypoſtatical Union of the Humane Nature to the Perſon of the Son of God, they cannot feign any higher Union above thoſe, than that which conſiſts in this, that the Saints ſhall become God. And their believing themſelves to be God, tho' in appearance Creatures, is the Fundamental in which all their Religion centers, and indeed they need no more. So then as God ſaid upon occaſion of the fall of Man, *Man is become as one of us.* So ſay they of Man reſtor'd, that he becomes *God.* And therefore they profeſſedly cry out againſt two things eſpecially in our Divinity, becauſe they lie in the way of this high imaginary preferment of the New Creature, to which they profeſs to advance it. One Truth decryed by them is the Perſonaly union of our Nature with the Divine in Jeſus Chriſt: Which tho'it be the higheſt advancement any Creature is capable of, yet falling lower than this, which they aſpire unto, they deſpiſe it, as not high enough for them: All the Saints being (as they ſay) rais'd up to the Form of God, and transform'd into God.

Among many other grounds of this bold Aſſertion, there is one more plauſible, which is this, That by our Opinion we make all our Communion with God to be but Accidental, by vertue of Accidents, or Qualities in the Soul, and not real, or ſubſtantial.

But I anſwer, It is true, that as the Soul it ſelf and its Faculties of Underſtanding and Will, are but Creatures: So Graces are but Qualities in it, and

ſtanding

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CHAP. II.

That the Holy Ghoſt, when he makes us New Creatures, works in us fixed and abiding Principles of a Spiritual Life, proved; 1. *Becauſe it is a New Birth, which ſuppoſeth a Principle of Life given.* 2. *Becauſe this New Creature is called* Spirit. 3. Becauſe *it is called ſo, in Oppoſition to Fleſh.* 4. Becauſe *the Apoſtle ſpeaks of our being* Born of God, *and ſo having received a Seed of Divine Life, which cannot* Sin. 5. Be*cauſe he ſpeaks of Eternal Life, abiding in us.* 6. Be*cauſe,* 2 Pet. 1. 3. *We are ſaid to be Partakers of a Divine Nature, and this is ſomething which is continually growing in us.* 7. *The ſame is proved from the Parable of the* Sower, and his Seed, Mark 4. 17. *And of the* Ten Virgins, Mat. 25.

I HAVE in the foregoing Chapter given an Account of thoſe Opinions which allow no other Work of the Holy Spirit, than to move and excite us to Holy Actions; and which deny his Influence to produce in us Living and Abiding Principles, from which when Regenerated, we have ſome Inherent Abilities, (tho' in dependance ſtill on his renew'd enlivening us, both to *Will, and to Do*, Phil. 2. 13.) to perform them.

I ſhall now prove the Doctrine which I propounded in the beginning of that Chapter, which is this.

Doctr. *That the Holy Ghoſt doth not only move and ſtir us up to all good Actions which we do, but that in the Work of Converſion, he produceth in us Living, and Laſting Principles of a conſtant Holy Life.*

Firſt, I ſhall firſt Explain this Doctrine.

Second. I ſhall prove it by ſeveral Arguments.

I. For the Explication of the Doctrine. All Men may Underſtand the difference between an *Inherent Power* in the Soul, or *Principle* wherewith to Act; and the *Act*, or *Operation* it ſelf, be it *Inward* or *Outward*, proceeding from it, as the effect thereof. In the Body, we ſee an *Hearing Ear*, (to which that Speech of Chriſt's concerning Spiritual hearing, alludes, *He that hath an Ear to Hear, let him Hear*) which is made by God, and endowed with a ready Diſpoſition, and ability to hear ſounds: And this Power is inherent in the Ear, and is ordained for *Hearing*, as the Act. The ſame we may underſtand of the Eye; there is a viſive Power reſiding in it, and enabling

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it actually to ſee Colours when laid afore it: Which are the Objects ordained and fitted by God unto it. The Neceſſity of which permanent Power in either, we ſee by experience; and is mainly underſtood by the Example of thoſe whom Chriſt Cured (that were Born Blind and Deaf) if we conſider the different Condition of the Perſons, afore and after the Cure: As alſo that there was an Almighty Power put forth, firſt, to give an Inherent power to their Ears and Eyes, to hear and ſee, ere their Soul could put forth the Acts of Hearing, or Seeing. And of both theſe, the Blind young Man Cured, was ſo ſenſible; that he Proclaims it to Chriſts Praiſe, *John* 9. 25. *One thing I know, that whereas I was Blind, now I ſee*: And he knew too, that it was Extraordinay, and a work of Omnipotency: *v.* 32. *Since the World began, was it not heard, that any Man opened the Eyes of one that was Born Blind.*

And however there were a Capacity, and remote radical power in his Soul; yet it could never have produced an Act of ſeeing any thing in this World, which it was in the midſt of, without a new bodily Eye; or a new endowment of it with a new power of ſeeing.

Now there is in the Caſe of a Man Unregenerate, and Regenerate, a further diſtinction to be made. 1. Of a Natural Faculty in the Souls of Each. 2. Of a Principle in the ſaid Faculty, in order to Act. 3. Of the Acts both are ordained for.

Take the Soul of a Man Unregenerate, it hath naturally and eſſentially an Underſtanding Faculty in it (he were not of Mankind elſe) and that Underſtanding hath a Capableneſs, and a remote Faculty to have Spiritual Objects taken in by it; and ſo to Act towards them. For when it ſhall once come to know them in a ſpiritual manner, it muſt be ſaid that it is the underſtanding Faculty, which is Eſſential to the Man that doth Underſtand them. Indeed before a Spiritual Light induc'd into it, it ſtill remains as one Born Blind, as to thoſe Spiritual Objects; *And it cannot receive them, for they are Spiritually diſcerned*, (1 *Cor.* 2.) but muſt be ſuper-endowed with a new Ability, and Principle infuſed into it by a New Birth; or it cannot Spiritually Eye, nor at all Underſtand them, as they are in themſelves, and although through Adjutories of Light, *&c.* Men may ſee them in the Painted Glaſs, and Literal Notion of them; yet not as they are in themſelves, in their true Spiritual Nature: No, no more then our Bodily Eyes can ſee Angels, that are of that other inviſible World, an higher world then Ours, unleſs they do aſſume Viſible Shapes, or we ſee them Painted with Earthly Colours. Anſwerably Chriſt ſays, John 3. 3. *Jeſus Anſwered and ſaid unto him, Verily, verily, I ſay unto thee, Except a Man be Born again, he cannot ſee the Kingdom of God.* They cannot ſee them: And thus alſo God pronounceth of the *Jews* in the Wilderneſs, after Forty Years experience of Gods Wonders, and giving the Law; *Deut.* 29. 34. *Yet the Lord hath not given you an Heart to perceive, and Eyes to ſee, and Ears to hear, unto this Day.* Eyes they had, and Underſtandings they had, as Men; but not as Spiritual Men; and ſo had not the true ſight of Spiritual things to affect their Hearts towards them, in their Spiritual Nature; without which God regards not any other Apprehenſion of them.

Now tho' this new Spiritual viſive Power, with which the Underſtanding is endowed, be for the kind of its being but a Quality; and a Super-additional Accident introduced into the Underſtanding, and not a Faculty, as the Underſtanding is, Eſſentially inherent in the Soul; yet as it is planted in the Soul in order to receive, and take in things Spiritual, (which are of an higher order of Beings unto our Natural Underſtandings, and are Infinitely Tranſcending things Natural, and Worldly, which are the Objects of our Natural Underſtandings; and by which, or like Terms, the Apoſtle diſtinguiſheth thoſe two differing both *Objects*, and *Powers* of a Regenerate, and Unregenerate Man) ſo this new Divine and *Heaven-born Power*, Elevating and Empowering the Soul to *diſcern them*, hath juſtly the name of being enſtiled a *new Underſtanding*, 1 John 5. 20. *And we know that the Son of God is come*

come, and hath given us an Underſtanding that we may know him that is true, that is, truly to Underſtand him that is true. Chap 2.

Thus the Bodily Eye of Man after the Reſurrection, Elevated to ſee Angels, (which now are inviſible unto it) may be enſtyled a *new Eye*, yea, and a *Spiritual Eye*; even as the whole Body then ſhall be a *Spiritual Body*; (as it is called, 1 *Cor.* 15.) And yet that change will be but the Superinduction of new Spiritual Qualities ſuiting the Eye, and whole Body unto ſuch Spiritual Objects as Angels, *&c.* are: The ſubſtance both of thoſe Eyes, and of thoſe Bodies remaining the ſame that now. And yet thoſe new Spiritual Habilities then are ſaid to conſtitute their Bodies Spiritual, and Transform and raiſe then into Bodies of an higher Rank and Order, like to Angels, as Chriſt ſays, and he ſpeaks it of what manner of Perſons in reſpect of our Bodies, we ſhall then be. In like manner the whole of a Man new Born, ſo endowed with this Divine Quality of Spirit; (though it be but a Quality) is ſtyled a *New Man*, *a Spiritual Man*. It gives a new Name to the whole Man, And doth as truly Conſtitute him ſuch, in that Sphere of Spirituality; and deſerves to be ſo ſtyled being the Principle of this *New Spiritual Life*; as much as the Soul with its natural Faculties, ſimply conſidered, hath the name of, and Conſtitutes the Man to whoſe Body it is joyned, in the rank of a Living Soul: For though Grace be but an Accident, yet 'tis ſuch as is worth all Mens Souls in the Subſtance of them, devoid of it.

And Further; If the Soul were not by the Infuſion of this new Spiritual Quality Elevated, and admitted into that Order of *Spiritual Agents*, having Spiritual Life, it would want that Eſſential property (in Common to all ſorts of living Agents in their kinds) to act from within it ſelf: But muſt be acted meerly by a Principle Extrinſecal to its ſelf.

And Further; The Neceſſity of ſuch a new Spiritual Hability to be infuſed into our Souls, to Conſtitute them Spiritual, and Agents of that kind, is, that both *Act and Principle* may be of one and the ſame Kind and Nature; a Spiritual Acting, Proceeding Suitably from a Spiritual Principle; which had firſt Conſtituted the Man in whom it is, a Spiritual Man; as good Fruit is from a Tree, firſt *made Good*, as Chriſt ſays; without which it cannot bring forth good fruit.

And as the Bodily Eye at the Reſurrection, cannot exert the leaſt Spiritual Act to thoſe Spiritual Objects ſpecified; nor thoſe Bodies put forth any one Exerciſe that is proper unto Spiritual Bodies, until at the Reſurrection the Body be Conſtituted a Spiritual Body; ſo is it here.

And *Laſtly*; This endowed Spiritual Principle in the Soul, is abiding; and permanently inherent in the Soul, when thoſe Spiritual actings ceaſe; as the exerciſe of our preſent Senſes do in Sleep; or when they are diſturbed, and hindered.

2. Having thus explain'd the Doctrine, I come now to prove it by theſe following Arguments.

1. In the words of my Text (John 3. 6.) the work of the Spirit in us is expreſſed to be a Being, or thing born, which implyes Principles of Life given it, in order to Acting, and Operations; or Works of Life. All other Births, do this; They give a natural Being: And ſo this gives a Spiritual one, and both according to their Kind. In Scripture it is *not the Acts of Faith* or *Love* that are ſaid to be *born of God*, or a man *to be born of God thro'* thoſe *Actings*; but on the contrary they are made *Signs* of a man's being born of God. As *Effects* are of their proper Cauſe. As a Child's crying, which is an Act of Life, Is *in Law made* a Sign of a Child's being *born alive*: So Faith is made a Sign of a man's being born again, 1 John 5. 1. *Whoever believeth that Jeſus is the Son of God, is born of God.* And this our Regeneration doth contain in it many more Graces beſides Faith: And this Expreſſion, *To be born of God*, ſignified in the Language of

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the Primitive Church a Fundamental common General Character, denoting a Christian truly and savingly wrought upon by God. Of which New Birth, this one act of believing Christ to be the Son of God, was an Evidence. *Deus posuit in Corde Fundamentum Fidei*; says *Prosper*: *God putts in a Foundation of Faith into the Heart*, and then draws forth the *Acts of Faith*. So John 1. 12. 13. *They who believed in his Name, which were born not of Blood, nor of the Will of the Flesh, nor of the Will of* Man, *but of the Will of God.* They were born first: The like is spoken of the Act of *Love*, 1 John 4. 7. *every one that loveth, is born of God, and knoweth God.* The Act of Loving God, is alledged as the Effect, and the note of a man's *being born of God.* That which is added, *and knoweth God*, shews that act of loving God, dependeth likewise on an act of Knowledge and of Acquaintance with God perswading it, but both of them depend on our being Born again. The Act of the Understanding in knowing God, depends upon being *born of God* as the Foundation of it, as well as the act of *Loving*. *Unless a man be born again, He cannot see the Kingdom of God* (says Christ, *John* 3. 5.) nor know any thing belonging to it. The Scripture speaking suitably to this Allusion, compares these *new Powers* and *Abilities*, unto natural *Faculties*, and *Powers*, themselves in the Soul; which are the Principles of Acting; such as is the Faculty and Instrument of *Seeing*, where *Seeing* denotes the Act. And the Scripture speaks of giving *Eyes to see*; *Ears to hear*; *and an Heart to understand*; Deut. 29. 4. *Yet the Lord hath not given you an Heart to perceive, and Eyes to see, and Ears to hear, unto this Day*: Now that which is properly said to be given by ones Birth, is the natural Faculty and Ability of any thing to act so and so, according to its Kind. So then, like as the natural Birth, brings a man forth with all the Powers of *Sight*, *Hearing* &c. So doth the new Birth the like. The Child *exerciseth* not these in the Womb at the first, yet hath them all in the Principle. 'Tis *Basil*'s comparison, *As the Power of seeing in a sound Eye*; *As Art in him who hath acquir'd it*; *Such is the Grace of the Spirit in him who receives it*; *always indeed present, but not perpetually operating.*

De Spirita Sancto, Cap. 26.

2. A Second Argument to prove the Doctrine, is, That this work of the Holy Ghost is termed Spirit, here in *John* 3. 6. and a spiritual man, 1 *Cor.* 2. 14, 15. and that in order to *discerning* Spiritual things. This Argument will be farther strengthened, if the Analogy be considered between this new Birth of the Soul and the *Resurrection of the Body* (which is called the *Regeneration*:) of the Resurrection of the Body, it is said (1 *Cor.* 15. 44, 45, &c.) *That the Body is sown a natural Body, but it is raised a spiritual Body.* I would ask what is that new Spiritualizing of the Body, but an endowing it with such new Qualities and Abilities as shall fit the Body unto a spiritual Condition and Actings: It shall be endowed with such new Qualities, namely, as *Incorruption*, *Glory*, *Agility* &c. and perhaps with new *Senses*, which we cannot now guess at, which are differing from, yet answering unto these *natural Qualities* and Powers our Bodies now, as *natural* Bodies have; unto which the character of these spiritual Bodies is opposed; the Change then is not barely of new Acts, but of new Powers and Endowments, enabling us to Act. Therefore *Verse* 50. he speaks of our present Bodies as those that are incapable of the Objects and Acts we shall have then; *Flesh and Blood cannot inherit the Kingdom of God.* They want Powers to bear and sustain the Objects of spiritual Glory, and they want Qualifications to take them in. And therefore 'tis said of those that *do not then die*, that they *shall be changed*, *Verse* 52. and these *vile Bodies shall be changed and fashioned like to Christ's glorious Body*, Phil. 3. 21. which is spoken in respect of new inherent Powers and Endowments, which are Qualities, and are stiled the *Image of the Heavenly man* 1 Cor 15. 42. *As is the Earthly, such are the Earthy*, viz. *Adam and his Sons in their Bodies*; for so endowed are ours from him. *And as is the Heavenly* namely, Christ as risen, and in Heave such shall our Bodies be. All import *likeness in Qualifications*, &c. Now then look as the Body is at and by the *Resurrection* made Spiritual in those Respects; in like sense it is that the Soul is made spiritual by *Regeneration*, which is termed a *Resurrection* to the Soul as the other

ther is the Regeneration of the Body; as commonly in Scripture they are enterchanged. The Reſurrection is termed a *Regeneration*, Mat. 19. 28. Col. 1. 18. where Chriſt is call'd the *Firſt-born from the Dead.* And *this day* (ſays God, Acts 13. 36.) *have I begotten thee.* And ſo Regeneration is termed a *Reſurrection*, Eph. 2. 5, 6. *Even when we were dead in ſins hath quickened us together with Chriſt* (*by Grace ye are ſaved*) *and hath raiſed us up together.* And Chriſt is as powerful, yea and a greater Benefactor to our Souls now, than he will be then to our Bodies: He will therefore be *a quickening Spirit* to both. And therefore in making our Souls ſpiritual, he doth as much for them, and works the like things, *viz.* new Powers in the Soul to ſee the *Kingdom of God* (as the Phraſe is in this third of *John*) as well as he will work new Qualifications in the glorified Body, that it may *inherit the Kingdom of God.* To give our Bodies *ſuch Eyes* as ſhall ſee *Angels*, who are Spirits, and are not otherwiſe the Objects of our Senſes, is but in Analogy what is done to our Souls in giving them Eyes to ſee and an Underſtanding to know God and Jeſus Chriſt, as they are in themſelves. Chap. 2

3. A Third Argument from what is in the Text for this, *is the Oppoſition* (in John 3. 6.) *between Fleſh and Spirit. Fleſh* is evidently evil Diſpoſitions, and Inclinations unto Evil, which *dwell* in a man, and which is a *Root* hath *Fruits*: And purſuing that Similitude, the Apoſtle enumerating the *Works of the Fleſh, which are manifeſt*, termeth them the *Fruits of the Fleſh*, Gal. 5. and in oppoſition thereto, Spirit (in the 17. v.) is uſed in like ſenſe. And when *Paul* (Rom. 7.) ſpeaks of *that Sin that dwells in Him*; he expreſſeth it to be *a Sin that*, by occaſion of the Law, *wrought all Concupiſcence*; v. 7. mark that word *wrought*, It was a Sin which was diſtinct from the works of ſin, and therefore it was an active Diſpoſition, and Inclination, diſtinct from thoſe *Acts*, as the cauſe of them: Which ſin is alſo called an *indwelling ſin* in the man: And ſo notes out, what is permanent. And in this Senſe doth this Apoſtle up and down in Rom. 7. ſpeak of it, terming it *Fleſh* (as v. 5.) and *Himſelf*, in reſpcte of this Sin, *Carnal* (v. 14.) *and in my Fleſh* (ſays he) *dwells no good thing.* And in that very Speech of *His* there, which He ſpeaks by way of Explanation, or Limitation;) *In me*, that is, (ſays he) *in my Fleſh, dwells no good thing*; He implyes that he had *another Self*, or *me*, wherein *All good did dwell*; (even as in himſelf, as He was Fleſh, *no good thing did dwell*) and wherein the contrary good did dwell; that is, an *Inclination* to what was truly *good*, and *ſpiritual.* And therefore it follows, *To will is preſent with me:* To will what? *Any* thing that is good; which yet he was not able to perform; as it follows: But *how to perform that which is good, I find not:* as if he had ſaid, Yea, but yet I have ſo much of Good too, continually dwelling in me, oppoſite to this Fleſh, as is ready to put forth, and doth put forth, though but an imperfect *Act or Will* (for the Principle is but imperfect and *Læſa Principia habent, Læſas Operationes*) unto what is *good*, when it is preſented to it: Now what is an inward *Readineſs*, and *Preparedneſs to Good*, and that Spiritual good, as the Law is, but an *habitual Principle, indwelling?* And therefore, as of that wicked man it is ſaid, He was *ready to all evil*; Acts 13. 10. So of a Godly man it is in like manner ſaid, He is ready to every good work: Tit. 2. 1. meet, and prepared, as a Veſſel is for his Maſters uſe, both by its *habitual faſhion* and make, as we ſay, which are inward Diſpoſitions that fit it, by the cleanneſs of it from defilement, as 1 *Tim.* 2. 21.

4. A fourth Argument is drawn from what the Apoſtle *John* ſays, 1 *John* 3. 9. *Whoſoever is born of God, doth not commit ſin; for his Seed remaineth in him: And he cannot ſin, becauſe he is born of God.* He ſpeaks of our being born of God, and that there is a ſuitable Nature, a Seed of divine Life in us which cannot ſin, or be touch'd with Evil, for it cannot act contrary to its own Nature, and Being: As Fire being preſerv'd cannot act contrary to its Nature. It may indeed be put out by ſubſtraction of Fuel, yet if it be kept up, and and remain Fire, it cannot either moiſten, or cool. This in Analogy is the force of the Apoſtle's reaſoning that every Believer by his new Birth receives ſuch a Seed of ſpiritual Life, ſuch an Heavenly Nature, which

cannot

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cannot ſin; for to do ſo, would be to act contrary to its ſelf. It is the Soul it ſelf which is endowed with this Seed of Life, and is the Subject, and intrinſecal Principle of Action. The Holy Spirit, tho' he is in us, and dwelleth in us, yet is not this Seed of God here mention'd by the Apoſtle, for he is extrinſecal to the Soul her ſelf, as to the Actions which ſhe doth. Now it is the property of all things that have Life, to have in their ſeveral Kinds of Life; a Principle by which they bring forth Actions of that Life. And thus free, and Intelligent Agents in their Kind have a Principle of Life and Action, beſides that firſt, and ſupream Mover of all, in whom we live, and move, and have our Being: Who tho' he be in us, and Acts us, yet he is but extrinſecal to the Act. For we our ſelves being endowed with Principles of Action, are moved by him, And therefore the Actions which we perform, as Praying, &c. are not attributed to the Holy Ghoſt as the Subject of them, but only as the Efficient. We muſt not ſay that they are the Holy Ghoſt's Prayers ſubjectively, but only efficiently. He makes them in us, and for us, and helps our Infirmities in Praying (*Rom.* 8.) but that which conſtitutes us in the Rank of ſpiritual Actors in the Duty, and the Subjects of it, is a Principle of a ſpiritual Life inherent, and ſeated in the Mind, and Will, and quickening us thereunto. And this is the Seed convey'd in the new Birth, and communicated from God who hath Life in himſelf. And that a man, thus born again, becomes thereby an Agent from a new vital Principle within him, is evident from a Parallel Scripture in the ſame Epiſtle of *John*, 1 *John* 5. 18. *We know that whoſoever is born of God ſinneth not; but he that is begotten of God, keepeth himſelf, and that wicked one toucheth him not.* He ſpeaks it indeed of the unpardonable Sin unto Death. But when he adds, *He that is born of God, keepeth himſelf*, he means that the regenerate man is an Agent in the Buſineſs, and acts from what is within Himſelf: And his ſaying that he is born of God, implies, that he hath receiv'd, and doth retain the Seed of God within him.

That the Holy Ghoſt is not the Seed meant in theſe two Places, 1 *John* 3. 9. and 1 *John* 5. 18. is evident, as by what hath been ſaid, ſo by this farther reaſon: Becauſe it wou'd be improper to ſay that therefore the man born of God cannot ſin, becauſe the Spirit of God in him cannot ſin. This were utterly improper, but to ſay (as aforeſaid) that the man who is born of God, and hath his Seed, cannot ſin, is a Speech, which is conſonant to the Voice of Nature. It implies the Voice of an inward Diſpoſition, which cauſeth a man to ſay, he cannot do thus, or thus, contrary to his Nature, ſo remaining: It is Nature ſpeaks, but the Holy Ghoſt himſelf becomes not the new Nature in, or unto any Soul.

And that other Speech, *He who is born of God keepeth himſelf*, doth moſt properly ſhew, that though the Holy Ghoſt in us be the great Conſervator, and Keeper, and Actor of us; yet by means of our being born of God, and and receiving a Seed of God within us, our Underſtandings and Wills do act, tho' actuated by him. So that the holy Actions, tho' the Spirit excites, and ſtirrs us up to them, are our own, and we are the intrinſecal Agent of them, and conſtituted to be ſo by vertue of a divine Seed convey'd to us in our ſpiritual Birth. And the Metaphor of Seed remaining is (As *Thomas Aquinas* out of *Auguſtine* explains it) an Alluſion to what God doth to his other Creatures bearing Seed according to their Kind. He hath communicated to every ſuch Creature a ſeminal Principle ordained to encreaſe and grow up to ſuch, and ſuch Effects of bringing forth Fruits, as we ſee in Trees, *&c.* And ſo in the Second Creation, God, in like manner, puts in a ſeminal Vertue, which as the Seed of Muſtard, the leaſt of Seeds (as Chriſt ſays) is yet to grow up to a Tree the greateſt of all other: And therefore look what Proportion, and Ordination that natural Seed, with its Vertue ſown in the Ground, hath unto natural Fruits, and Effects, the Like hath this Seed of God ſown in the Soul of the Heart unto ſupernatural Acts. Seed is the Communication of a Principle of Life from things that live, ordained to grow up, and act according to its Kind: And in a ſimular manner this here is the Seed of all that Holi-

Summa Theolog. par. 1. *Queſt.* 62 *Art.* 3.

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neſs which after follows in our Lives, and which ſprings from it, yea, and it is the Seed of Glory it ſelf. Chap. 2

Nor is this Seed meerly the Word of God heard, or read by us, and remaining in our Minds, and Memory; as what we have heard, our Minds are ſaid to retain. 'Tis true if the word heard become ἔμφυτον an ingrafted word in the Heart, changing that Stock into its own Nature, then indeed it is all one with this Seed of the new Birth: As the Apoſtle ſpeaks, James 1. 18. *Of his own Will begat he us with the word of Truth, that we ſhould be a kind of firſt-fruits of his Creatures.* Wherefore ſays he v. 21. *Wherefore lay apart all Filthyneſs, and ſuperfluity of naughtineſs, and receive with meekneſs the engrafted word, which is able to ſave your Souls.* This ingrafting of the word, is in Subſtance the ſame with Regeneration its ſelf, being a Similitude to illuſtrate it. But tho' the Word be ſown, the meer ſowing, it is not Regeneration, if it doth not take Root in a good and honeſt Heart (*Mat.* 13. 18. &c.) and therefore the meer receiving the good Seed of the Word, as the Stony and Thorny Ground did, regenerateth no man. For if it be ſo, that the Letter of the word falls either carelelly into mens Ears, ſo that the Underſtanding is not ſo much as poſſeſs'd with a notion of divine truth: It is no more then Seed laid up in the hard troden high-way-Ground: Or if it falls into the Underſtanding, yet ſo as not to affect the Heart, the Devil ſoon takes it away, as the Fowls pick up looſe Seed, which hath not taken root in the Ground: Or if it works ſo as to ſtir the Affections, yet ſtill if it wants depth of Earth to take Root, it is not the inherent abiding Principle of Regeneration, which we treat of, and indeed ſuch a bare receiving of the Seed regenerateth no man.

That therefore which is meant by the engrafted word, is the Law of God written in the Heart (as God hath promiſ'd in his new Covenant to do it) utterly differing from the Work of the Law in the letter of it, which the Heathens had, *Rom.* 2. For it is ſuch a writing of the Law as God had written in Chriſt's Heart, *Pſal.* 40. 8. *I delight to do thy Will, O my God: Yea, thy Law is within my Heart.* It is this engrafted Word, the word or Law written by the Holy Ghoſt (2 *Cor.* 3. 12.) and therefore is diſtinct from that Holy Spirit himſelf) that is the abiding Principle wrought in us by Regeneration. And as Chriſt had this Law written in his Heart (*Pſal.* 40. 8.) So we hereby are conformed unto Chriſt's Image, *Rom.* 6. For what is that, but an inwrought ſtrong Diſpoſition in the Soul, conforming, and inclining it to what the Word and Will of God directs unto? Grace is the Word of God concocted, and digeſted into the Heart, and made of one Nature with it. In which Senſe, and for which cauſe, the Word is ſaid to abide for ever in the Souls of men converted, 1 *Pet.* 1. 2, 3. And that Phraſe of writing the Law in the Hearts, imports no leſs than ſuch an abiding Principle. Words ſpoken are Tranſient, and vaniſh into Air, but *Litera Scripta manet:* what is written, abides, and is extant to be ſeen and read.

5. I draw a fifth Argument to prove that the Holy Ghoſt in regenerating us, works an inherent permanent Principle of a ſpiritual Life, from what the Apoſtle *John* farther ſays of eternal Life abiding in us. It is not only that eternal Life abides upon us, (as it is ſaid *John* 3. 36. that the Wrath of God abides upon him, who believes not) but it is ſaid to abide in us. Eternal Life muſt have a Beginning, as well as Accompliſhment. And we all ſay that the Life of Grace is the Beginning of a Life that is eternal, and will be perfected in Glory, and abides in the mean time in him that hath obtain'd a Right unto the Life of Glory to come: It is not only ſaid that a man *hath Eternal Life*, in that ſenſe as a man is ſaid to have an Eſtate, an *Inheritance* he hath right unto, but a Regenerate man's Condition is expreſſed by this, that he *hath Eternal Life abiding in him*; as an unregenerate man's Condition is expreſſ'd by the contrary, 1 John 3. 15. *He that loves not his Brother hath not Eternal Life abiding in him*, that is, in ſhort, he hath not Grace. 'Twas a Phraſe in thoſe times to expreſs a man's ſpiritual State by

Book V. By that Character, that He was One that had *Eternal Life abiding in him*, which Phraſe I urge. Now, ſays the Apoſtle, I hope you will all grant that a *Murtherer* whoſe Heart and Spirit is full of Blood to the Saints, as *Cain*'s was to *Abel* (in whom the Apoſtle had Inſtanced) ſuch a man cannot have Eternal Life abiding in him, as not being conſiſtent with ſuch an Heart and inward Diſpoſition which his Soul is fill'd withal. He argues from the ſame Topick and Principle that he had done v. 9. that inherent Grace, that is, *eternal Life* that abides in the Soul, cannot conſiſt with ſuch a Frame of Heart as to hate the *Saints* as *ſuch*, and to ſeek their Death and Ruine. The act of Murther, and that of a Saint, (as it may ſeem *Uriah* was) may with a right to eternal Life conſiſt in *David*, but an Heart at enmity with the Saints (which is *John*'s Scope) *cannot*, for it is a contradiction to that Principle of eternal Life which is begun in him and abides in him. You heard afore that Grace is call'd a *Seed* becauſe it is the Seed and beginning of Eternal Life; and this Place confirms it, theſe both in like manner being ſaid to be abiding in a Chriſtian, and the Apoſtle alike arguing from both.

6. Further to prove my Aſſertion, that by Regeneration an inherent and abiding Principle of Life is wrought, I argue from 2 Pet. 1. 3. *According as his divine Power hath given unto us all Things that pertain unto Life and Godlineſs, through the Knowledge of him that hath called us to Glory and Vertue.* He ſpeaks not of thoſe external Priviledges and Benefits of Juſtification and Adoption, *&c.* which are given us; which is evident by two Arguments, 1. Becauſe they are ſuch things as are wrought in us by Power. The giving Juſtification and Adoption is aſcribed to his *Grace*, &c. towards us; and ſo Works done upon us, and *out of us*, and yet beſtowed on us, are uſually ſaid to be *to the Glory of his Grace* (Eph. 1.) But what are done in us are the proper Objects of Power.

2. Again Secondly, It is added that God, or Chriſt, in giving us theſe, is conſidered as he that hath call'd us to Glory and Vertue. Now you know the true Maxime is, that God's calling any Perſon unto any Employment or Dignity, is joined with the giving him Abilities, and an Heart ſuited with Principles anſwerable. So then his meaning is, That God having by Regeneration and Faith called us unto a Poſſeſſion of Glory hereafter, and the Prelibation of it here, and in order thereunto *the Exerciſe of Vertue and Holineſs* in this Life, he hath anſwerably by the working of his Almighty Power in us, given us a Spirit fitted thereto, that is, ready furniſh'd with *all things* that are the Beginnings of, and Preparation to *that Life* (which you heard termed *Eternal Life abiding*) as alſo to all the *Duties of Godlineſs*, which we are to walk in here. He hath fitted us in ſome meaſure for that Calling. And you ſee that he ſpeaks in the time paſt, that his *Power hath* (in time paſt and already) *given us* all and the whole of them, as to the ſeveral Vertues, Seeds, and Principles of them.

7. Add to this Seventhly, as another Argument, What is that *divine Nature* which is ſpoken of there in the fourth verſe? Not the *Divine Being of God*, for that cannot be made Common between God and us, or divided. It is therefore *Inherent Grace* which is oppoſed to *Luſts* in the Words following, *Having eſcaped the Corruption that is in the World thro' Luſt.* Nature is an abiding, permanent Principle, carrying on the things which it is to act accordingly. We are not Partakers of God's Nature eſſentially, therefore not as a Nature, otherwiſe then by having his Likeneſs or Image in divine Qualities ſtampt on us, and ſo becoming like to him, to be holy as he is Holy, which makes us fit to have Fellowſhip with him, and ſo to take in his Glory, and to be made happy by it, which unleſs we agree in an holy Nature, and Holy Diſpoſitions with him, we cannot do. And this new Nature denotes a *ſtable and permanent Being* in the Soul, As alſo a Principle of working or it were not truly a *Nature*. *Dioniſius* has rightly expreſs'd it, *Nothing*

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can come to work or act till it hath received a Nature and a Being as the Principle thereof: So nor to act divinely or ſupernaturally till it hath a Being of ſuch a Super-natural Nature given to it; and this is ſtill the ſame with the *Seed of God*, and *Eternal Life abiding in us*. We have by the *new Birth* a *ſupernatural Being*, as by the firſt a *natural*. Chap. 4

8. *It is a Seed*, a *Nature*, *a Life*, &c. for it is ſaid to grow up in us, or elſe what is meant by *growing in Grace* and *renewing the inner man*, and the like? How can this be meant but that as a Seed, which is an imperfect communicationofLife, grows up to a Stalk, and Blade and Ear, ſo this of Grace in us? 'Tis ſuch as all other growths are, and ſubſiſts therefore by the encreaſing of thoſe permanent Qualities and Vertues. A living man is not ſaid to grow *as ſuch*, or as a living man, otherwiſe then as he adds one act of Life to another. A man is ſaid to grow rich by adding to an heap, but a living man grows in ſtrength and Bulk anſwerably to the Principle of Life at firſt received.

Learn what is meant by thoſe diſtinguiſhing Characters in the Parable of the *four Grounds*, and in that of the *wiſe* and *fooliſh Virgins*. The ſtony Ground's defect was this, *they had no Root in themſelves* Mark 4. 17. Which ſpeaks the very Language of *inherent Grace*, which is that which is properly in a man's ſelf inbred and implanted. And *Job* calls it the *root of the Matter*, *Job* 19. 28. The *fooliſh Virgins* wanted *Oyl in their Veſſels*, when that they had *Oyl in their Lamps*. The *wiſe* on the contrary had *Oyl in their Veſſels* when yet *their Lamps were out*, as in Mat. 25. you read. Let any give a more rational interpretation than this, That the Oyl in the Lamps is ſuch aſſiſtances by Motions and Enablings, as ſerve to hold forth an *outward Profeſſion*, and to perform the ſame Duties, and to give the ſame light to others which the fooliſh Virgins had, but they had not Grace in the Heart, Oyl in the Veſſel, as a Stock or Treaſury abiding in them, when that in the Lamp might be out. But the wiſe Virgins had that abiding in them when themſelves were aſleep, and their Lamps clean out. It uſes to be made an Argument in this Caſe or Point, That if there were not abiding Principles of Grace, that then when a Believer is aſleep he ceaſeth to be an holy man, or a Believer. If Life lay only in the Actings and ſtirrings of Life, then when *they* ceaſe, there would be no interciſion of Life, and ſo Eternal Life, as ſuch, ſhould not abide in a man, as you have heard. And the Argument is ſtrong as to the Point: But it is more ſtrengthned by this Scripture (*Mat.* 25.) ſpeaking the ſame, or the like to it. There are Chriſtians not only aſleep as they are *men* but even as *Chriſtians* alſo, and their Lamps go out; their profeſſion and actings in a great meaſure ceaſing, and yet they have Oyl in their Veſſels, Grace in their Hearts, ready to be drawn up into the Lamp and to become matter of a new ſhining forth in good works.

It is alſo urged, that if it were not for ſuch inherent Principles abiding, an holy man could not be denominated holy, but when he acts holily: As a man's Countenance is not denominated *Ruddy* for *bluſhings* or fluſhings, but from the conſtant Conſtitution and Complexion. And here you ſee a confirmation of the foregoing Argument alſo, for they are denominated *wiſe* Virgins, when yet their actings ceaſing, they were as fools and not wiſe: Even as *Solomon* ſays of himſelf, that in the midſt of his decay, his *Wiſdom* that is, *his Grace* remained with him *Eccleſiaſtes* 2. 9.

Yea, *This Oyl in their Veſſels*, or Hearts, did they carry with them into Glory with the Bridegroom, and were made Veſſels of Glory as you read there. Yea and it is ſaid that our Souls are *thereby*, made *meet* for Glory, Col. 12. 3. and *prepared for Glory* Rom. 9. 23. Even as well as *thereby they are prepared for every good work*; as Veſſels meet for our Maſters uſe, 2 *Tim.* 2. 21. And when we dye, not only *our Works doe follow us* (*Rev.* 14.) as a man's Treaſure, which he hath wrought and gotten, but alſo the *Soul it ſelf* is *wrought by God* here for this very purpoſe, to be made capable of a further degree of Glory, as it brings Grace with it into the other World, 2 *Cor.* 5. 5. *Now he that hath wrought us for the ſelf-ſame thing is God.* Not only have we

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actively wrought but we our selves are here passively wrought by God, having our Fruit the Encrease of inherent Holiness (Rom. 6.) *and the end everlasting Life.* And therefore (2 Cor. 5. 3.) he had said we shall be cloathed with Glory *if we be not found naked*, that is, devoi'd of the Image of God, but cloathed upon with it, as the Apostle elsewhere also speaks.

CHAP. III.

That the Holy Ghost in Regenerateing us, works in us an abiding Principle of a Spiritual Life, Demonstrated by other Arguments deduc'd from the Nature of the Work wrought in us.

I HAVE thus far prov'd, by direct Scriptures, that by Regeneration we receive an Inward Principle of Life. I shall now use other Demonstrations of it.

1. If in Regeneration there be a mortification of that Flesh in part, which (as we heard) is an inherent Corruption, then there is an habitual Principle of Grace that cometh in the room of that inherent Corruption that was destroyed. That in Regeneration there is a mortification of an inherent Corruption is evident, because the Subject of mortification is that Flesh that dwells in us: For if there be such a Body of sin in us, it must be destroyed, *Rom.* 6. 6. And therefore the Subject hereof is call'd the old man, the Body of sin, the earthly Members, throughout the Scriptures. And also it appears by this, That if mortification were but a deading the Soul to a present act of sinning, then it were no more but restraining Grace. Well then, if this mortification be a destruction of an inherent Corruption, then there is also an habitual Principle of Grace comes in the room of it. This is evident;

1. Because Vivification, or quickening, is of as large an extent as mortification can be supposed, for they are commensurable. The Spirit of life that comes into us is proportioned, and is as large and ample as the death of sin, and God's work in quickening is no less then what is seen in mortifying.

2. And Secondly if it were otherwise, this also would follow, that so much of the Soul in which sin was afore, and in which, sin is now mortified, should remain (as the Apostle speaks) *naked* and *uncloathed upon* with Grace, and have neither Grace, nor Corruption in it. And so whereas still a part of the Soul remains corrupt habitually, this other part would remain unsanctified habitually. The State and Condition of the Soul would have this disadvantage in it, that unto evil it hath a Bias, a Poise, or (as the Apostle expresseth it) a weight continually to pull it down, but it would have no inherent Quality of Grace to carry it God-ward, in that other part in which Corruption is destroyed, but remain naked and neutral, and volatile, to be tost with the very Wind. And yet (according to those mens Opinions that held the contrary to ours) this man must be said to be regenerate forsooth, in as true a Sense as the part remaining corrupt in him is said to be corrupt. Which indeed is in effect all one as to affirm, That a man is as truly alive, that hath not a Soul remaining in him, as he is dead whose Soul is not only gone out of him, but expelled.

3. Yea Thirdly, this would necessarily follow, that so much of the Soul as had a corrupt habit expell'd and not a new contrary habit introduced, would be just in that Condition which the Papists feign to have been due to man in Innocency, even in *pure naturals* without supernatural Grace, which they say was added but as a Bridle unto Nature, or Sin. I speak this to those that know this Opinion which our Divines detest, *viz.* That the restoring of us, is but to such a Condition, and that this is all our Gospel Regeneration: And yet this will follow upon the Assertion that natural Corruption only is mortified, and not habitual Grace restored.

4. Add

4. Add to all theſe a fourth Argument, If Grace wrought in us be the perfect curing and healing of Corruption, then if Fleſh be a corrupt Principle inherent, ſo muſt Grace likewiſe be an inherent Principle. There is an habitual Averſion from God and a Converſion to the Creature, a frame of Heart ſet and inclined that way: And it is not exciting Grace will proportionately cure an habitual Diſtemper, for as in the bodily, ſo in Soul-Diſeaſes Contraries are cured but by Contraries. If therefore Chriſt comes with ful healing in his Wings and ſanctifies throughout he doth cure habitual Corruption with habitual Impreſſions on the Mind and Will. Chap. 3

2. A Second Demonſtration is taken from the parallell of the new Creature to the Image of God which at and with man's firſt Creation was given to him, and which he hath now left. It is evident it conſiſted not in bare acts of Holineſs, for he is ſaid to be created in it: It was therefore as well produced by Creation, as the Soul of man, and concreated therewith: And he is ſaid to be created in it before he put forth any act of Knowledge, or Righteouſneſs; and yet he loſt it by ſinning. What can that be, but ſomthing that is diſtinguiſh'd from the Soul and the Faculties of it, for it was loſt: And diſtinct alſo from all acts of the Soul or actings upon him, for an Image notes a thing permanent and inherent? I ſay what could this be, but habitual Inclinations and and Diſpoſitions unto whatſoever was holy and good, inſomuch as all Holineſs radically dwelt in him. The Apoſtle informs us, That the Image of God at firſt was in *Righteouſneſs* and *true Holineſs*. *Eph.* 4. 23. and *Col.* 4. 10. Now the ſame Holineſs and Righteouſneſs is required of us, when we are called to turn to God. God calls for his old debt, yea and it is as expreſsly ſaid That this New Image is created after God, in Anſwerableneſs unto God's creating that Image at firſt. And ſurely to confirm this, I may add 1. that if original Righteouſneſs be ſtill reqnired in us, then habitual Holineſs, elſe the want of it would be no ſin. Again Secondly Chriſt in being a quickening Spirit doth as much for us in reſpect of God's Image as *Adam* ſhould have done if he had not fallen. *Adam* would have conveyed it, to his Children long before they could have put forth any act: Therefore ſure in quickening us Chriſt muſt convey at leaſt the ſame, if not higher: Elſe God doth not ſo much for us in reſtoring his Image, as he did at our firſt Creation: Yea *Adam* had in conveying it, if he had ſtood, done more then Chriſt doth for us. Yea and therefore when the Creation of this Image is ſpoken of it is not only in one place ſaid to be εἰς ἐπίγνωσιν for Knowledge, that is, to enable to know; and therefore notes a new created Power, but it is expreſsly termed a Workmanſhip created to good Works *Eph.* 2. 10. It is a whole Frame of new Powers to enable a man to act that, for which good works are ordained.

Yea further, if the New Creature be truly the Image of God's Holineſs, then there is a permanent Holineſs of Nature, or divine Nature as it is call'd: For God is firſt holy in his Nature and in himſelf, and then is Holy and Righteous in all his ways and works *ad extra*. He is good, and ſo doth good *Pſal.* 119. 68. and the thing is undeniable as to his tranſient actings, for if God had never made or done any good to the Creatures, or given his Law, or ſent his Son, yet he had been as good in his Nature and was ſo from everlaſting. Yea ſome Attributes which yet were in him, as Power, Mercy *&c.* had never put forth acts *&c.* had there not been Creatures.

3. A Third Demonſtration of it is drawn from what is ſaid of ſome Infants, when it is expreſsly ſaid of ſuch, That they are ſanctified in the Womb. So it is ſaid of *John* the Baptiſt Luke 1. 15. *That he was filled with the Holy Ghoſt* as ſanctifying of him even from the Womb. He puts that in emphatically, And to be fill'd with the Spirit hath a reſpect to that great meaſure of the fruits of the Spirit wrought in him then; they were not actings holily, therefore habitual Holineſs. And becauſe there was that in him which was born a *Spirit of the Spirit*, in relation thereunto it is ſaid of him (v. 80.) *That he grew and was ſtrenghened in Spirit*, that is, in that Inner man begotten at firſt which now

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grew up and was actually strengthened and enlarged. And there is this further Confirmation of this, that there is in Infants a capacity of this habitual Holiness.

For *First* in the state of Innocency, they should have had that Image of God (spoken of afore.) conveyed by Birth, which *Adam* had by Creation, for he was to beget in his likeness.

2. They have, now man is fallen, the Image of inherent Corruption conveyed: And they should not have been capable of sin inherent upon *Adam*'s fall, if by the Law of Nature they had not been capable of having inherent Holiness conveyed by Birth. For sin and the evil is conveyed but upon the equity of that Law, that the contrary good should have been conveyed, if *Adam* had stood. And it is with all as certain, That so far as they are capable of sin, whilst Infants they are so far capable of the contrary Holiness; and therefore of habitual Holiness, as well as of habitual sin, the venom of which we all feel in our Bowels from the Womb.

CHAP. IV.

That it is necessary, and congruous to the Nature of things, that such inward permanent Principles should be wrought in us by the Holy Ghost, to enable us to live Holily.

I SHALL now give the Reasons for this, both from the Congruity and Necessity of the thing.

1. It was meet and congruous, if not necessary, That God should proceed by the same Law in the work of his new Creation, that he doth in his first Creation. Now take the Law that is common unto the whole Creation of God, and it will be found true upon a particular Survey, That all acts or workings of any kind, in any Creature, have an inbred Principle suiting and enabling the Creature that acts or works thereunto. God moves all his Creatures to their ends by inbred Principles put into them. God in the whole Creation (*qui disponit omnia suaviter*) not only or barely assists or concurs with his Creatures, by a moving of them unto all their Actions, but furnisheth them with Powers and Vertues inbred, that are the Principles of such motions, by which they are enclined to such and such things, that so their actions may be connatural to them. If a Stone moves downward, it hath a Natural Poyse: If the Soul understand it is not barely by Light shot into it, but there is an understanding Power, Faculty, or Ability inbred, which Beasts want; of whom it is said they have no understanding. If the Soul joyned to the Body sees, it is by an eye endowed with a visive Faculty; and so it is in hearing too. Again, in other Creatures, You see an inherent instinct put into them, guiding and swaying them to such or such a particular action; as you see in Bees in framing their Combs, and in Birds building their Nests, and bearing love to their Young: By which also (as the Prophet says) the *Stork* knows its appointed time. It is something inbred, and interwoven with their Nature: Even in Arts and Sciences acquired, there are imperfect Abilities in Nature perfected by use, yet still so, as there are Principles, though imperfect, which are the Foundations of them. He that invented Painting first, or that hath attained the Art of it, had Images in the Fancy, disposing him to begin to draw the Pictures. And this also is the reason that some are excellent in one Trade, more than in another. In like manner, If a natural man performs any Action morally good, he hath an inbred Principle of light of Conscience, impressions of moral Vertues, and the Law written in his Heart, that moves and instigates him thereunto; and it is an abiding Principle in him, Rom. 2. 14, 15. *Men do by Nature the Things of the Law, which shews the Effect*

or

or Subſtance of the Law written in their Hearts. Now it might be ſhewn, that the new Habiliments of the new Creation are aſſimulated unto all theſe, the Holy Ghoſt having regulated and reduced the new Creature, to this common Law. Chap. 4

1. It is like to the natural Powers of Seeing and Underſtanding.

2. It is like to an inſtinct put into irrational Creatures who are taught of God to love their Young. *As concerning Brotherly love I ſhall not need to write unto you,* (ſays the Apoſtle 1 *Theſ.* 4. 9.) *for you your ſelves are taught of God to love one another.* It is oppoſed to external teachings, and referred to the rank of inſtincts, or endowments: As when God teacheth a Brother to love his Brother, the Mother to love the Child; or as God is ſaid to teach the Plowman Diſcretion and Skill, *Iſa.* 28. 26. In like manner, all that come to Chriſt are ſaid to be taught of God (*John* 6. 44, 45.) by an Impreſſion on their Spirits; ſuch as the Beaſts had that came to the Ark. He parallels it alſo with the Law written in the heart by nature, yea makes it infinitely the greater work, when he ſays, *I will write my Law in their Hearts and put it into their inward parts: Jer.* 31. 33, 34.

But although theſe are of themſelves, Arguments, yet they are remoter Confirmations unto that which I intend to make forth, *viz.* That the reaſon of the Congruity or Neceſſity is the ſame in the New Creature, as in the Old. Yea that there is a greater neceſſity in this, than in the other, and that the Soul ſhould be no leſs enabled and furniſhed to Spiritual Things, then all other Creatures are unto their actings, which generally, and univerſally, is by having an internal Principle enabling them ſo to act.

1. There is as much reaſon and neceſſity it ſhould be thus in the New Creation, as in the Old.

1. Becauſe this rule holds both in the Second Creation and in the firſt, That every thing that acts, ſhould act according to its kind; and they are differing inbred Principles that put the difference of kind between one Creature and another: Every Creature hath a proper, ſpecial Nature that doth conſtitute its kind, and then the Fruits and Effects are anſwerable thereto. You have this Law (*Gen.* 1. 21. and 24.) concerning Fiſhes, and Beaſts, and Plants; Trees bring forth differing Fruits becauſe of differing kinds given them, and that depends upon inbred Principles which are exiſtent in them, even in Winter, when they do not bring forth. Our Saviour Chriſt bringeth this very Law of the firſt Creation into the Second, and urgeth it upon the Phariſees, *Mat.* 7. 17, 18. *Every good Tree bringeth forth good fruit, but a corrupt Tree bringeth forth evil fruit. A good Tree cannot bring forth evil fruit, neither can a corrupt Tree bring forth good Fruit.* And then in *Mathew* 12. 23. Chriſt ſays; *Either make the Tree good, and his Fruit good, or elſe make the Tree corrupt and his Fruit corrupt; for the Tree is known by his Fruit.* Wherein (although Chriſt urgeth not Regeneration, but Conviction) *make the Tree,* &c. that is, *acknowledge your ſelves to be bad, when your Fruits are bad,* and ſo on the contrary: Yet the ground of his Conviction lies invincibly in this Truth, That ere a man can bring forth a good work, he muſt be made inwardly, and radically good, For Acts follow Nature. Alſo in another place he ſays, *Can you gather Grapes of Thorns, or Figgs of Thiſtles? Can you that are evil ſpeak good things?*

2. It is ſo, Becauſe to have inbred Principles of actings maketh the Creature to act con-naturally and ſweetly. Thus though a Mother (as a Woman) hath love in her, yet to act the more naturally in the loving her Child, a ſpecial inſtinct is requiſite. The Sun rejoyceth to run his race: And ſo all Creatures rejoyce to keep Gods Ordinances to this day (*Pſal.* 119.) becauſe God hath put inbred Principles in them ſo to do. Now of all actings of his Creatures God would have it ſo, that this of Souls in gracious actings ſhould be moſt connatural, and done with the greateſt alacrity, and *That his People ſhould be a willing People* (*Pſal.* 110.) and be acted by a free Spirit, (*Pſal.* 51.) not by conſtraint, but of a willing Mind. God would have the New Creature ſo to move it ſelf in its actings as to be the inward

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ward formal principle of that work, that it might in that reſpect be termed its own: And therefore as all other Creatures have to their Actings inbred principles to inable them unto their Actings, ſo it was moſt meet that the *Soul* of Man and eſpecially the Will ſhould have a Bias clapt on it, a poyſe, an Inclination, or (as the Apoſtles Phraſe is) a *Readineſs* whereof God accepts more then of the Deed, 2 *Cor.* 8. 10. 11, 12.

2. There is a far greater neceſſity for the Soul to have new Principles, and Abilities given to act Holily, and Spiritually, than at the firſt Creation to act Naturally. And the Reaſon is far more ſtrong, becauſe the Acts are Spiritual and Supernatural, and ſo are the Objects. God and Chriſt as they are Revealed in the Goſpel are *Supernatural* unto the Natural Powers, and Faculties of the Soul, and there is no proportion between them. There is not only ſuch a Diſproportion as the Batts Eye hath unto the Sun, but as a Blind Mans Eye is to the Sun. In Mans Corrupt Eſtate, yea, and at Mans beſt Eſtate in Innocency, tho' God as Revealed in the Creature, and in outward Effects was the Natural Object of Mans Underſtanding, that is which was Naturally ordained for it by the due of Creation, yet God, *as in himſelf to be Revealed*, had that Diſpropotion unto that Eſtate, that a *Spirit*, or an Angel, not appearing in ſome outward Effect hath to the Eye of a *Seeing* Man. The moſt quick ſighted in that Caſe muſt have a new Eye, a *Spiritual* Eye made, or the ſame Eye endowed with New *Spiritual* Power. And therefore the Scripture ſpeaks of this as giving a new viſive Power, as *Eyes to See*, and *Eares to Hear*, and (1 *John* 5. 20.) it is ſaid, *He hath given an Underſtanding to know him that is true*, ſpeaking both of God and Chriſt. It is not meerly to relieve the weakneſs of natural Sight, as when one is to ſee an Object far diſtant by the help of an *optique*, Or as when *Stephen* was enabled to ſee and behold Chriſt's Body in Heaven, which of it ſelf is viſible, as the Sun is tho' diſproportioned in Excellency: But 'tis ſpiritual Sight given wholly to enable the eye to ſee it, the Spiritual Objects, and to take them in. And therefore the Phraſe which the Scripture every where uſeth, is, that elſe Men cannot ſee them, nor know them, nor receive them, as hath been ſaid. And therefore there is a neceſſity of infuſion of ſuch Spiritual Abilities, for there are no Principles in man for him to begin with, by which they ſhould be acquired.

But here a further queſtion hath been made; Whether the neceſſity of ſuch Inherent Principles as theſe is ſuch, that God by his abſolute Power might not raiſe up, and draw forth out of the Soul ſupernatural ſpiritual Acts without infuſing ſuch new Principles as Powers into the Soul firſt: Whether Gods motions and excitations, and actings upon the Underſtanding and Will might not elevate them unto ſuch acts, as *Stephen*'s eye without a new power of ſeeing was elevated and Raiſed up to ſee Chriſts Body in Heaven.

I anſwer this that it is not for the underſtanding of us poor Creatures to forge Shackles or ſet limits to the abſolute power of God, or to ſay he can work this, and not that. Yet I think this may in the firſt place ſafely be ſaid, that as to the privative part there muſt at leaſt be a deſtruction of that habit of *Sin*, in reſpect of the ſtrengh and the Impreſſion which it had in the *Soul* afore. For if the Soul be naturally, full, and all over poſſeſs'd with nothing but Fleſh (according to what is in John 3. 6.) *That which is born of the Fleſh is Fleſh:* Then whilſt it doth ſo remain it can never be brought to act the contrary, no not in the leaſt ſpiritual act, for there is ſomething within that hinders. Whilſt the Mind inwardly remains fleſhly it cannot be *ſubject to the Law of God* Rom. 8. 7. That word ſpeaks the common Language of Nature; That whilſt ſuch a Form remains, and fully poſſeſseth the Mind, it cannot be brought to act the contrary. God indeed can change Fire into Water in an inſtant, and ſo that which was Fire ſhall moiſten, but whilſt it remains Fire and is continued to be ſuch, we may ſay that it cannnot do ſo. Indeed it may be kept from acting as Fire, as the Fire of *Nebuchadnezzar*'s Furnace was, but it cannot be brought to do the contrary. And thus the Scripture pronounceth of the Fleſhly Mind

remaining

remaining such, that it cannot be Subject to God, and that those *who are in the Flesh cannot please God*, Rom. 8. 7, 8. Yea, even of a Regenerate Man, so far as Flesh is in him, so far as he is still possest with Flesh, the Apostle saies he cannot Will, or do Good, *Gal.* 5. 17. It is not only that he wants an Ability, but he hath an Habitual contrariety, an Enmity, as one contrary Form hath to another and that contrariety therefore must necessarily be destroyed and expelled, that the Soul being so far freed from it may be capable to act Holily. So then at least we may say, That *that part* of Regeneration we call Mortification, or (as it is expresst in *Ezekiel*) the taking away the Heart of Stone, is an Habitual permanent work absolutely necessary. Chap 2

If it be said (as it is by some) that if *Adams* Soul being wholly fill'd with Holiness fell into an Act of Sin without a Principle of Sinning first in it, therefore a Soul possest with nothing but Flesh and Enmity to God may be elevated to a supernatural Act.

I Reply, *First*, That when *Adam's* Soul fell into that Act of Sinning, the Holiness that was in him, was that very Moment Expeld and so then the Parallel here must be, That at the same Instant the Soul is raised to Holiness, the Contrary Corruption must be so far expel'd also: And as in the Act of Sin, *Adams* Soul slipt the Coller of its Habitual Grace and so ran away from God: So must the Heart as it is Acted Holy slip from so much of its inbred Corruption at the same Instant. But if you will suppose that Corruption doth remain in its full Strength and Possession, it is such an uncircumcision as keeps the Soul in an impotency to any such Act.

But 2. The fuller Answer is this, That there is not the same Reason of Raising up Man to Act Holly, as there is of his falling into Sin: For the Possibility of his falling into Sin lies in his Deficiency, and Mutability as he was a Creature, and in his aptness to fall, which his Will was Subject to meerly as it is a Creature made out of nothing, and so it's Habit of Grace doth Perish by that Deficiency, when it falls out. *Solum Liberum Arbitrium Sufficiebat ad malum*, was *Augustines* constant Cry, *The Deficient Will of Man need no innate Principle to Sin, its Frailty was Sufficient, or rather Insufficient to it.* But it is not so in the Power to do Good, as it is in the Transgression, as in another like Case the *Apostle* speaks. To Sin the Soul need not be first made Sinful to constitute it formally an Intrinsical *Agent* in it, for this may arise from a Defect, but if Man will become a Supernatural Worker, and as an Intrinsecal *Agent* formally produce a Good Gork, he must have such a Divine Form, or Nature first infused in him, or it will not be Natural in him, and Genuine; nor is he capable to do it.

2. As to the Positive part: *Viz.* The Necessity of the Infusion of a New Principle: There are many that deny that any more then a help and a Supernatural Assistence is absolute needful: Because the Almighty power of God can and doth (say they) supply the Room of such an inward Principle, and so raise up and actuate the Understanding or Will without it. For (say they) in the Soul God finds a Faculty of Understanding capable of that Spiritual Knowledg of him: And the Habit, or the New Principle you call for (say they) serves but to enable, or Elevate that Understanding to take into it God in a Spiritual manner. Now that which your suppos'd Habit contributes hereto, why may not (say they) the Power of God supply by a meer Acting of that Understanding, and raising it up to such Acts by an Almighty Motion of his joyning with it, and overpowring the Soul to it. There is this Difference (say they) between the necessity of an Understanding Faculty, and of this New Spiritual Principle: That if we suppose that first wanting, then all must say, the power of God doth not supply the Room of it. God doth not Understand for us, but Man understands only with his own Understanding, nor without an Understanding can he Understand; as a Beast remaining a Beast cannot. But now for that other case of an Habit, that being (say they) but an help

Book V. help to the Underſtanding may be ſupplied: For what help a Second cauſe affordeth, that the power of God alone can, if he pleaſe, ſupply without it.

But 1. If the Scripture it ſelf, and the Spirit that wrote it, and alſo works all Grace in the Heart, and knows beſt the proportions of things, do ſpeak of this new inward Principle of habitual Grace, in the ſame Language that it doth of this Power of the natural Underſtanding it ſelf, or as it doth of the viſive Faculty whereby we ſee, terming it an eye to ſee, an ear to hear, an Heart to underſtand, terming it alſo an underſtanding given, that we may know: Then even that alſo is to be judged to be to the Soul, in underſtanding ſupernatural things, of the ſame nature and neceſſity, that an underſtanding it ſelf is to know natural things. Yea if it be a Principle of life unto the Soul of one that is dead, as a new Life to a dead eye, as in Scripture it is termed, (*Eph.* 2. 5. compared) and if it is expreſsly termed eternal Life it ſelf inherent in a man (1. *John* 3. 15.) which doth conſtitute him formally a living man, in reſpect of that kind of Life which is Spiritual and ſupernatural: If this be ſo, then upon the ſame neceſſity, that an underſtanding faculty is required to a natural act, this new Underſtanding, Power, or Spirit (as my text calls it) this new Heart and new Spirit to underſtand things ſupernatural withal, is as abſolutely required. All grant this, that though God can give to this ſtone an Underſtanding; yet he cannot be ſuppos'd to make a Stone to underſtand without an underſtanding Faculty. Now in order unto an act of underſtanding Spiritual things, this new Principle infuſed is ſo ſtyled, and is really in its Proportion ſuch: So as without it the Soul is ſaid to have no Underſtanding, but to be blind, yea dead, as to theſe things that are ſpiritual. God can, and did take a Body of red Earth and breathed into it the breath of life and cauſed it to live; but it was not poſſible to have made and conſtituted it a living Soul, as the Scripture terms *Adam* without having a living Soul put into it, and united to it, for a thing cannot be cauſed to live without a Spirit of life: Now ſo 'tis here, as thoſe Scriptures clearly ſhew. We muſt not call theſe new Principles, Powers, or Faculties in the Soul, in the ſame reſpect, or ſenſe, that the Underſtanding is in and to the Soul: For the Underſtanding is one and the ſame underſtanding Faculty, and ſo is the ſubject of that ſpiritual act, after Regeneration, that it was afore; and it is the ſame Underſtanding that underſtood other things afore, or that doth now underſtand other things beſides ſpiritual things after Regeneration: But by Analogy it is affirmed to be a new Power and a new Underſtanding, in this reſpect, becauſe the Soul which hath but one and the ſame Faculty of underſtanding muſt be enlivened with this Grace as another life to it, e're it can ſpiritually underſtand. That Grace puts a new ability into the Underſtanding, as neceſſary as the Underſtanding it ſelf is to underſtand withal, as all the Scriptures ſhew.

If indeed ſuch Principles as acquired Habits do ſerve to give only facility or eaſineſs in working, or ſerve but as Spectacles to an eye that can ſee already, only to help it to ſee better and more clearly, or to ſee what elſe at ſuch a diſtance it could not ſee; then the work might be ſupplyed only with God's external Actings. But theſe Principles of Grace do give *Potentiam ſimpliciter*, as ſome Schoolmen ſpeak, Power ſimply and abſolutely. Yea, and ſay I, it is not only analogous to a new Power; but it is to the Soul more then a new Power, and of a ſublimer Nature, and greater worth then all mens Underſtandings devoid of it. It is *Spirit*, (ſays the Text) which is more then a Power: It is a *divine* Nature, which is more then a natural Power. It is indeed as the Soul is to a dead eye, when it comes to enliven and inform it, which is more than to give an eye ſimply or barely organized, and fitted to ſee: Or at leaſt it is, if not as the Soul, yet as the life it ſelf, by which, as diffuſed from the Soul, the Eye is made a living eye, and ſo immediately capable of that vital or living act of ſeeing; and by reaſon of which it is a ſeeing eye, a living eye, when yet it ceaſeth to behold any thing, as when cloſed, and in ſleep. It is the Seed of God, which (as the Seed of any other thing) hath the vertue of that which it cometh

cometh from, in such a manner as the Soul it self hath not, though it cometh from God.

That which hath much conduced to misguide the Schoolmen in this great point, hath been

1. Their Addictedness to the natural Power of mans Will and Understanding, that in supernatural Acts it should share with the Grace of God. They have therefore easily been led to judge that these natural Principles strongly assisted and only extrinsecally acted by God as an Efficient and Mover with them, might produce such acts: And that such divine Habits as Grace are only required to make them more natural to the Powers of the Soul.

Aquinas distinguisheth the necessity of a a Principle of Grace, and that of ordinary habit thus: Of the first, *ut intellectus fiat potens*: Of the other, *ut intellectus fiat potentior.* 1. par. quæst. 12. Artic. 5.

Suarez, when he comes to the decision of this, treads upon Ice; and is loth to deny these Principles of Grace to be *potentiæ*, because they give new Power to the Soul; and yet he must have the natural Power of the Soul it self to be a Sharer with them in their motion, supernaturally, and therefore concludes it thus. *Quod si quis de nomine magis quam de re contendens dicat hos habitus quatenus dant Potestatem agendi vocandos esse potentias; respondebimus saltem non esse potentias integras seu completas; imo nec dare inchoationem ut sic dicam, & radicalem potestatem: At dare quasi complementum potestatis.* Lib. 6. de grat. C. 5. Num. 12.

2. The Schoolmens mistake in this point ariseth from their Opinion, that the natural Understanding and Will in the Soul are the Root or Principle of whatever Life or Act either spiritual or natural, the Soul produceth as a living Agent. So that it is the natural Understanding, and other Faculties in the Soul which (as they speak) are the sole *Principium vitale*, that is, *the living Principle*, or Seat and Subject of all Life. The Soul and the active Faculties and Powers thereof, are those that live and have that life in them, and so live this supernatural Life. And this is proper to that which lives, that it intrinsecally moves it self: For so you know all living Things do, and not from an extrinsecal Force or Power acting them, as Stones are mov'd.

And therefore (say they) the Soul and its Powers having an inward Principle of self-Motion, there is nothing more required than that God should move, and act them. But if they consulted the Scriptures they would find, That that, which is termed the vital or *Life-Principle* of this kind of *Life Spiritual* and *Eternal*, in the Soul, is not the natural Powers of the Soul: But that all the *Life-Principle* the Soul hath in Understanding or Willing, is naturally deadness unto this Life: And that the Grace infused is called Eternal Life, *&c.* 'Tis true indeed the Subject or Root upon which this new Principle, or Power of Spiritual Life is engrafted, is the Soul, and thereby it is diffused to the Faculties of it, and so the natural Soul is in that respect absolutely necessary as the Subject of this new Spiritual Life (of which a Beast, remaining a Beast, is not capable) and so the natural Soul and its Faculties are as the Root and Foundation, or as the Stock that the other new Principle of Life is engrafted upon. But still that which is the formal next compleat Principle, or Power of active Life Spiritual, as such, is that Grace which God engrafts upon that Stock, yea, and the whole of the Souls Principle of Spiritual Life doth lie and consist therein: Though still if this Grace were not in such a Subject *viz.* a reasonable Soul, that Spiritual Principle of Life, would not be a Life at all. Thus far indeed the natural Powers do contribute unto it. So then in producing those supernatural Acts of knowing or loving God, there are three Principles to be considered.

1. *Principium quod*, *The Principle which*; that is, which is the Seat and Subject of all; and that is the Soul, and its natural Faculties as they have a natural Life in them.

2. There is *Principium quo*, *The Principle of Life by which*, the Soul acts, and from which, as it acts Spiritually, it hath a Spiritual Life; and that, say *We*, is Grace infused, which is termed *Eternal Life* in a Man.

3. There is God who is the Fountain and efficient Cause, and Worker both of that Principle of Life in the Soul, and then of all the acts from it by his Motions, Influences, and Helps, and Elevations, and Raisings up of that Life to act according to its kind; which Actings, notwithstanding this infused Life in us, do depend upon Gods power to work them in us (*Phil.* 2. 13.) as much as the infusion of Life it self doth.

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This being thus explained, herein lies to me the neceſſity of ſuch an inward Principle of Spiritual Life to be infuſed (beſides what Life of underſtanding or willing the Soul hath of its ſelf, as alſo beſides God's aſſiſting Motions and Strenghnings) that if any Soul be ever brought to put forth any Act of Spiritual ſupernatural Life, that Soul muſt be conſtituted, or made firſt a ſupernatural living Agent, or Worker: It muſt be put into that order or rank of Agents or Workers, and thereby ſo be fitted to move from, and within it ſelf, as a ſupernatural living Agent or worker, that ſo all ſuch acts of Life as proceed from it may come to be denominated, or call'd its own, as acts of a Creature that now lives ſuch a ſupernatural kind of Life, and ſo that every Holy Action may be termed the Act of its own Life, when it ſo works. And the reaſon is clear from the Analogy or like proportion of any other living Agent in any Kind: For if any Act of any Creature be accounted a living Act, or a Life-Act, that Creature muſt firſt be a living Creature endued with that kind of Life which the Act it ſelf is of, which it doth put forth, if it be an Act of Natural or Senſitive Life (as to ſee, hear, *&c.*) as in a Beaſt, neceſſarily the Beaſt muſt be a living beaſt, or Creature; living, I ſay, within it ſelf that kind of Life, it putteth forth in that Act, or that Action cannot be a living Action. Now then by the ſame reaſon and proportion (for ſuch as the Act is, ſuch is and muſt be the Principle that works it, which holds in this and other kinds of Life whatever) If the Soul come ever to produce a *ſupernatural-life-Act* (as I may call it) it is abſolutely neceſſary it be conſtituted, and put into the rank of *a ſupernatural-Life-Agent*, to have a Principle of *ſupernatural-Life*, wholly a new Communicated unto it, over and above its being in the order or rank of Nature's Catalogue, a life-Agent. And tho' Men talk that the Soul, with its Faculties, is a living Principle: Yet ſtill it is not a living Principle ſupernaturally, otherwiſe then Life. *Eternal Life*; and the Soul, with all its Faculties remaining purely natural, is Dead, in reſpect to that Life.

Another thing that deceived many of the Schoolmen is, That they take the Similitude of acquired Habits and make them the meaſure by which to judge of theſe infuſed Habits, and ſo imagine that the natural Faculties are the immediate Subjects of the infuſed Principles of Grace: And not the Soul it ſelf: Even as thoſe natural Faculties are of ſuch acquired Habits; and ſo they thought theſe infuſed Habits of Grace ſhould be no otherwiſe required in order unto working, then thoſe other acquired. Now it is certain and granted, that God's power extraordinary, can in an Inſtant, ſupply the Defect of ſuch kind of Habits only by aſſiſting Acts, without infuſing any new Principle. Thus whereas Man's Tongue is apt to learn, and acquire by pains and uſe; any Tongue or Language in uſe, Yet God in the primitive times did, without infuſing the ſettled, permanent Habit of ſpeaking ſuch or ſuch a Tongue, aſſiſt a Man's Mind for that preſent, whilſt the Spirit acted him, to ſpeak or interpret any Language, as if he had learnt it by uſe. Thus ſome ſpake with Tongues who did not underſtand the Tongue, and ſome interpreted a Tongue, that were not able to ſpeak it: As might ſeem by ſome paſſages in 1 *Cor.* 14. Now indeed if thoſe ſupernatural Principles we ſpeak of, were at the higheſt ſuppoſition, but the infuſion of ſuch Abilities as theſe, that might be otherwiſe acquired in time, by the natural Powers of the Soul by uſe, then indeed the oppoſite Aſſertion might paſs, that God could (by his aſſiſting power alone) ſupply without ſuch a Principle, what the infuſion of the Principle ſerved for: Becauſe the natural Soul as ſuch, did hold a proportion to ſuch Acts, if it were acted and aſſiſted by God; for as it is a natural Soul, it might acquire them of it ſelf. But it is not ſo in the Principles of Grace, for they belong wholly to another Rank, and Order, and Kind of Life, as hath been ſaid. They are not ſuch ſuperficiary, waſhy Tinctures, or additional Impreſſions on the Soul, ſuch as are thoſe other Habits which are ſeated but finger deep (as when a man's Fingers, Fancy, and Memory have acquired a Skill to play on muſical Inſtruments, muſical Tunes, which have no deeper Subject then the Finger, Fancy, and Memory) but this Heavenly Tincture goes deeper. It is not as

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an ordinary Accident ſeated immediately in an Accident, that is, the immediate ſubject of Graces are not the Faculties of the Underſtanding and Will, as they are powers and Accidents themſelves in the Soul: But this Heaven born Image and Likeneſs of God (which is more worth then all men's Souls) is immediately by God diffuſed into the Soul it ſelf; and the Soul is as immediately the Subject of it, as of thoſe powers themſelves. It is not in the Soul only as Paint or white in a Wall, in the outward *Superficies* of it; but as Light in the Body of the Sun, and as the Glory that is in the ſpiritual Bodies of Men at the Reſurrection. *The God of Peace Sanctifie you throughout* (ſays the Apoſtle) *in Body, Soul and Spirit*, yea it ſeizeth on the Spirit of the Mind it ſelf (*Eph.* 4.) that is, if there be any thing pure, the Soul is thoughout immediately ſteep't and dyed in it; it hath it by Infuſion (as the School word is) or it is ſhed abroad in the Heart, as the Scripture ſaith. It is in the Soul as a new *Soul* or Life to it, and it then diffuſeth it ſelf to thoſe powers that are therein: And in the Underſtanding it becomes a ſpiritual Underſtanding, and the light of Life: In the Will it becomes Love, an Infuſion of Love to that God above it ſelf, whoſe Image it is. And ſo it is indeed a thing (which I have all this while pleaded it to be) that deſerves as much to be ſtyled a new Power, and Life in the Soul, as thoſe natural Faculties themſelves are ſaid to be. Neither is it beholding to them for its Intereſt and Station in the Soul, but can vye with them for immediateneſs of Inherency: Yea, it enſpiriteth and teacheth them, and actuates them with new Powers of an endleſs Life, which they had not afore. And ſo by this means, this new Principle of Grace, becomes an Ear to hear, an Eye to ſee, an Underſtanding to know Spiritual Things, as Spiritual, in as real a manner as theſe other natural powers of Underſtanding and Will are in their kind of Life able to perceive Natural Things. Chap. 4

CHAP. IV.

That the New Creature wrought in us by the Spirit of God, is a Change of Heart.

EZEKIEL XXXVI. 26, 27.

A new Heart alſo will I give you, and a new Spirit will I put within you; and I will take away the Stony Heart out of your Fleſh, and I will give you an Heart of Fleſh. v. 27. *And I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgements, and do them.*

THE Glory of God's Grace, in the Application of Salvation unto us, in this Life; and the Commitment of it to the Holy Ghoſt; you find put together in this one Scripture: Here is

1. A creating, and infuſing new Abilities, and vivifick Principles of Spiritual Life; whereby the Soul is quickened, and enabled to act as a *Supernatural Agent*, or *Worker*, of all ſorts of Spiritual Works and Operations; which is here in *Ezekiel* ſaid to be the *giving a new Heart*, and a *new Spirit*; together with *taking away the Heart of Stone*; which is as truly a work of Omnipotency, as to turn a *Stone into Fleſh*, into *living Fleſh*; or to transform *Stones into Bread*, (upon doing which the Devil himſelf would have believed Chriſt to be the Son of God) Or *of Stones to raiſe up Children to Abraham*; whereby *John* the Baptiſt celebrateth God's omnipotent Power.

2. Here is ſet forth the Holy Ghoſt's effectual drawing forth, and efficaciouſly working every ſuch Spiritual Act; cauſing *us to walk in his ways*, both by his giving Τὸ θελεῖν *To will*, and *to do*, of *his good Pleaſure*, Phil. 2. 13.

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3. Here is the giving this Perſon of the Holy Ghoſt, unto our Perſons; to dwell in us for ever, as the Author of both theſe, which is expreſſed in thoſe words, *I will put my Spirit within you*; which comes in between the former two. It is he who gives us the new Heart at firſt, and having prediſpos'd, and prepar'd us thereby, cauſeth us to *walk*, and do, that is, draws forth that new Heart into Act.

The words of my Text *Ezek.*36.26,27. are Promiſes of the Covenant of Grace, concerning all that is wrought in us by God, from firſt to laſt, unto Salvation; ſumm'd up to Two Heads. 1. The giving a new Heart, *&c.* 2. The Intent of that Gift, *viz.* To enable us to do, and to walk; which is a continuation of doing. The firſt is the *Principle* of doing, placed firſt in order, and accordingly given firſt, as the Foundation of ſubſequent Doing, and Walking, ever after. There is alſo the Spirit of God, over and beſides that new Spirit promiſed, given to them, to cauſe them to act, and do; when once the new Heart, and Spirit is given. And although the Holy Spirit of God is promiſed, to cauſe them to do, as without whom the new Heart alone would not produce thoſe new Actions; yet ſo as withal the Spirit Himſelf doth not cauſe us to do, without a new Heart firſt given; and unleſs the old Heart, the Heart of ſtone, (the Principle of the former contrary walking, and doing,) be removed, and taken away; as being that contrary Principle that *Letteth*, and would Let for ever; if it continued in its old full Being, and Strength. The Holy Ghoſt is the extrinſecal Cauſe of the Operation, therefore ſaid to be put; but the new Heart is the Intrinſecal Cauſe of our Doing; though as acted by the Holy Ghoſt.

And theſe Things are conſonant to Reaſon, and Scriptures.

1. The Heart doth in the Language of Nature, ſpeak the primary Intrinſecal Cauſe of Motion, and Action; being the firſt ſeat and forge of all the vital Spirits, by which we act, and move: And ſo in the Soul there is That anſwers to it; which is the Spring, and Actions are the Streams that iſſue from thence. *Above all Keeping keep thy Heart; for out of it are the Iſſues of Life*; that is, the Courſe, and Actings of a Man's Life, which are as Iſſues from the Heart, as a Fountain; the walking and doing here, are not the *New Heart it ſelf*, for that (as was noted) is a new Gift, and Benefit diſtinct therefrom. Nor is the Spirits acting our natural Faculties, and Principles already in our Hearts; the whole or ſole work on God's part in us. Nor conſiſts it only in actings (which the promiſe of the 27. verſe is wholly ſpent upon) but that verſe afore, (the 26) is taken up as much with the promiſe of giving a *New Heart*, and removing the *Old*, and is a promiſe of as much Grace as this Latter, in verſe 27.

2. 'Tis true that the natural Faculties of the Mind, and Will, and Affections; are in Scriptures termed the *Heart*; or connotated at leaſt when the Heart is ſpoken of: And therefore they muſt be taken in, and ſuppoſed here; for they are the Subject, and Intrinſecal Principle of all the Actings of a Man, in doing what ever is done; be it good or evil. And this is common to all Men, whether Regenerate, or Unregenerate; in their doing Good, or Evil; to do it with their Hearts. And therefore *Solomon* admoniſheth, Prov. 4. 24. *Keep thy Heart, for out of it are the Iſſues of Life*, which reaſon in general concerns all Men, that ſuch as the Heart is, ſuch is the Courſe of Life. He compares the Heart to the Fountain, and the Actions to the Streams, that iſſue out from it. *A good man*, ſays Chriſt, Mat. 12. 35. *Out of the good Treaſure of the Heart, bringbringeth forth good things; and an evil Man, out of the evil Treaſure, bringeth forth evil Things.* So as an Heart to do, is aſcribed to either of them.

3. I ſhall confirm this by other Scriptures. You have a *Workmanſhip*, ſaid to *be created unto good Works*: Eph. 2. 10. *For we are his Wormanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.* Here is an whole Frame, or ποίημα created, and wrought in us; in order unto our *Working*, or *Acting*; God having *ordained* the one for the other;

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viz. those works for us to walk in, (as it follows) And this *Workmanship*, to bring forth those Works. You read in like manner of the Image of God, created εἰς ἐπίγνωσιν unto *Knowledge*; for it is wrought to that end: And it is more expresly said, 1 *John* 5. 10. *He hath given us an Understanding, that we may know him that is true.* Chap. 4

Another Scripture is, that passage, in 1 *John* 3. 9. *Whosoever is Born of God, doth not commit Sin; for his Seed remaineth in him: And he cannot Sin, because he is Born of God.* The words I lay hold on for my purpose, are what *that Seed of God that Remains* in a Man Born of God, should be. I might annex this Argument to be drawn from the Interpretation of these passages, unto the first Argument I drew before from *John* 3. 6. That it is *a Birth*, a thing *Born*; And this which I shall now urge, you may well put to that, for it Seconds it; and they do mutually confirm each other.

The Scope is, to set out the difference between an *Unregenerate Man*, and a *Regenerate*; (under the Dominion of Grace) in *point of sinning:* Yea, and it may be extended to the differing Case of *Adam*, in his first sinning. He mentions indeed only the Case of a *Regenerate Man*, but asserts concerning Him; 1. That a Man Born of God *commits not sin*; that is, persists not in any constant track or course of sinning; for *committing sin* here, is meant in the same Sense, as that in the words afore, *He that doth Righteousnes is Righteous*, is meant: Which Position is further amplified that *He cannot Sin.* 2. The Reason of which is resolved into this, *Because he is Born of God*: He hath by, and from that his Birth, a Seed of and from God remaining in him; that is, He hath a new Principle of Holiness, a Divine Nature, and Indoles; which God that begat him, and formed anew for himself, maintains in his Heart, out of his Gracious Favour towards that Grace, so as to continue the station, and residence of the substance and matter of it in the Heart; whilst yet its Activity may be, or is weakned, and abated by the prevailing of the contrary Corruption (that is in the Soul) through the *Wills* indulging to it: And yet so far as that Seed and Principle, in the solid Substance of it, thus remains; this corrupt Will, nor all a Man's own Lust that tempts him, cannot employ, or draw this Seed to close with that sin; but it stands off, and is averse; and co-operates not (*It is not I, but sin that dwelleth in me*) yea, more or less it lusteth against it. But it is not thus with an unregenerate Man's Will, nor was it thus with *Adam* in his first sinning. But all his Principles, and concreated Habits of Holiness inherent, were by one single Act of sinning, through the meer Mutability, and vertibility of his Will, (suppose his sin had been the least Sin) utterly driven out of his Heart, and destroyed at once. The Reason whereof lay in this, The Terms of his State then, being the Covenant of Works, the Curse of that Law in threatning, *In that Day thou sinnest thou dyest the Death*; took hold of his Soul, and began to have its full Process, and Execution against all that Spiritual Life that was in him: And rased out the whole of what was holy in Him, which was the best of his Lives; to whose keeping the whole Stock of his Grace was committed, and betrusted; and he was no more able (when he sinn'd) to keep the least Mite thereof, to remain still in him, then a Man that is stab'd to the Heart, is able to keep his Soul in his Body. But a stronger Law is now *under Grace* in force over Men that are born of God; who are *not under the Law, but under Grace*; which Law is, That the *Strength* of this inherent Grace, *is the Gospel of Grace*; which preserves this Seed in the Heart, in the midst of sinning; so as that Grace in the Soul is not wholly expelled upon every sin the Will consents to; As it is acknowledged by All. And who can set, or put the Limits of the difference; That in some sins to which the Will yet consents, sin should not totally expel that Seed, for that present; And in other sinnings, perpetrated by the Will's Allowance and Consent, Grace shoud be destroyed for that present? Now the preservation of this Seed, is because it remains upon that Gospel-Account specified, in such a man, and that is; the τὸ κατέχον the thing that Letts, or hinders, that he cannot sin, with fulness of Consent: And whilst this Seed upon this account remains, so much of it as remains, and hath possession and residence in the Heart, cannot be made use of,

or

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or be drawn to be a party with its Contrary; or to Act the ſame thing which its Contrary doth Act. Nor will we grant that the Activity of that principle although preſerved in being, may be retunded ſo, as to put forth no acting; for the Apoſtle affirms (*Gal.* 5. 17.) that it is never ſo, but in ſome degree it makes reſiſtance; though ſo weak as it is not diſcernable by his Heart in whom it is; as there is ſome motion of the Pulſe, though not felt; whilſt there is Life. This that holds invincibly true, that whilſt this Seed of Life remains in the Will at all; (and that it *remaines*, is the *Apoſtles* word, and aſſertion;) *It*, to be ſure, cannot ſin, no more than *Sin* whilſt it remains in the Heart, can act holily: Sin and Corruption ſo far as it remains, cannot become an Actor of true Holineſs; you may much ſafelier affirm that Fire, as Fire, may cool, and moiſten. 'Tis true, God may, and once we read of, did retund the Activity of Fire; whilſt it remained Fire; ſo as not to burn; or ſo much as ſinge, as was ſeen in *Nebuchadnezar*'s fiery Furnace; but that Fire, remaining Fire, ſhould cool, and moiſten; this were utterly contrary to its Nature. And the truth of this Maxime the Apoſtle confirmeth, and applies it to this very Caſe of ſin, and Holineſs in us; bottoming it upon this very Reaſon; *viz.* that a Thing contrary in its *Nature*, whilſt it remains contrary, cannot be brought to co-operate in the ſame Act, with that which is contrary to it ſelf. Gal. 5. 17. *For the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh; and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.* And the ſame is the bottom ground of that other Aſſertion of his; in Rom. 8. 7, 8. *The carnal Mind is Enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be: So then, They that are in the Fleſh, cannot pleaſe God.* And let no man ſay, it is in the power of the Will to cauſe it ſo to do; the Apoſtle ſays the contrary; *ſo as ye cannot do what you would*, neither in ſinning with your whole Will, nor in doing good, with your whole Hearts, and whole Souls: And although Corruption that is in us, may ſo far prevail over the Will, againſt the active power of Grace in the Will; as often exert for the outward Act to commit a ſin, yet ſtill ſo far as a Principle of Grace exiſts; and God cauſeth it to continue and abide; and whilſt God upholds it ſo to do in the Soul, and Will; that part of the Soul and Will cannot be prevailed with by the corrupt part to joyn with it in ſinning; for they are *Contrary*. Our Apoſtle *John* in this his firſt Epiſtle, expreſsly ſays that it doth remain. And how ſhould that be, if God did not maintain it by his Grace; for that Sin is ſtronger than created Holineſs: take it in its own Efficacy, and as in it ſelf, we have found by *Adam*'s ſinning; And it is in Effect ſaid, in that verſe, that it is God that cauſeth it to remain, Even *becauſe it is born of God:* And is therefore ſo beloved of God, that he ſays *Deſtroy it not, there is a Bleſſing in it.*

And what is the thing that doth remain but a Seed; And as all muſt grant, diſtinct from Fruit? Now every Fruit muſt have a Root to grow upon: And therefore gracious Actings proceed from a Seed let in by a Birth, and that Birth is from our being born of God, whoſe Seed it is called. Which fully makes good the Aſſertion, that in Regeneration not meerly our Actions are altered, but there is a Change of Heart.

Uſe 1. We ſee then that one fundamental difference between them that fall away, and others that perſevere in Grace; is, That in the firſt there is not a Change of Heart, nor a new Principle, a Seed from God that remains: Many glorious Things are ſpoken of temporary Believers; but it is no where ſaid in all the Scripture, (that I can find) that they are *born again*. This aſſigned difference is congruous to the works that are wrought on them. In the one there is a ſtirring, an elevating what is in Nature; As of vertuous diſpoſitions, and ſelf-love; by ſuch Motives as ſuit ſelf, laid down in the Goſpel; which Motions, when they ceaſe, thoſe Actings in their Hearts, which Men take for Grace, do ceaſe alſo. It was the Caſe of the ſtony Ground, who received the Word with Joy, but *immediately* (as the word is *Mark* 4.17.) they fall off from it, whereas in the other it becomes new; new acts towards new Objects; ſo new Principles: 2 Cor. 5. *Old things paſs away, and all things become new.* And though Operations may Ceaſe, or be weakned, and overborn with the

contrary

contrary Corruption; so far, as to prevail unto the outward acts of sin; yet there is a constant abiding Principle which Lusts unto the contrary. Chap. 4 *And* this difference is found by experience in the one sort, and the other; *And* you find also this difference in Scripture; in that *Parable* of the Sower, of the Stony Ground: Mat. 13. 21. Mark 4. 17. 'Tis said *they have no Root in themselves*; which Phrase expresseth the proper Language of inherent Grace; habitually seated in the Heart. There might be, and was a springing up, from an external Principle moving them; *As* the Holy Ghost stirr'd them by the Word; but they had no Root in themselves. *And* thus *Job* expresseth the difference between himself, and the Hypocrites; in the Number of which, his Friends went about to perswade him that he was; Job 19. 28. *The Root of the Matter* (says he) *is in me*; that is, Truth and Sincerity of Heart towards God; whence my profession hath risen: And the *Apostle* (*Gal.* 5.) alludes to the same comparison, where he calls Adultery, Fornication, and so forth, *Works of the Flesh*; *But the Fruits* (says he) *of the Spirit*, (the New Creature in us) to which Flesh is opposed; As also in that Text (John 3.) *are Love, Joy*, &c. And in this Sense they are opposed in the 17 verse of that Chapter, *The Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these are contrary the one to the other*; By *Spirit* he means not the Holy Ghost in us; for it must not be said that the Holy Ghost lusteth against the Flesh; But it is that Spirit which he begetts, and then Acteth; which is contrary to the Corruption in us, As two contrary Qualities use to be. And that Metaphor of *Fruits of the Spirit, and Works of the Flesh*; doth congruously argue this Spirit to be a Root, whence these Fruits arise:

The like Difference I observed from the Parable in *Mat.* 25. between the wise Virgins, and the foolish: The Foliſh had Oyl in their Lamps, for a Profession; They had present Assistance for what they did, by Motions, and the like; They had Heat, and Warmth from rubbing, and stirrage; but they had not Oyl in the Vessel, which remain'd; as Principles of Grace do, when Men are asleep; as these were; They had not Warmth, and Heat from a Principle of *Life*.

Use 2. *Let* us therefore examine our selves. Acts and Motions will not save us, without a spiritual new Frame of Heart, which is acted, and wrought upon; whereas when these other Motions are off, Mens Hearts remain as bad as ever: *Heb.* 12. 28. The Apostle useth this Argument, that *seeing* by the state of Grace in which we are, *we have a Kingdom that cannot be shaken*, perpetual and abiding; *we should have Grace* correspondent, and answerable: *Let* us therefore have a fixed, and abiding Principle thereof within us; *that we may serve God acceptably*, seek unto God to work this in you, as well as the Act, and Deed: *Turn me O Lord!* (saith the Convert *Ephraim*, *Jer.* 31. 18.) *and I shall be turned.*

Use 3. When a *Lust* stirrs, and ariseth in thee; either from Satan's Temptations, or from thine own Heart; and the Mass of Corruption that is in Theee; seek thou unto God to give Thee the contrary Grace; and to act that Grace in Thee, that it may lust against that Corruption, and overcome it; James 4. 6. *The Spirit that is in us lusteth after Envy, but he gives more Grace, wherefore He saith, He giveth Grace to the Humble:* And for this especially the Apostle frames his Prayer for the *Thessalonians* 1 Thes. 5. 23. *And the very God of Peace, sanctifie you throughout; And I pray God your whole Spirit, and Soul, and Body; be preserved blameless, unto the Coming of our Lord Jesus Christ.* And bless God if thou dost find such an abiding Principle so wrought in thee, a Seed of God, that Thou canst not sin, or do what thou wouldest; in the Sense before explained Bless God for it, for this is a great Work: As in *Adam* at first there was the Image of God, as a Principle concreated with Him; which was the Foundation of All.

Use 4. And then again, Rest not in having sleeping Habits: The Wise were saved, having Oyl in their Vessel; but being asleep, they were frightned out

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out of that ſleep, or they had not been ſaved neither: *Matth.* 25. And therefore endeavour to exerciſe every Grace upon every occaſion it is ordained to Act in, and that is the end of it; Let Patience have her perfect work. Patience as the Grace given Habitually, let it have its perfect work that it is ordained for. And ſo do as to every Grace elſe; that every Grace may be able to ſay at your Death, I have done the work, thou gaveſt me to do.

The Apoſtle (2 *Pet.* 1.) Having exhorted to add Grace to Grace, as to Faith, Vertue, *&c.* both by increaſing the Principle, and Acting accordingly; he Concludes (*v.* 8.) *If theſe things be in you, and abound* (the Root of them in bringing forth Fruit) *they make you that you ſhall not be Barren, nor Unfruitful in the Knowledge of Jeſus Chriſt*: As thou mayſt have every Sin in thee; though yet thou haſt not Acted it, ſo thou haſt every Grace in thee, in the Root, which thou haſt not yet experience of: And therefore (as *Paul* ſaith) as in other Graces, ſo ſee you abound in this Grace alſo, for Grace is ordained to Act. It is the Image of God; and as God is pure Act, ſo Grace, in Imitation of Him, ſhould be.

CHAP. V.

That the New Creature in us is a Conformity to the Image of Chriſt.

2 COR. III. 18.

But we all with open Face, beholding as in a Glaſs, the Glory of the Lord; are changed into the ſame Image, from Glory to Glory, by the Spirit of the Lord.

THAT you may know the Scope and Coherence of theſe Words, our Apoſtle does in this Chapter throughout ſet forth the Excellency of the Goſpel of *Jeſus Chriſt*, whereof he was made a Miniſter: Tho, as he himſelf ſaies at the beginning, he needed not to have done it unto them, becauſe they had ſufficient experience of the Power and Glorious efficacy of it, even in their own Hearts, God having uſed his Miniſtry as a Pen to draw forth even his own Image, and the Image of his Son, in their Hearts, by the Power of the Spirit, accompanying it. I need (ſaies he, verſe 3.) no Letters of Recommendation, *for you are made manifeſt to be the Epiſtle of Chriſt, Miniſtred, or Written by us, not with Ink, but the Spirit of the Living God; not in Tables of Stone, but in Fleſhly Tables of the Heart.* And from thence he falls upon a ſet and large Commendation of this Miniſtry, to the end of the Chapter; and for that purpoſe makes a Compariſon between the Law and the Goſpel, the Miniſtry of *Moſes*, and of *Jeſus Chriſt*. The Sum of which is this: The Law indeed (ſaies he) had Glory in it, For it revealed the Glorious Will of God, ſetting before Mens Eyes that Image wherein they were Created: For the Law was the Copy of it. Which Glory was ſhadowed out by the ſhining of *Moſes*'s Face when he came off the Mount. But yet alas it was but the Miniſtry of Death, (as it is call'd at that 7. *verſe*) to the Hearers and Beholders of it: For though they beheld it, yet it changed not their

their Hearts into the Image of it: Nay it dazled their Eyes so, that *Moses* was fain to put a veil over his Face, in Token that his Ministry did not change Mens Hearts, or open their Eyes, but a veil lay over all Mens Hearts, in the rending of it; but now the Ministry of the Gospel doth exceed every way in Glory. *v.* 9. Chap. 4

1. It is as the Glass, or Mirrour, which represents unto us a far more excellent Glory, even the Glory of the Lord *Jesus Christ*, He being (*Gal.* 3. 1.) Pictur'd, Described, and set forth therein to Mens Eyes in all his Glorious Properties of Life and Death, *being Crucified before Mens Eyes.* So that the Gospel sets forth the *Image* of Christ, who is the *Image* of his Father, *Heb.* 1. 3. and the Brightness of his Glory, *Heb.* 1. 3. So that in the Face of Jesus Christ revealed in the Glass, doth shine the Glorious *Image* of God the Father, and that more clearly then it did in the Law, or in Man at his first Creation, 2 *Cor.* 4. 6.

2. There is not only a brighter Discovery of the Glory of Christ in the Gospel, but Believers have a clearer View of it, in the Dispensation of the Gospel, then they had, who liv'd under that of the Law. *We behold with open Faces* (says the Apostle) *the Glory of the Lord*, not Veil'd, and Obscur'd, but in the cleareſt Light.

3. We do not barely behold it, and view it, but it changeth us into the same Image. The Law was a dead Letter, and tho' it shewed us the Will of God, yet it changed us not into the Image of it; but the Gospel reveals the Glorious Image of Jesus Christ to true Believers, and Changeth them into the same Image; (yet so as by degrees) from one degree of Glory to another; this Glorious Image being perfected by little and little, till we come to the full stature of Christ.

4. Then Lastly, is shewn the ground and true reason why the Gospel thus changeth those that look into it by Faith, because (*v.* 6, 7, 8.) The Gospel is the Ministration of the Spirit; but the Law is a Dead Letter. The Spirit accompanieth the Ministration of the Gospel, and we are changed into Christs Image, by the Spirit of the Lord.

In all true Believers, that have their Eyes opened to see Jesus Christ in the Gospel by true Faith, there is a most blessed change wrought in them into the same Image of Jesus Christ; as he is revealed in that Gospel. Obser.

1. I say all Believers; for *we all* (says the Apostle) *that do behold Christ* by Faith, are thus changed. He doth not speak only of Ministers and Apostles, but all true Christians; for the comparison stands between true Believers and the People or Children of *Israel*, who could not behold the Glory of *Moses* Ministry. But they are Believers that in *that Gospel with open Face behold the Glory of the Lord.* Compare the 13, 14, *and* 15 *verses* with this 28 *v.*

2. They are changed thus in this Life; for it is by beholding Christ in the Mirrour: But after this Life is Ended, the Glass shall be taken away; and we shall see him as he is.

3. They are changed into that Image of Chriſt which is Revealed in the Goſpel; for being changed by beholding him therein, therefore ſo far as they Behold of Chriſt in the Goſpel, ſo far are they changed. The Doctrine having ſo good ground in the Text, ſo as you cannot look on the Text, but it preſents it ſelf to your Conſideration, I will omit other Scriptures that be alledged for it, and give you ſome Reaſons of it, and and ſo come to the Uſes. I ſhall give only one place in this Chapter, 2 *Cor.* 3. 3. The Apoſtle Affirms of the *Corinthians*, to whom he Wrote, that they were made Manifeſt to be the Epiſtle of Chriſt, which was Written in their Hearts: What doth he mean there by the *Epiſtle of Chriſt*, but Copies Written out by the Spirit, even Word for Word, line for line, ſo that in their Hearts and Lives might be read the Grace of Jeſus Chriſt in ſome meaſure, and the likeneſs of his Death and Reſurrection; they were his Epiſtle, but Chriſt's Image was the matter of it.

1. The *Firſt REASON* of the Doctrine is drawn from that ſpecial and ultimate End that God hath Predeſtinated us to: I do not ſay the end he choſe us for, but that which he did Predeſtinate us to: For that is the difference between Election and Predeſtination, the One is for an End, his own Glory; the Other is to an End, that is, what he means to do with his Children and Choſen Ones. Now if you look into *Rom.* 8. 29, 30. You ſhall find the Apoſtle ſays there, *That thoſe whom he fore-knew, he alſo, or withal, did Predeſtinate*; that is, Appoint to this Eſpecial End! *What? To be Conformed to the Image of his Son*, the Apoſtle Adds withal the Reaſon, *That he might be the Firſt-Born among many Brethren.* The Scope of the Apoſtle, why he brings the General Propoſition there, is to arm Believers, againſt Afflictions; for it was Chriſt's Portion before us, and God hath Predeſtinated us to the ſame Image, and yet not only to Afflictions, for an Image implies a Conformity in every part, it is not otherwiſe an Image or Likeneſs, and ſo he brings in this General Propoſition for their Comfort, that as they are like to Chriſt in ſuffering, ſo ſhall they be in all things; elſe. He brings it in for their Comfort, that God had ordained them in all things to be like unto his Son, and to be couformed to the ſame Image, both of Grace, Sufferings, and at laſt of Glory, thereby to arm them againſt theſe Afflictions, that ſo they might be content to be like unto Chriſt in this, as well as in the reſt; as knowing aſſuredly they ſhould be like him in Glory, as well as in Suffering, conformed to the ſame Image: 'Tis a General Propoſition brought to this particular purpoſe; and as an Image is not an Image of another, unleſs it be Conformable in every part, ſo we are not Conformed to Chriſt's Image, unleſs we be made like him in all things.

1. Tis the End to which we are Predeſtinated, containing the full Purpoſe and Intention of God, in his Decree, that we ſhould in all things be made like to Chriſt, in this Life, like to him in Grace and Afflictions, in our Meaſure, and after in Glory.

2. There is the Reaſon and meaſure of this Conformity, *That he might be the Firſt-born among many Brethren.*

1. Foraſmuch as all are ſaid to be his Brethren, it implies it. God had many Children to bring to Glory, and he would have them all alike as Brethren, all to reſemble him and one another: And therefore Conformed them all to the Image of his Eldeſt Son. God ſet up Chriſt as the Maſterpiece; firſt Patern, and Draught of his Decree, Predeſtinating all his, *To be like unto him, that what Graces and Glory he had, they in their Meaſure ſhould have alſo.* And as (*Heb.* 2. 11.) the reaſon why he took our Nature on him (being made like unto us by taking the Similitude of ſinful Fleſh) is given that he might call us Brethren, ſo alſo that we might be able to call him Brother; He conforms us in all things like unto himſelf, that he might be the firſt born

born of many Brethren : And this too in reſpect of the Sanctification of our Nature, that he who Sanctifieth, and they who are Sanctified, might be all of one ; yet ſtill ſo as he might be the firſt Born among all thoſe Brethren, were they never ſo many. In the Old Law, the Elder Brother had the Preheminency and therefore tho' we ſhou'd be made like to him in Grace, and Glory, yet he would have the Dignity, the Priority, and the Preheminence in all thoſe things wherein we were made like him, both in Grace, and Glory, and alſo in Sufferings. There are none equal to him, they are but like him. So that out of this place you ſee, that howſoever God Created us in his own Image at the firſt immediately ; yet his intent was to reſtore it by another way : He having a Son, that was the Image of himſelf, reſolved that he ſhould take our Nature upon him, that he might be therein made like to us, that ſo filling his Nature with all Grace and with all Glory, he might conform us again unto the Image of that his Son, that we might all be Brethren, all alike Conformed unto him. The ſame Apoſtle tells us, (*Col.* 1. 19.) *That it pleaſed the Father that in him ſhould all fulneſs dwell* ; and God ordained him as the Store-Houſe, and Treaſury of all that Grace and Glory which he means to beſtow on his Children. *Adam* loſt all, and all is now in Chriſt the Second *Adam*, that ever the Elect Sons of Men ſhall have ; and *this Fulneſs dwells in him.* (*Col.* 2. 9.) that we might be made compleat in him. 'Tis principally there meant in regard of Sanctification, as appears by what follows there : Now how are we therein ſaid to be compleat in him, but when we do partake of that his Fulneſs in a compleatneſs ſuiting with our Meaſure, and Conformity unto him, ſo as no part of likeneſs to him is wanting, as the word compleat implies. And therefore the Apoſtle (in the 11, 12, 13, and 14 *verſes*) ſhews wherein it conſiſts, *viz.* in being Circumciſed, as he was, and in being Buried as he was, and in being raiſed up as he was. Therefore all Fulneſs is in him, and therefore alſo he is called the Sun of Righteouſneſs, becauſe as all Light is gathered up into the Body of the Sun, and dwells there in the fulneſs of it, and of it the Moon and other Stars do partake ; and the Sun ſhining on them makes them in their meaſure light as the Sun it ſelf is, ſo is it here. God hath appointed Jeſus Chriſt as the Perſon in whom ſhould remain, in the Fulneſs of it, the Glorious Image of God, and all Believers upon whom he ſhines are Transformed into the ſame Image ; and the nearer they come to him, the more are they Transformed. This you ſee is the Decree of God concerning all his : To be Conformed to the Image of Chriſt ; and it contains fully all that can be ſaid of what we were ordained to. Chap. 4

A *Second Reaſon* of the *Doctrine* is this, When God doth call any Man, then he begins to Execute that his Decree, and ſo to renew the Image of Chriſt in him. For *whom he hath Predeſtinated, them alſo he hath Called* ; and Calling is nothing but the Conforming us to his Image in this Life, in regard of Grace ; and therefore ſays *Paul*, (*Gal.* 15. 16.) *When it pleaſed God to call me, and to Reveal his Son in me.* That is, when he began to manifeſt this Image of Chriſt in my poor Soul. What then is the New Birth, but the forming and Faſhioning the Image of Chriſt in us ? *I Travail in Birth again* (ſays *Paul*, *Gal.* 4. 29.) *until Chriſt be formed in you.* What is the meaning that Chriſt ſhould be formed in them, but that the lively and real Image of Chriſt ſhould be imprinted on their Hearts ? And in the word Formed there is a Metaphor taken from the ſhaping of a Child in the Womb, that look as the Natural Parents communicating matter of their own Bodies, it is framed and ſhaped by the Spirits into the lively likeneſs of themſelves, Limb for Limb, anſwerable to themſelves, ſo likewiſe is Chriſt appointed by God as a *Second Adam*, (as 'tis in 1 *Cor.* 15. 45, 46, 47, 48.) and an Everlaſting Father (*Iſa.* 9. 6.) who Communicates to us the Seed of his word (1 *Pet.* 1. 23.) to be ſhed into our Hearts, and the Spirit of Chriſt Enlivening it, frames it, and faſhions it in every Limb, like unto himſelf ; and as the *Firſt Adam* begat a Child in his likeneſs (*Gen.* 5.) ſo doth this *Second Adam* in his likeneſs. And though indeed the full Conformity to him ſhall be in Heaven, yet ſo far as Chriſt is Revealed, ſo far are we made like him ; we ſee him but as he was upon Earth, revealed in the Goſpel, and unto that Image are we Conformed here in the New Birth. As we ſee him in

Book V. the Mirrour, we are made like to that Image in it; but when we see him as he is, we shall also be like him in Glory, 1 *John* 3. 1, 2. And therefore (*Isa.* 53. 10.) we are called his Seed, which do prolong his Daies upon the Earth, for though he be ascended up to Heaven, yet he begets Daily those that are *like to him* as he was on the Earth; *so like him*, as they are said to prolong his Days on Earth: As you use to say of a Child like his Parent, that so long as he lives, his Father will never dye, he is so like unto him: So the Resemblance of Christ in us doth prolong his Days on Earth; and therefore Christ is said to prolong his Days on Earth; Christ is said to be in us (2 *Cor.* 13. 5.) to live in us, (*Gal.* 2. 20.) And we are said to put on Christ, even in regard of Sanctification (*Rom.* 3. 14.) that is, we cloath our Hearts and Lives with his Image, fashioning our selves to him. Will you have all in a Word? *The Church, the Body, the Members of Christ, are called* (1 *Cor.* 12. 12.) *Christ*; if you read the whole verse, and consider it well, you will find it so; and that both in regard of Union to him, and Communion with him in his Image, and likeness, and therefore also have the same common Name with him, as Brethren and Members use to have. For the Name Christ signifies Anointed and he is indeed Anointed first as our Head with the Spirit and the Grace of of it above measure, even above his fellows: But yet so that as from *Aarons* Head, that Oyl ran down and anointed his Cloathing and all his *Body*, so do the Grace and Vertue of all that Christ did, or suffered, descends to them that receive the anointing of him. 1 *Joh.* 2. 27.

Use 1. The first Use may be a Use of Tryal or Examination, whether we yet belong to Christ or no. Let us examine whether we have his Image renewed in us. We are predestinated (as you have hear'd) to be conformed thereunto And in our Calling also, God begins to renew this his Decree on us. If that therefore we would make our Calling and Election sure, (as the Apostle speaks 2 *Pet.* 1. 10.) we should labour to try and examine whether Christ his Image be in us or no. Let me therefore Exhort you in the words of the Apostle, 2 *Cor.* 13. 5. *To Try and Examine your Selves, whether Christs Image be in you. Know ye not your own Selves, how that Christ is in you, unless you be Reprobates.* That is, in the same state with them; for those that are Predestinate, are Predestinate to be Conformed to the Image of his Son, which if it be not in you, ye are as Reprobates. My Brethren, we profess our selves Christians, whence is it that we have our Name, but from our Conformity unto Christ, as you heard out of 1 *Cor.* 12. 12? And therefore those that have not the Image of Christ in them begun in some measure, are but Bastard Christians: We plead we are Baptized, and by it made Members of Christ; and did not we read that those that are Baptized truly into Christ have put on Christ, his Graces, his Image, in Sanctification, as well as Justification, as you heard out of the 12*th* of the *Romans*, and the last *Verse*. We profess our selves also such as Christ hath Dyed for, and in the perswasion of this we labour to sooth up our selves daily. Well if he hath Dyed for us, he hath Dyed in us; if he hath Lived for us, he also Lives in us, by his Grace and by his Spirit. Thus *Paul*, when (*Gal.* 2. 20.) he says, *Jesus Christ gave himself for him*, put this before it, *I am Crucified with Christ, and Christ lives in me*; we all also profess our selves to be the Children of God, and call God Father, and Christ Brother; and have you not heard out of the 8*th* of the *Romans*, that God Predestinates his to be Conformed to the Image of his Son, that he may call them Brethren; and if you do not in some measure resemble your Elder Brother Christ, you are none of the Children of his Father. Have you not also heard that Christ begets them in his Image How will you be able to ask your Inheritance at his Hands unless you be his Son? and my Brethren, howsoever we may pass currant here for good Christians, And think our selves so, yet God at the latter Day, and Day of Death, when your Souls are brought to him, either to own, or to refuse; The very first things that he will enquire into, will be, as Christ did when he saw the Penny, Whose Image is it? And as he said, What is *Cæsars* to *Cæsar*, and what is *Gods* to *God*,

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so will God say; if it hath the Image of Christ on it, give it to Christ, for it belongs to him; if of the Devil, (for one of these you must have,) then give it to him, for it belongs to him. Nothing will pass current Coyn with God, but what hath the Image of Christ on it; none will be taken for his Sheep, but those that have his Mark, and then he will raise it up at the last Day, as he himself speaketh. All this, my Brethren, I press upon you to stirr you up seriously, to lay your Hearts to what shall be spoken, by way of Tryal: For to help you therein, my intent is to shew you the Particulars wherein the Image of Christ doth Consist, to which we are Conformed in this Life. And these take along with you. *First*, That tis not Perfection, but Truth therein, that God accepts. For the best are but imperfectly changed into this Image; for 'tis from Glory to Glory, that is, from one Degree to another; if therefore thou canst discern the Prints of his Image, and Superscription on thy Heart, tho they be but as rude and imperfect Stamps, and thy Evidence be but as the Prints in a blurr'd Sixpence, yet if thou beest sure thou findest them there, thou mayest have Comfort; God will not deny any such imperfect Coines. Chap. 4

Now this Image consisteth especially of Two Parts, *First*, In a Conformity to his Graces. *Secondly*, To his Example; I speak of that Image which in this Life we are changed to; there is also his Image of Glory, which in the Life to come we shall be Conformed to, and that of Suffering, which is here in this Life, neither of which are Pertinent to this Text. For only that Image of him as here on Earth is revealed to us in the Gospel, we see him not as Glorious in the Heavens, but his Grace, his Work, his Death, his Restoration and other parts of his Mediation, which are the Objects of Faith, unto these here must we be Conformed; for as the Apostle says (1 *John* 4. 13.) *Even as he is, so are we in this World.*

1. The Image of Christ in us is a Conformity to all his Graces: The like Graces in us must be renewed that were in him, (*John* 1. 16.) of his Fulness we have all received Grace for Grace; Christ was said to be full of Grace in the former *Verses, and of his Fulness do all we* (says the Apostle) *that Believe in him, receive Grace, and that Grace for Grace*; as you ought to say when you Copy out one thing out of another, that tis done Word for Word; *so do we of Christ* (says *John*) *receive Grace for Grace*, that is, look what Graces are in Christ are derived to us, Grace for Grace, and therefore (*John* 15. 5.) He is compared to the *Vine*, and we to the *Branches*, because he conveys the same kind of Sapp of Grace to us, that are in himself, so as we bear the like Fruit unto that he did, pleasing through him unto the Father. (*Joh.* 17. 19.) *For their sakes Sanctifie I my self, that they (even all that thou hast given me) may be Sanctified through the Truth.* Christ Sanctified our Nature, that by it he might be made Sanctification to us; and the place here implies, that to that end he received the Graces of Sanctification, that he might Sanctifie us with the same kind, reciving it to that End, and therefore there is no Grace in Christ but is renewed in his Children; otherwise that Grace in Christ were in vain, for he received all as a Fountain to convey his Store to us. And why else is it that Believers are Exhorted *to be Holy for he is Holy*, (1 Pet. 1. 16.) who are said to be Righteous as he is Righteous, that is in the same kind not measure, (1 *John* 3. 7.) why are we called to shew forth the Vertues of Christ, (1 *Pet.* 2. 9.) if we had not received them? my Brethren, let us be exhorted to Examine our selves by this. It is not enough to have Gifts from Christ (as Reprobates had) *Judas* and others, an abundance of swimming knowledg, common enlightning, natural Wisdom, Learning, Abilities to express a mans self; All which I confess came from Christ. But yet are not part of that his Image; but are endowments flow from him to the Sons of Men. For he is thus the Light that Enlightneth every Man that comes into the World (*John* 1. 8.) And as the Sun, in the Heavens, so the Sun of Righteousness with his common Gifts shines both on good and bad. But his Image is his Graces, and those not civil Vertues only; for they are but

common

Book V. common Gifts; but Chriſt was not only a Civil Man; no, he call'd for more Righteouſneſs than the *Phariſees* had. *Except your Righteouſneſs*, ſays he, to his Diſciples, *exceeds that of the Scribes and Phariſees, you cannot enter into the Kingdom of God*; and yet they were civil men, and lived ſoberly and juſtly, were no Adulterers. And yet who greater oppoſites to Chriſt than theſe were? Truely methinks the conſideration of this Truth, ſhould amaze all civil Juſtitiaries in the World, and deliver them from reſting in their glittering Sins; Mark, but of what ſtrain Chriſt was, look into the State, marke and obſerve his Steps in the ſtory of him; he made the duties of Holineſs his chief Trade, he lived not only civilly but holily; 'twere Blaſphemy to ſay the contrary; and if that men were begotten of him, in his Image, thoſe Vertues they would ſhew forth moſt; Chriſt you heard is our Father, we his Seed, begotten by him, and he formed in us: Now as in a Father thoſe Limbs that are greater, are proportionably ſo in the Child, or elſe it were a Monſter, ſo all theſe Graces which were moſt in Chriſt, would be moſt in us, if we were his Children. When as a Man makes a great ſhew of all kind of civil Vertues, of Sobriety, Chaſtity, and the like; but none of Holineſs, 'Tis a ſign he is a Monſter, and Chriſt begets no ſuch: Let Men but conſider that theſe Vertues are found in thoſe that never heard of the name of Chriſt, as the Antient Heathen and the Turks at this day, who are not Chriſtians, not ſo much as in Name; and therefore thoſe that go no further deſerve the name leſs than they. Wild Trees do bring forth Bloſſoms, that grow in Wilderneſſes as well as thoſe in Gardens. But thoſe that are Ingrafted with Chriſt, do bring forth Fruit alſo according unto its kind, and the Root they are Ingrafted on; but what are Moral Vertues only but Bloſſoms? And though indeed it is true, that even thoſe were in Chriſt, and ought to be in Chriſtians, yea and are; yet if you would make them ſigns of a good eſtate, you muſt diſcern them as growing from Union with Chriſt, and then they will be of another kind then meer Moral Vertues are; differing aſmuch as ſweet Marjorum from Wild, the one a Weed; the other an Herb; your Meekneſs will proceed, not from ſoftneſs of Nature; but from a Heart humbled, Tamed, Sweetned with the apprehenſion of thy Injuryes done to Chriſt which now thou findeſt forgiven, and from this ground thy Spirit is calmed and ſubdued. In the 11. of *Matthew*, *Learn of me* (ſays Chriſt, *Mat.* 11.) *for I am Lowly and Meek*; the Civileſt, the Meekeſt Men by Nature muſt learn of Chriſt to be Meek and Humble: And ſo alſo that Love, Sweetneſs, and Ingenuouſneſs of Nature, would reach higher than it doth or can do in civil Men, it would extend it ſelf to thy Enemies for ſo Chriſt loved thee when thou wert an Enemy: *If you Love them that Love you, the Gentiles do ſo*, ſays Chriſt, there is but one good turn for another. Good Nature and Love in a Gracious Heart will alſo burſt out and be ſeen, eſpecially to the Saints and thoſe that excel in Vertue. Indeed when Chriſt met with that young Man that was but a civil man, 'tis ſaid he looked on him and loved him; but when he ſpoke to his Sheep, to his poor Diſciples, to *Mary Magdalen* and others, he opened himſelf to them, expreſſed bowels of his Love unto them, countenanced them, cheriſhed them, comforted them! And when they told him of his Brother, and Siſter, and Mother, he ſhewed that they that were Spiritually akin to him were dearer to him. Alſo our Mercy and Pity would ſhew it ſelf to the Souls of Men eſpecially; he was good to their Bodyes for he Healed many, fed five Thouſand out of his Compaſſion; but, twas to pluck their Souls out of the jaws of Death, that was his chiefeſt aim; ſtronger it was in him than Hunger to Convert a Soul; for when as he came an Hungry to *Samaria*, and they went to buy Victuals, he met with the Woman of *Samaria* and forgot his Dinner; 'twas Meat to him to convert her ſelf; and therefore whereſoever he came, he went up and down inſtructing of Men; prayed for his Enemyes Salvation, even at the laſt gaſp; Wept over *Jeruſalem* when he went to be Crucified in it; and if we had any of his Compaſſion, our Bowels would Yearn within us, to ſee Men lye in the Fire, and would move us to labour to pluck them out; for alas that is Mens greateſt Miſery. And ſo our Humility would not be that proud Humility the

World

World is ſo full of. When his kinsfolk came to him (in *John* 7. 3, 4, 5.) and ſpurr'd him on to go ſhew himſelf; *If thou doeſt theſe things, go ſhew thy ſelf to the World.* Alas he ſuppreſſed it, ſhewed it no further than it might be for the Salvation of his choſen, and that they might believe in him, (*Joh.* 5. 34, 44.) Denyed himſelf, Emptyed himſelf of the Glory that was due to him (as from the beginning of the World) regarded it not if his Father might be Glorified; and when it came to that diſmal hour of Crucifying, and encountering with his wrath: *Not my Will,* (ſays he) *but thy Will be done.* How content was he to bear any condition of Hunger, Nakedneſs, the Taunts, Reproaches of his moſt baſe Enemyes; *and when he was Reviled, Reviled not again.* How did he expreſs his contempt of the World, in having an Eye to that Glory which was ſet before him, that though he had all the World offered him at once, yet he refuſed it all? What Zeal and Courage did he expreſs in his Fathers Cauſe, Whipping the profane out of the Temple, withſtanding the corruptions of thoſe Times; oppoſing the *Phariſees*, calling them Hypocrites to their very Faces; what hatred and deteſtation did he expreſs againſt their Sins? Chap. 4

Uſe 2. By this we may learn how much the Image of God in us is Advanced and Emproved above what was in the Heart of *Adam*, in Innocency: As alſo above, that which the Image of God is, in reſpect of Conformity to the Law and Will of God; For tho' Holineſs in all States, is one and the ſame, the ſame for Subſtance; for Holineſs is to aim at Gods Glory, and that runs through all States, both in Innocency, and in the State of Grace, and in Heaven. Yet that Holineſs which Chriſt works in us under the Goſpel, and by which we know God and Jeſus Chriſt, and God in him; hath far more Elevated Strains, of a more excellent Genius, and far higher, Nobler, and Heavenlier than what was in *Adam's* Heart, or his Heart ever knew; for inſtance, I'll go over but ſome Graces, which are all but Chriſt in us. *Adam* had Humility, he muſt needs have it, as he was a Creature; the Angels they have Humility in them, for they cover their Faces when they behold the Glory of God, they have Wings on purpoſe to do it. But the Humility that *Adam* had, whence did it ſpring? Why by ſeeing himſelf to be a Creature, made out of nothing, and that there was an infinite diſtance between God that was the Creator, and himſelf. But now take that Grace of Humility that is in the Heart of a Believer, and it is of another make, and Springs from another, and more Noble Riſe; for was *Adam* ſo Humble as to be laid ſo low as to ſee himſelf a Creature, and God the Creator? Why Sin lays a Believer lower, far lower, and Humility in a Believer riſeth thence. It riſeth likewiſe from this, that he that was God himſelf was Humbled, and therefore ſhall Man be proud? Had *Adam* ſuch motives to Humility? That Humility and Self-emptineſs that is in a Believer, makes him not value his own Graces, they are all as nothing to him, and Jeſus Chriſt is all in all to him. It lays him not only low, ſeeing himſelf nothing, as a Creature, but it makes him account himſelf worſe than nothing, a Creature deſerving Hell it ſelf. *Adam* though he was Humbled as a Creature, and knew his diſtance, yet he could ſtand upon Terms, Terms of Creation, with God; he might challenge a Juſtification that was due to him, for ſo the Covenant of Works doth, which he was Created under. Look into (*Rom.* 4. 4.) and ſee what the Apoſtle ſaith there, *Now to him that worketh is the Reward not reckoned, of Grace, but of Debt*; And *verſe* 2. *If Abraham were Juſtified by Works, he hath whereof to Glory*; but *Abraham* had not whereof to Glory before God, therefore he was not Juſtified by Works, that's the Apoſtle's Argument; he clearly in that place holds forth the difference between the *Covenant of Works*, and the *Covenant of Grace*; the one he ſaith is κατὰ τὸ ὀφείλημα it is according to Debt, or Due, but the other is κατὰ χάριν, according to Grace. Now is it not a ſtrange Speech, that he that ſhould have been Juſtified by Works, (as *Adam* ſhould have been) had whereof to Glory, had ſomething that was a Debt, which in ſome Reſpect he might have challenged, and have ſtood upon Terms with God

Book V

God about it. Here now is the Humility of this *Adam*, that he knew himſelf to be a Creature, made out of nothing, and that God might Annihilate him when he would, tho being under the Covenant of works, while he did continue ſo, there was a Juſtification that was his due, that was his natural due, that God ſhould account him, andpronounce him Righteous. I confeſs I have often wondered at the Expreſſion of the Apoſtle in that *Rom.* 4. for we read in *Rom.* 11. 34. *Who hath firſt given to the Lord, and it ſhall be Recompenced unto him again?* Therefore that is not the Apoſtles meaning, as if *Adam* could have given any thing to God, and therefore he might challenge a Recompence from God, but the meaning is only this, that in the way of a dueneſs and of a natural Juſtneſs, ſuch as is between the Creator and the Creature, whilſt the Creature remaineth Holy, God ſhould aecording to that Law juſtifie him according to hisWorks,and ſo he had whereof to Glory. It is not a Debt of Retribution (that is the Diſtinction) it is not *Debitum Reſtitutionis*, as if he could in a mercinary way procure any thing of God, yet it was *Debitum Conveniente*, it was meet that if he wrought,and remained Holy, God ſhould Juſtifie him. So that *Adam*'s Humility was joyned with what was a natural Due which he might have challenged if he had continued Holy. But what is our Humillty we have from Chriſt? Why inſtead of ſtanding upon Terms, the Wages of Sin is Death: The Reward (ſaith he) is reckoned of Debt, and he receives it as Wages; but all the Wages we have now, it is but the Wages of Sin, and that is Death. and the Heart of a Believer acknowledgeth it, and doth not only ſubmit himſelf to the Soveraignty of God, as he is a Creature, ſo *Adam* muſt do, but he laies his Neck upon the Block, tells God that Hell and Deſtruction are his due, puts his Mouth in the Duſt, and Walketh humbly with God; and if God gives him Life, oh it is the free gift of God, *the Wages of Sin is death, but the Gift of God is Eternal Life. Secondly*, Conſider the Juſtification that *Adam* had, and that which we have by Chriſt. The Juſtification of *Adam* was Natural. It was plainly this, if he did continue Righteous, which Righteouſneſs was preſerved and conſerved by working according to the Rule,and the Principles in his own Heart; he thus obeying God, and remaining Righteous, it was a natural Due to him a meet thing for God upon this to approve him and pronounce him Righteous, becauſe he did act and continue as God had made him, and he walked according to the Law of a Creature toward his Creator. Now what was it for God to give him this approbation and ſo to juſtifie him? It was only this, that he pronounced him to be good in his kind, even as he pronounced all the other Creatures to be ſo,in their kind. *Gen.* 1. *ult.* God viewed all In the Creatures that he had made,and ſaid they were very good;he viewed *Adam* ſo too, for this was before *Adam* fell, and he pronounced him good as he did the reſt only good in his kind, which was the goodneſs of Righteouſneſs, Holineſs and Integrity, which he yet ſtood in. So that indeed the juſtification of *Adam* according to the Covenant of Works, it was but an Approbation of him, that he continued Good, that he walked uprightly, *&c.* as he pronounceth of the Heavens that keep their Ordinances to this day, that they are Good; ſo he would have done of Man, if he had kept his Ordinances according to the Law of Creation. But alas all this Goodneſs, and Righteouſneſs he had, would not have ſtood out againſt the leaſt Sin; if he had but ſinned, all this had been Forfeited, all gone, utterly loſt. But now what manner of Righteouſneſs is it that we have by Chriſt,Revealed in the Goſpel? Why we are Juſtified freely by Grace,we are Juſtified by a Righteouſneſs which is Sin-Proof, by a Righteouſneſs which when it hath made a Purchaſe of the Forgiveneſs of all our Sins, gives us in Heaven too, by a Righteouſneſswhich Believers never can,never ſhall, out-ſpend, by a Righteouſneſs that Pardons all a Mans Sins, Pays all his Debts, the very firſt Hour that he believes and lays hold upon it, and which continues to Everlaſting,and would continue to Everlaſting,to Juſtifie him,though he ſhould remain in a mixt condition of Sinning againſt God,as we are in this Life by a Righteouſneſs which breaks through God's Juſtice to Gods Throne of Grace, and makes the Soul do ſo with a World of Confidence. *Thirdly*, Let us compare

the

the Love that was in *Adam*'s Heart to God, and the Love which Christ works in us. *Adam* loved God, its true, because he was a good God to him, and his Creatour; but he so Loved him, as that *Adam* withal knew that if he did but Trip, did but Sin, God would instantly Hate him, more than ever he Loved him, and his Wrath would fall upon him, and he must Die the Death; So that indeed the Term of Love between God and Man, then, what was it? I Love you, while you Love me. God had out of Love made *Adam* Holy, and given him power to Love; but then so long as he continued to Love God thus, and to Love God at such a Hight, so long God continued to Love him; so that indeed it was but a Temporary Love, as I may Express it; that is, a Love which might fail, and did fail as such. It is a saying that *Seneca* hath, and it is a true one, *To Love one so, as a Man thinks with himself it may fall out so one Day that this Man may Hate me, This is the bane of Friendship* there cannot be a perfect Love where this is; Perfect Love doth cast out all such Fear. But yet this was the State and Condition of *Adam*: Its true, he knew that so long as he Loved God, and Obeyed him, God would Love him; but yet so as he knew withal, that if he Sinned (and he knew not how soon he might Sin, for he was but a Creature) God would then presently Hate him. This was Clearly and Truly the Friendship and Love that was between *God* and *Adam*. But now what is the Love, what kindleth the Love now that is in the Heart of a Believer of a more Noble Flame? It is a Love that is Free, a Love that is not fixt upon us while we Love God, or because we Love him, but was eternally before we had done either good or Evil, as the Phrase is, (*Rom.* 9.11.) *Not for your Sakes, but for my own Names Sake, do I this*, saith *God*. Ezek. 36. 32. Indeed he hath chosen us in Christ, that we should be Holy in Love, but he hath not chosen us because we Loved Him, nor doth He continue His Choice therefore. Is it a Love which may prove but Temporary? No, It is a Love from Everlasting to Everlasting; it is a Love that is pitcht upon our Persons; *I Love such a Person*, saith *God*, *be he Sinful, or Holy; and if Sinful, I will make him Holy*. The Love pitcht upon *Adam*, was in Relation to his Graces; and the Love that God bare to *Adam*, was but single to him as to his Creature; but the Love that is in Gods Heart now, is through Christ his Son, Professing to Love us with the same Love he Loveth him. That Love he bare *Adam*, was such as he bare to any Creature, be they what they be, so long as they remaind Holy, and kept in their First State; but the Love that a Believer takes in, it is a Peculiar Love, it is a Love with Difference; *I will shew Mercy, to whom I will shew Mercy*, that's all the Reason of it; *Jacob have I Loved, and Esau have I Hated*, and he gives no Reason of it. The Love that *Adam* had in his Condition was such, that Sin took away all Gods Love, and turned it into Hatred; but here is a Love now that though we be Sinful, we are not Children of Wrath, when we are Believers; a Love which much Water cannot Quench; a Love which when we were Sinners and Enemies, it was the more desirous to manifest it self, because it should have more opportunity by giving Christ to shew the more Love, by how much the more we were Sinners. Now all this Love doth the Heart of a Believer take in under the Gospel, and doth Christ Work in us, therefore raiseth up this Love to a Height, to a Nobleness, to a Generosity, to a Heavenliness, such as never *Adam*'s Heart was capable of. *Perfect Love casteth out Fear*; he knows God so Loves him as he will never Hate him, nor never can do it; a Love which is not Mercenary, doth not serve for reward; a Love which (when the Gospel once hath kindled it) will cleave to God though a Man's Heart knows not whether God Love him or no; a Love which will not only make a Man Submit to the Will of God, but makes a Mans Soul willing, if it were the Will of God, to be lost for him, so it was with *Paul*. *Fourthly*, take *Self-Denial* in a Christian, which is a New Grace. *Not my Will but thy Will*, was Christ's Motto. Alas *Adam* was put to Live, he was to keep within his Bounds which God Created him in, and it was fit he should be kept in them. But we are put to deny our selves, yea, sometimes when it comes in Opposition to God, to deny Friends, Father, Mother, Life, yea, a Man's own Graces.

Chap. 4

Book V

No such self-denial was *Adam* put to, which is the most great and glorious Grace of all the rest. Fifthly, Go take all Motives to Obedience, and they are far more noble in a Christian than ever was in *Adam*. As in (1 *John* 2. 7.) *Love* is called not only an old Commandment, but a new; And why a new one? Because when the Gospel cometh, it brings new Motives, and urgeth the Commandment of love to our Brethren and fellow Creatures upon such Grounds, as the Law and the Covenant of Works never did. We have higher Motives to the smallest Duty than ever *Adam* could have, or his Heart was capable of. Are we to be kind to our Fellow Creatures? Saith the Apostle, *Put on Kindness*; but how? How doth he move it? *As the Elect of God, holy and beloved,* (*Col.* 3. 12.) as those whom God hath chosen with an everlasting Love in Jesus Christ, *forbearing one another, and forgiving one another.* And so you have the like in (*Eph.* 4. *ult*) *Be ye kind one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven you. And so in* (*Eph.* 5. 24.) The Obedience of Wives to their Husbands, and the love of Husbands to their Wives is urged upon such a Ground as *Adam* should never have had such a Motive run thro' his Heart; *Let Wives* (saith he) *be subject to their Husbands in every thing, as the Church is subject unto Christ: And let Husbands love their Wives, even as Christ also loved the Church.* Such Motives as these, in these common Relations, doth the Gospel give us. These old Commandments *Adam* had, of duties to his Fellow Creatures, and of love to his Wife, and the like; but they were upon lower Motives, infinitely lower than what the Gospel holds forth, he had no such example as we have in Christ for every Duty, no such Motives as we have from him. Lastly, The assistance which we have from Christ is of an higher kind than that which *Adam* had. How did God assist *Adam* in all the works of the Law that he was to perform? What was the Promise of Assistance? No other than to assist him in his kind (God having created him holy) as he doth assist other Creatures in their kind. I say his assistance was but the concurrence of a common Providence, so as to other Creatures, only it was applied to *Adam* in his kind, as a Creature that was holy. But now the assistance that we have under the Gospel, for every work we do is of an higher Nature, for Jesus Christ is our Covenant, he hath undertaken to fulfil all in us and for us, all that God would have us to do, he hath undertaken to work it in us, so far forth as to save us, or to bring us to that degree of Glory he hath appointed us unto. He works in us both to will and to do according to his good pleasure; *I am able to do all things* (saith *Paul*) *through Christ that strengthneth me: So that it is not I* (saith he) *but the Grace of God that is in me, the Grace of God acting me, falling upon me, and over-powering my Spirit.* A Believer, he is in the Spirit, and so he walketh in the Spirit. But this was not the Law of assisting *Adam*, which was only the Law of common Providence.

2. The Second Thing which we are conformed to, is Christ's Example, and so the Author to the *Hebrews* calls him *the Captain of our Salvation*, (Heb. 2. 10.) because like a *valiant General* he hath set us a Pattern; and left us an Example to follow his Steps (1 *Pet.* 2. 21.) and therefore, the same Apostle *Peter* following the same Metaphor (1 *Pet.* 4. 1.) says, *Arm your selves with the same Mind.* Nay, lay but aside the Works of his Divinity, as healing, fasting *&c.* and of his *Mediation*, and the like: And 'tis a sure Rule That whatsoever Christ did for a Christian, he doth in Him also, there being a Likeness and Proportion and an Assimulation in his Works of Grace in us and for us. He is Conceived, Formed, Born again in us; as you heard out of the *Galatians*; *We circumcised with him, with the Circumcision made without Hands; are dead, buried, raised up again with him,* as 'tis *Col.* 2. 11, 12, 13. So that the Convertion of a Sinner is but the acting over again of Christ's part. Now though I might go over many, yet I will insist, this time, only in these which are mentioned *Rom.* 6. 5. 6, 7, 8, 9. The Sum of which is in the 5*th verse. That we are planted with him into the Likeness of his Death and Resurrection.* For those two being the chiefest parts of his Mediation: The work of Sanctification in us, is assimulated and likened unto them. Mortification, or the killing of Sin, and Vivification

cation or quickning us unto newness of Life; are assimulated to his Death and Resurrection; and that not only because they are wrought by the Power of them (though that be true, as appears by *Phil.* 3. 10.) But also in regard of a likeness that there is between the one and the other; and so we are said to be planted with him into the similitude of his Resurrection. I desire you to consider (*Rom.* 6. 3, 5, 6, 7. *&c.*) because I will ground the rest on what is there. In the 6th *verse*, you may observe how the Apostle puts upon the Mass of Corruption and Sin that is in us, the name of a Body; calling it the *Body of Sin*, not only because that it is compact and made up of innumerable Lusts in us, as Members of it. (As 'tis *Col.* 3. 3, 5.) Which, like Members, are knit together; but chiefly, in respect of this, that he might shew us the Likeness between Christ's dying, and our dying to Sin; that as he had a Body was Crucified, so we have a Body of sin to be destroyed: Yea, and in the same manner Crucified as his was. Such is his Phrase in the 6 *v.* *That our Old man*, or Body of sin, *might be crucified with him* and destroyed. Yea, and the Apostle *Peter* in (*Epist.* 4.) useth the two parts of Christs Crucifying to express this. Chap. 5

1. Christ was Condemned, and had Sentence of Death passed on him so are our sins Condemned, for we having resolved to leave and forsake them, to cherish them no longer, have past the Sentence of Death on them; and so a Christian hath Vowed the Death of his Sins, as of his known Enemies; and though a Man loved his Lusts never so well, though they have been his old Bosom Friends, he hath formerly had so much solace in, yet now when he hath discovered their Treason out, and apprehends how they are his Enemies, Enemies to God, to Christ, and that he must now either Kill, or be Killed, that they fight against his Soul (as *Peter* speaks) he seeks the Death of them by all means, accuseth, arraigneth them, by Confession, and pleading Guilty; his own Mouth Condemns them Daily, hales and drags them before the Judgment Seat of God; and because he cannot execute them, he crys, Lord, thou art able, to give this lust a stabb, and its Deadly Wound which is ready ever, and anon to overcome and to kill me; and how glad is he when he hears the Sentence of Death pronounced against it, in the word; lays his Heart open to the Ministry of it, the Reproof of his Sin, and suffers the Sword of the Spirit to have its full blow at it: Oh my Brethren, Examine your own Hearts, who among you have gon thus far in the Mortification of his Lusts, who is at Enmity, and Daggers drawing at them Daily, who is he that stand in Terms with them, as with an Enemy, nay, rather, doth not cherish them as dearest Friends, keeping them under their Tongues as sweet bits; how many are there that never made Prayer against any one Sin, that storm at the Word when it Condemns them?

2. As Christ, after he was Condemned, was brought to the Cross, and there Executed, Crucified; so also the Spirit of God in true Christians, comes with the power of Christ, naileth his Lusts to the Cross of Christ, (*Gal.* 6. 14.) and so (1 *Peter* 4. 1.) we are said to suffer in the Flesh as Christ did, and the Apostle *Paul* (*Rom.* 6. 6.) useth the same word of Crucifying to express the one and the other, both of Christs and ours; as Christs Body in crucifying was in every Member and Part put to pain, which in no Death scarce but that, falls out; not a Vein, not a Sinew, but was stretched, so also is every Member of the Body of Sin Crucified, it reaching to every Lust, great and small, (*Gal.* 5. 24.) they all now stretch for it; and Oh my Brethren, who knows the pains in parting with Lusts, but they that have done it indeed, and in truth; and tho some have stronger Hearts then others, to endure more pain, yet every Lust being as the strings of a Mans Heart, as dear as his Life, therefore the parting with these, the crucifying of these, must needs be as the breaking of the Heart-strings, and making the Vital Sinews crack. Examine your selves, how many is there of you, that never parted in earnest with one Lust yet, much less with all.

Book V

And then 3*dly*; as Jesus Christ being thus crucified, gave up the Ghost; so also doth the Spirit of Christ, in likeness unto this, take away the Life and Power of *Sin*; at the first Stabb it hath a deadly Wound given it at the Heart, and therefore the Apostle (in *Rom.* 6. 2, 3.) Affirms that Believers are Dead to Sin, Baptized into the Death of Christ, it having a deadly blow given it, and how shall we that are Dead Live therein? He argues 'tis Absurd and Impossible, how can it be? Can a Man that is Dead, or Deadly Wounded Live, that is, perform the Actions of Life with Delight constantly, for that is to Live; why he cannot; no more can we (says the Apostle) Live in Sin, that is we cannot with Delight, and in the Life of Comfort, continue in the practice of any of our former Sins in a full carier, that is, continue with Delight in the Actions of it: For to Live in Sin in the 2*d. Verse*, is all one as to continue in Sin, in 4. *verse*. My Brethren, let us all examine our selves hereby; we came all into the World Sinners, and with Lusts all as lively as our selves; and every Man also, till that he hath the power of Christs Death, thus conveyed to him; lives the life of his lusts, as well as that of his natural Life; performs the actions whereby he satisfyes them with as much life and delight, as he can do those of his Natural Life: (*Col.* 3. 7.) Now therefore Examine your selves whether that you have felt a thro work ever wrought in you or no, by which this power and life of Sin was killed; and thy Sins had, and hath a deadly wound given them, which will go with them to their Graves, and which they could never since recover; try this in thy Master Lust; doth a Lust Live in thy heart still, Live and is as Brisk as ever, when it is put in, or stir'd up in thee, Even, as a Fish in its own proper Element; then thou art not Mortified. But dost thou find a Deadness and Stifness to those Sinful Delights wherein formerly the comfort of thy Life consisted, so as that they are all as dead Drink to the Stomach, or as a Stone put into a Dead Mans Mouth, and thou cannot find the relish that Savours, the Sweetness and Fulness of Contentment in them that formerly thou hast done, so that thou art Crucified to the World, and the World to thee; this proceedeth from Union with Christs Dying unto Sin, which is likned to his dying for Sin but especially try it in regard of thy Course, (for the Apostle says) if that we be Dead to Sin, how shall we Live therein? If a Man were Crucified or Dead with Christ, he could not Live in his old Courses, (1 *Pet.* 4. 1.) *He that hath Suffered in the Flesh*, that is, whose Sinful Corruption of Nature is killed by the power of Christs death, hath ceased from sin; that is, the course and practice of any known Sin, for that is the most capable Interpretation can be given of it. My Brethren, pray consider, either that is not the Word of God, or this is not the meaning of it, or else any one that lives in the Practice of any known bosom Sin is not a Christian; how can then those that live in the Lusts of the Gentiles, as they are termed there in *verse.* 4, 5. *in Wantonness, Chamberings, Drunkenness, Uncleanness*, and the like excess of riot, be Termed Christians? In (1 *John* 3. 5, 6, 7, 8.) speaking of our Conformity unto Christ, among the rest he makes this as one, *That as Christ had no Sin in him, so he that abides in him, continues not in Sin*; for so the Word must be Interpreted for says he (*verse* 8.) *Christ appeared to dissolve the Works of the Devil; that is in those that are his, to put an End to the Work or Deviliſh Trade of Sin in themselves If therefore we be dead with Christ, how shall we continue in Sin?* When a Thief is hanged, doth he not leave the practice of his Thievery? And so should we break off our course in sinning, if we our selves had ever been on the Cross with Christ, and Crucified with him. Well my Brethren, this know, that none shall have the benefit of his Death for the forgivness of sin, that hath not a likeness to it in the death of it in himself. And least it should be thought that Sin is not thus truly kill'd with Christ, the Apostle goes farther in (*Rom.* 6. 4.) and says *that we are Buried also with Christ.* There is also a Conformity to his Burial; whereby is shewn that Sin is truly Dead; a living Man would not suffer himself to be Buried, and by the Conformity to his Burial, he means the progress of a Christian, in the farther, and daily

daily Mortifying of his Lusts, that as a Body being laid in the Grave, Rots away and Consumes, till at length it be Destroyed; so doth the Body of Sin, (as 'tis at *ver.* 6.) being Crucified it is Destroyed also, and that is not till the day of Death, and therein indeed it differs from Christs Body, which remained Unconsumed in the Grave, saw no Corruption, and remains now Glorified in Heaven. And therefore Examine whether Sin Moulders and decays in thee, or no. Chap. 4

BOOK VI.

Chap. 1

OF

THE WORK OF THE HOLY GHOST,

(THE Third Person of the TRINITY)

IN OUR

SALVATION.

BOOK VI.

That the Work of Grace wrought in us by the Spirit of God in Regeneration, is a Different and Higher Principle than Natural Conscience in its greatest Elevation of Light. The Deficiency of Natural Conscience shewed, and the mistakes of Men about it detected.

CHAP. I.

That all Men being under a Covenant of Works, or a Covenant of Grace; there are Two Principles of Actions, viz. Conscience alone in its natural Light in the One, and supernatural Grace with its Light in the Hearts of the Other, who are Regenerate. The Two Texts, Rom. 2. 14, 15, *and* Jer. 31. 31, 32, 33. *Explained. That the Principle by which the Law of God Reigns over Men is Conscience. What Notions the* Philosophers *among the* Heathens *had of it.*

ROM. II. 14, 15.

V. 14. *For when the Gentiles which have not the Law, do by Nature the things contained in the Law, these having not the Law, are a Law unto themselves.*

V. 15. *Which shew the Work of the Law, Written in their Hearts, their Conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another.*

JER. XXXI. 31, 32, 33.

V. 31. *Behold, the Daies come saith the Lord, that I will make a New Covenant with the House of Israel, and with the House of Judah.*

V. *Not according to the Covenant, that I made with their Fathers, in the Day that I took them by the Hand, to bring them out of the Land of Egypt, (which my Covenant they brake, altho' I was an Husband unto them saith the Lord.)*

V. 33. *But this shall be the Covenant that I will make with the House of Israel, after those Days, saith the Lord, I will put my Law in their Inward parts, and write it in their Hearts, and I will be their God, and they shall be my People.*

HAving opened the Nature of the true Work of Grace; I shall now for the fuller and Larger Illustration hereof, subjoyn the Discovery of its Counterfeit, which is *the Work of the Law, Written in the Heart by Nature,*

Book V

Nature, or the powerful Effects which a Natural and Enlightned Conſcience hath in the Hearts of Men remaining Unregenerate; Which Men in all Profeſſions of Religion do ordinarily miſtake in themſelves, for true and inherent Holineſs. The Uſe and Neceſſity of this Diſcourſe is to ſhew more clearly the Nature of true Sanctification, by the Detection of its Counterfeit. For things come to be diſtinctly known as well by diſcovering the difference of what uſually pretends to be, or is, Commonly and Generally taken, and goes for Currant among Men, to be ſuch or ſuch a thing, when it is not, as by defining poſitively what the thing it ſelf is, in the Genuine Nature of it. We Learn Truths with an Advantage (eſpecially Spiritual Truths) when we compare them with the appearance of Errors, and ſever them from, and extract them as Spirits out of that droſs, and mixture of a deceiving Likeneſs that cleaveth to them. It will alſo ſerve to remove practical miſtakes about Regeneration, which are of infinite moment, and yet generally incident unto Men.

Now as the Sum of our Religion is reduced by the Apoſtle, to theſe, two, *Faith*, and a *Good Conſcience*. (1 Tim. 1. 19.) *Faith*, which is *Principium Credendorum, the Principle of things to be Believed*; and *Conſcience*, which is *Principium Agendorum, the Principle of things to be done* by us; for as the Object Matter of all Religion is reduced to *Credenda* and *Agenda*, ſo the Principles within us, are Anſwerably thus Generally expreſſed by theſe Two, *Faith*, and *Conſcience*. *Faith* looks upward, to the Things of the Goſpel, and takes in all ſupernatural Truths, with Application to a Mans Soul. *Conſcience* looks both inward, to our own actings within; and outward, to the Law or Rule which is to guide us: And it alſo is the Spring to all the Wheels, and the Mover in all provocations to Duties, or Avocations from ſins. Now as theſe Two are the two Principles (when True and Good) of all true Religion: So all the imperfect Works, and Counterfeits of the true, which are to be found in unregenerate mens Hearts and Lives, muſt be reduced unto theſe two alſo, both as to the Principles thereof in their Hearts, and to the effects of them all in their Lives. As there is a falſe common Faith which Men do generally miſtake for true; (and therefore the Apoſtle diſtinguiſheth, terming the true, *unfeign'd Faith*. (1 *John* 1. 5.) So there is a *pure Heart*, and a *good Conſcience* in the ſame place alſo opened. It is a *Conſcience* good, with ſuch *a Goodneſs* as *qualifies the Heart*, and this by way of diſtinction, and difference from *Conſcience*, which is but natural, and the low effects thereof in Men unregenerate, which they ordinarily do in little matters miſtake for Sanctification. So then all counterfeit Religion, (I ſpeak of ſuch as is any way ſerious, and not groſsly and meerly hypocritical) are either, 1. The Effects and Workings of Conſcience, as it is a natural Principle, and tho' ſtill remaining defiled in an Heart unregenerated, yet elevated and enlightned by the Word and Spirit. Or 2. The effects of ſupernatural Light in matters of Faith joyned therewith, and ſhining into an unrenewed Underſtanding, and affecting ſelf-love, with what is ſuitable to it in the things that are revealed.

Again, all mens Conditions falling to be either under the Covenant of Works, or the Covenant of Grace, Hence all that are enlightned, and carried on with any powerful Effects in the profeſſion of Religion, are either acted therein by Conſcience, as the predominant Principle, which is the ſeat of the Dominion of the Law and Covenant of works; orby Faith, which is the in-let, or receptive of the Dominion of Grace.

That all men are under one of theſe Covenants is evident by the whole Current of the Apoſtles Writings, who ſtill diſtinguiſheth between Works and Grace as the only two poſſibly to be ſuppoſed ways Men take unto Salvation: *Not of Works* (ſays he) *but according to Grace: And you are not under the Law, but under Grace Rom.* 7. He makes this diſtinction as that which takes in, and divides the Whole of Mankind. And the reaſon is evident from (*Rom.* 7. 1, 4, 6.) For every man having been born under the Law, and Covenant of Works, the Law continues to have Dominion over him either in commanding, or inciting, yea often in acting and carrying him on unto what is commanded thereby, or elſe binding him over unto Condemnation.

2 *Theſ.* 1. 9. *Epheſ.* 2. *Rom.* 9. 10, 11, *Chapters*

And

and no man is freed from this, until he is married to Christ, and so come to have a new Nature, together with the priviledge of being a Subject of *Grace*. Chap. 5
And therefore he continues under it, so long as he lives in that first Estate; for the Laws right over him was not forfeited by the Fall. Now suitably that every man might come to be subject to, and sensible of this several Dominion over him, according as his Condition is; There are two Principles planted within man, by God suited hereunto, and suscipient of each of these. The one is in every man by nature, (since every mans Condition is to be under the Law) and that is *Co*nscience: The other is a supernatural Grace, and that is Faith. (*Eph.* 2. 8.) *By Grace you are saved, through Faith.* Now *Jews* and *Heathens* were under the Dominion (as explained) of both these, and also ignorant Christians. But if man that remains unregenerate, be enlightned by the Gospel, and the Knowledge of the Grace of God, although it may be a while doubtful unto himself or others; unto which Covenant or Dominion he belongs, or is the Subject of, yet in the Issue and Event his Spirit doth fall, and will act or be acted according as his Condition is, and he will lean either to the one or the other, as his Lord and Sovereign. If a man that is under the Covenant of Works takes in the present over-powering Light of the Doctrine of Grace, and the truth thereof, which hath good and blessed News for every man to listen to; yet in the Issue and Event he will fall into one of these two Cases or Conditions. He will either come to abuse the Grace of God to Wantoness thro' self-love, which remaining unsubdued to the Dominion of Grace, makes use of the knowledge of Grace under-hand, to back and strengthen that Corruption in him, in which the power of sin doth lye: And so Self-love in a way of presumption (which hath the appearance of the strength of Faith in that man) eats out the active power of Conscience in him, and so he comes to fall under the Dominion or Stroak of the Covenant of works more strongly than ever; and the Law comes to bind him over to a deeper Condemnation, when Conscience shall come again to be awakened, and even the Gospel it self, which he knew, will be turned into a sorer Avenger than the Law of itself would have been. And this is the Case of such as swallow down the Gospel whole, and so make shipwrack of Conscience through their presumption on the Principles, about the Doctrine or Aplication of it to themselves.

Or 2. The Case of one that is enlightned will be, that his Conscience being enlightned and awakened by the Law, continues to act and provoke him unto doing in Religion in a legal strain and way, and carries on Duties upon the Wheels of legal Motives, and so the Law becomes the predominant Principle to over-top and over-sway Evangelical Faith. And that it doth so, is but suitable to the state of the man; for as he is still under the Covenant of Works (self not being broken, nor Christ having slain the Law to him) so answerably the best and most active swaying Principle in him, is that which is the Seat and Throne of the *Laws* Dominion, namely Conscience; and so the best of that mans Religion is but the actings of a legal Conscience: And how he compounds with the Gospel, and subordinates his apprehensions of it, is too long here to insert.

So then (that I may set out that Subject I mean to treat of) It is not my purpose here to treat of temporary Faith, the Counterfeit of true saving Faith. But singly and simply, *an enlightned natural Conscience*, and the Effects thereof, as they are or may be mistaken for *true Sanctification*, and the Effects of it. And the eminent distinction and difference between these two, is by these two Texts *Rom.* 2. 14, 15. and *Jer.* 31. 31, 32, 33, compared, clearly held forth both for the ὅτι and the διότι thereof: The one speaking of *the Effect of the Law written in the Heart by Nature* (thus *Rom.* 2.) the other (Jer. 31.) *of the writing the Law in the inward parts*, as the eminent and proper fruit of the Covenant of Grace, and that in distinction from the other.

The first Text *Rom.* 2. gives instance in the *Gentiles* (whom all acknowledge under Wrath and Unregeneracy) and their having the effects of the *Law* writ-

ten by Nature and above all other effects of the *Law*. He inſtanceth in *Conſcience accuſing*, and *excuſing*: As that which of all other argues *the Law written* there; yea, and his Scope in bringing in this example of the *Gentiles*, is in the Coherence of it to convince the carnal *Jews* (whom he had taken to task to convince them in this Chapter, that they were unregenerate and in their natural Condition, as he had done in the former, who *reſted in the Law*, and the effects thereof upon them for their Juſtification and Acceptation with God: Thereupon *making their boaſt of God*, v. 17. Having proved the *Gentiles* to be under Wrath, Chap. 1. he then comes upon the *Jew* therewith, and improves their example as a ſpecial Engine to unſettle and overthrow the *Jew* in his carnal Boaſt by giving him to conſider,

1. That even the *Gentiles* whom they accounted unholy, tho' they had not the *Law* delivered by Revelation from God to them (for God dealt not ſo with any Nation *&c.*) yet had the effect or ſubſtance of the outward Precepts of the Law written in their Hearts.

2. Thoſe Letters of the Law were ſo powerful and prevailing in many of them, that the Prints of them were publiſhed and ſtamped in fair Characters in their *Lives*; that is, they acted according to it, v. 14. *They do by nature the things contained in the Law.* And (v. 15.) *ſhew* or give demonſtration that the effect of the *Law is written there*:

And 3. The eminent Principle or Seat of this effect of the *Law*, he makes to be their Conſciences, v. 15. For he gives that as the eminent inſtance of the Law written in their Hearts, that it did μεταξὺ ἀλλήλων excuſe and accuſe, that is, by *Courſe* and *alteration between themſelves* ſingly, or in their own Breaſt, (as the *Margent* alſo hath it) it did ſome while excuſe and approve, pronounce a Sentence of Abſolution and Juſtification both to their Actions and Perſons, when they do well; as alſo when they do ill, it again at other times accuſeth.

Now from this inſtance of the *Gentiles*, he would have the the carnal *Jews* themſelves reflect that they had indeed the advantage of having the Law, and Word of God outwardly revealed to them, over and above the bare light of Nature, and ſo more fully and clearly than the *Gentiles* had; and had alſo the *more excellent things* thereof, *v.* 18. *Thou approveſt the things that are more excellent, being inſtructed out of the Law.* All which came to paſs, becauſe they had the ſame principle of Conſcience (he had ſpoken of) which *the Gentiles* had; which Principle was apprehenſive of the Righteouſneſs of the *Law*, revealed to them of God, and ſo approved of it, and received it from God, and was apprehenſive of its ſubjection thereunto, and thereupon had ſet them a work to act according to that Eternal Word. But yet in all this (ſays he) thou that art a *Jew* acteſt, at the beſt, but in the ſame Sphere, and upon the ſame Foundation in Nature, that is found in the *Heathens* by Nature: And tho' thy Conſcience comes to know more excellent things by Revelation from the Word, and ſo to act outwardly more gloriouſly from thence, yet the inward Principle is one and the ſame in thy Heart that is in the others, namely, Natural Conſcience enlightned, for *magis & minus non variant Speciem.* Theſe are but further degrees within the ſame kind, and internally and ultimately it is but Nature in both that all is reſolv'd into.

Yea and 5*thly* He urgeth them from the 21 Verſe, Thou that art a *Jew* (ſays he) in thine Obedience and Conformity to that Law given thee, falleſt more ſhort, according to the compaſs of thy Principles and light of Conſcience, than the *Gentiles do*, according to what they know by the light of meer Nature in their Sphere. Yea, and oftentimes ſome things (which their Conſciences keep them from) thou ſinneſt againſt thy light therein. Now then his Concluſion is, Be thine own Judge, v. 26, 27. *Therefore if the uncircumciſion keep*

the

the Righteousness of the Law, (that is within his Compass of light, so far as he knows, as really and as conscientiously from a Principle within him, as thou canst be supposed to do thy Law, whilst but from the same Principle) shall not he by the Analogy and Proportion of that Rule by which thou dost judge of thy estate before God, *be also justified?* And *shall not his Uncircumcision be counted Circumcision,* and so in his measure and proportion be accepted of by God as well as thou? It is not that *Paul* affirms this as if an *Heathen* should be saved; but he useth and urgeth it as a Conviction to the *Jews,* according to the Principles they judged of themselves by, leaving it to them to judge of themselves by analogous Reason. And therefore his last Conclusion and Resolution is (*v.* 29) That it is none of these Principles mentioned that is true Holiness, but Regeneration or Circumcision of the Heart, as the Apostle elsewhere termeth Conversion (Col. 2. 11.) *In whom also ye are circumcised with the Circumcision made without Hands, in putting off the Body of the sins of the Flesh by the Circumcision of Christ.* And *He is a Jew* (says he) *that is one inwardly: And Circumcision is that of the Heart in the Spirit,* which is a Principle beyond both natural Conscience in the *Heathen,* or enlightned Conscience in the *Jew,* and all the works or effects thereof in either: And this, says *Paul,* you will find all true, (as the 16*th* verse hath it, which comes after that Parenthesis of v. 13, 14, 15.) *In that day when God shall judge the Secrets of men by Jesus Christ,* who by discovering the Secrets of all Hearts, will make a full discovery of these things, and the practical differences between them, and thereupon difference in mens Estates. Chap. 4

2. The other place, Jer. 31. is most adequate to this general Scope of mine; for the full direct and professed intent thereof, is to hold forth this very distinction and broad difference that is between the entertainment of the Law in the Heart of a carnal Jew, with the effects thence ensuing, and the writing the Law in the Heart by Grace. And you may observe that he contents not himself nakedly with setting forth the effects of the Covenant of Grace, that it is a writing the Law in the Heart, but setts by it, for illustration thereof, the Consideration and Remembrance of the former Covenant by *Moses* in giving the Law, with the effects thereof, *v.* 32. Yea, he brings it in by expres distinction from this other, *Not according* (says he) *to the Covenant I made with their Fathers in the day that I took them by the Hand to bring them out of the Land of Egypt.* Now the effects of that Covenant upon the most, or on the generality of the Jews (tho' secretly, the new Covenant, which was conveyed with it in the Types did then work in many of the Elect you have lively deciphered at the very first giving the Law (unto which very Transaction *Jeremy* most aptly referrs, and sends us, to understand this difference) You have it *Deut.* 5. (where the Story of the giving the Law is rehearsed from v. 5.) at v. 24, 25, 26, 27. *&c.* you find how their Consciences made them sensible of the greatness and glory of God who gave the Law, v, 24, 25. *And they said, Behold the Lord our God hath shewed us his Glory, and his Greatness, and we have heard his Voice out of the midst of the Fire. We have seen this day that he doth talk with Man and he liveth.* Now therefore *why should we die? For this great Fire will consume us; if we hear the voice of the LORD our GOD any more, then we shall die.* And these Apprehensions of theirs did work up unto Resolutions *to do whatever God should say. I have heard* (says God thereupon, v. 28.) *the Voice of the words of this People, which they have spoken unto thee; they have well said all that they have spoken.* And yet at v. 29. you read how the main was wanting, *Oh that there were such an Heart in them, that they would fear me, and keep all my Commandments always, that it might be well with them, and with their Children for ever.* Now the thing that was wanting, was the Law written in the Heart, (as *Jeremy* discovers it to be) as that which, with respect to the more general and more apparent and professed workings of it in men, was reserved for the days of the New Testament, as the fruit of the Covenant of Grace. Now this writing the LAW in the Heart, spoken of by *Jeremy,* the Apostle (*Heb.* 14. 16.) doth genuinely interpret of the work of saving Sanctification, as

it is distinct from that of Justification, and is peculiar to them that are justified.

So then upon all all accounts these Texts do fully warrant, and give bottom to the proposed subject; Namely, the distinction of the Effects of the Law in natural Conscience, from the writing of the Law in the Heart by Regeneration. The main and more substantial Difference it holds forth to be this: That God, in giving the old Covenant, came upon and took man's natural old Heart without renewing it, and gave the Law thereunto, and tryed how it would work upon it; but in this new Covenant He gives *a new Heart, and a new Spirit, writing the Law in the very Inwards*, and makes it the Ground-Work of all his other Workings.

Further ere I come unto these particular Heads which are to fill up the Bulk of this intended Discourse, I must premise one thing as introductory to what follows.

That which I premise, is this Assertion. *That Principle or Faculty in the Heart of Man, which is the Seat, Throne, or Scepter*; by which the Law of God comes to rule over, and to have these effects in the Hearts of Men, is *Conscience*, by means of which it is said, that *the Law hath dominion over a man as long as he lives*; that is, whilst he lives in his natural Condition, *Rom.* 7. 1. compared with *v.* 4. This Faculty is the *Zion* or *Tower of David* in the Soul, from whence the Law goes forth to the outmost ends thereof. To this purpose, you may observe how the Apostle here, when he speaketh of the Law written in the *Gentiles* Hearts, maketh especial, yea, only mention of this, and of no other Faculty; because this Faculty of Conscience is that first and most immediate Seat or Subject of this writing of the Law by Nature; and is also the great Officer of State, betrusted with the executive power of that Law, to see it done and performed: Which accordingly both urgeth the Heart of man thereto; as well as after that Actions are done, it hath the Office of a Witness under the great Judge, to accuse, or excuse, and to serve his Writs upon a Man.

You that are verst in the Writings of the wisest Philosophers for Morality, *viz. Plato*, and the *Stoicks*, *Seneca*, *Epictetus*, *Hierocles*, and *Marcus Antonius* &c. you find them still to cry up and magnifie in man, as his supream Guide and Judge. ὀρθος λόγος *Recta ratio, Right Reason*, which they term a Branch of God, and σκήπτρον τῦ Θεῦ the *Scepter of God*; yea, *God in a man*; and many such Elogies they give forth of it. Now by right Reason, they meant primarily that practical part of Reason in the Mind which guides a man in his Actions according to *the eternal Law of God* (as they speak) or *the Mind of God*; which they termed *the principal and primary Law*. * So *Tully* expressly speaks in his second Book *de Legibus*, in the name of all the wisest Philosophers. And *Hierocles* upon *Pythagoras* his Verses speaks answerably ὁ λογισμὸς τῶν Θείων νόμων ὑποδεξάμενος. *It is Reason taking in the divine Laws of God*: And so it is δικαιότερος ἄγρυπνος ἑαυτῦ γίνεται. *It becomes the most vigilant Judge to a mans self.* And although these Heathens sometimes used the word *Conscience* even as we Christians do, yet more sparingly; and when they did, it was usually intended by them of one part of its Office, *viz.* That after Actions are done by us, it doth accordingly torture, and disquiet or refresh, and rejoyce a man, as he doth good, or evil. Thus (a) *Tully* deciphers his sense of *Recta Ratio*, or right Reason, to be a true and certain Law within us which calls upon us to what is our Duty, and pricks us on to do well by commanding us, and restrains from evil by forbidding us with Terrors. Which (said he) the wisest of the Heathen took to be the mind of God himself, who by that Reason, in men did order men, by Commands, or Restraint, as by a supream or sovereign Law.

Hence therefore in their usual Language, to *Obey God*, and to Live according *to Right Reason*, were all one, which they also Termed, *Living according to Nature*, as they *accounted Right Reason* to be. And what is all this, but as the Learned

* Hanc video sapientissimam fuisse sententiam: Legem esse æternum quiddam quod universum Mundum regeret. Ita principam legem illam & mentem dicebant. Omnia ratione aut cogentis aut vitantis Dei. *Cic. de Legibus* lib. 2.

† Lex vera atque princeps apta ad jubendum & ad vetandum ratio est recta summi Jovis. *Ibid.*

(a) Est quidem vera Lex recta ratio constans sempiterna quæ vocat ad officium jubendo a fraude detetret. lib. 3. apud Lactant: cap. 8.

Learned *Selden* makes the Interpretation of these and the like Speeches (citing of them) but that which in other Terms themselves, and we Christians do call *Conscience*. And *Chrysostum* afore him; *When God formed Man at first*, (saith he) *he put into him a Natural Law, and what that Law of Nature is, Conscience hath Explained it unto us, and of it self hath made Manifest to us the Cognizance both of things Honest, and that are otherwise.* *Conscience* is that only Principle in a Man, under whose Cognizance comes all that hath the notion of what is Morally Good or Evil: And which with one and the same Eye veiweth a Rule, or Law forbiding Evil, or Commanding Good, and together therewith do we take a Glance of God, as the Supream Judge, giving that Law, and backing it with Threatnings, or Promises of Rewards; and this the Etimology of the Name denotes, *Conscientia, quasi cum alio sciens*, viz. with God, and from this Knowledg of God, which it carries about with it, together with its Being a Rule, or Law, it is, that that Obligation, Power, or Force of it doth arise, which binds a Man (though no Creature doth look on, to be a Witness of his Sin) and so he *becomes a Law unto himself.* And Conformably to this, as being the Truth, the Apostle speaks, *Be subject for Conscience sake*, (Rom. 13. 5.) which is elsewhere rendred to Obey God. And hence also *Paul* termeth the Leading of a Good and Regular Life, *a Living in all good Conscience before God*, (Acts 26. 1.) The having done which, *Paul* doth Attribute to himself, even whilst he was under his *Phariasaism*, and he terms it Living in good Conscience, because this Conscience was that Principle which took in the Law from God, and so did provoke him to Act outwardly according to it, which hath a Goodness in its kind, and therefore is termed Good. And it is said to be Living in a good Conscience, because no Man doth make Conscience of any thing at any time, but it is with an Eye to a *Deity* more or less, as he is Enlightned, be he a *Jew*, or *Gentile*, or a Professour of Christianity. And in all these it is Conscience, whether truly, sanctified or not, which is that τὸ ἡγεμονικὸν, which (as *Hierocles* word is, is *the suscipient of the Divine Laws.* It is that Province of Reason, which lies open unto *Light* from God to come in at, and to Urge and Enforce Obedience, and which is capable and Apprehensive of what God shall in that kind speak. It is the Judge of Good and Evil Moral, not only of *Right* and *Wrong*, between *Man* and *Man*, (as *Gallio* spake) but of things Honest and Wicked. It is *Communis Intelligentia, qua non solum jus & injuria dijudicantur, sed omnino omnia honesta & turpia*, (as *Cicero* speaks) And it Judgeth of them with Application to all particular Actions, to direct, provoke, restrain, or if the Action be done, to excuse, or accuse according to it's Judgment, and that in the Name of a Deity, or of God. Insomuch as I may apply here what *Paul* says in another, though like Case, *What things soever the Law says, it saith to them that are under the Law*, Rom. 3. 9. I may add, *Whatever the Law saith without us, is a Conscience within us*, the Principle capable according to the light received from thence, to urge it upon the rest of the Faculties; so as these Phrases are *æquivalent*, *to be under the Law, and to be under Conscience*; *to be concerning the Law blameless*, and *to Live in all good Conscience.* And the goodness of Conscience there spoken of by *Paul*, is but a Conformity of his outward Conversation to the *Light* of the *Law*, in his Conscience.

Chap. 4

And in his book *de Legibus* lib. 2. Ad recte faciendum impellens & ad Hanc video sapientissimam fuisse sententiam, illam principem Mentem dicebant aut cogentis aut vetantis Dei. λόγῳ δὲ ὀρθῷ πείθεσθαι τῷ Θεῷ ταυτὸν ἐστι. *Hierocles* in *Pythag. Car.*

Quibus verbis id quod ipsi Philosophij paganis aljis non raro, τὸν συνειδὸς in vita peragenda ratione, Dea Conscientia dicitur optime designat? *Selden* de *Jure Naturali*, &c. Lib. 1. *Cap.* 8.

ἐξαρκῆς πλαττῶν ὁ Θεὸς τὸν ἄνθρωπον νόμον αὐτῷ φύσικον καὶ τιπυτέ ἐστι νόμος φυσικος; τὸ συνείδος ὑμῖν διήρθωσε καὶ ωετοδίδακτον εποίησε τὴν γνώσιν τῶν καλῶν καὶ οὐ τοιούτων. οὑποδεξάμενος τοὺς θείον νόμους λογισμὸς. *Hierocles* in aurea carmina Pythagoræ.

And by the Way, let me add this, That those that say there is no use of the Moral *Law* to a Christian, may as well say that there is no more use of that Faculty of Conscience in the Soul of a Christian. Put out that Faculty out of Mans Heart, if you tear out that other, namely the Obliging part of the *Law*. Even as if God would annul *Colours* and *Light*, he must also take away, and close up the Sense of *Sight*.

CHAP.

CHAP. II.

That the Natural Light of Conſcience in Unregenerate Men, hath a great Influence on their Actions.

NOW theſe Things being premiſed, there are Three Parts which fill up the Body of that Diſcourſe which I intend.

I. That in Men whom the Scriptures pronounce Unregenerate, this Principle of Conſcience hath had Great and Powerful Effects upon their Hearts.

II. That theſe Effects Men of all Profeſſions, *Jews*, *Heathens*, or *Nominal Chriſtians*, are apt to miſtake in the Judgments which they paſs, concerning their own State and Condition, when they think that an Obſervance of the Dictates of Conſcience will make them Acceptable to God. Yea, and if they be Profeſſors of Chriſtianity (that are Unregenerate) and ſo here of Grace and Regeneration, they take this to be True Holineſs, or Sanctification. I ſhall alſo herewith give the Reaſons, and Grounds of this Miſtake.

III. I ſhall make a Diſcovery of this great Counterfeit, and of its Deficiency, and of its falling ſhort of Grace in the light of it, and in the Effects of it, together with a Detection, and Conviction of thoſe Miſtakes.

1. In Diſcourſing of the Firſt Head, there are Two Things to be Treated of.

1. *I ſhall prove that in Men whom the Scripture pronounceth Unregenerate, there are ſuch Powerful Effects of Conſcience to be found.*

2. *I ſhall ſhew what thoſe Effects particularly are.*

1. To prove that in Unregenerate Men, there are Powerful Effects of Conſcience, I ſhall give Inſtance in Three ſorts of Men, in whom God hath given Demonſtration thereof, how far, and how high, this Principle of Conſcience may, and hath been Elevated, and what Effects it may have, and yet fall ſhort of the Glory of God, thereby more to Magnifie his Sanctifying Grace.

1. The Firſt Inſtance is of *Heathens* under meer Nature, which the Writings of the *Heathens* are Records of, and which are indeed the trueſt Comments upon this Treatiſe of *Rom.* 2.

2. The Second Inſtance is of *Jews* under the Law, whereof the *Phariſees*, and the Carnal *Jews* under the *Old Teſtament*, are Evidences. All the *Scribes* and *Phariſees* (whatever ſome of them might be) were not groſs Hypocrites, but many were ſerious in what they did, and their Conſciences being greatly enlightned in the Law, they Acted according unto Conſcience. We have an Inſtance, both of that Young Man, who ſaid he had kept the Commandments from his Youth, and alſo of the Scribe, *Mark* 12. 32, 33, 34. *And the Scribe ſaid unto him, Well, Maſter, thou haſt ſaid the Truth; for there is one God, and there is none other but He; and to Love him with all thy Heart, and with all thy Underſtanding, and with all thy Soul, and with all thy Strength, and to Love his Neighbours as himſelf, is more than all whole Burnt-Offerings and Sacrifices. And when Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not far from the Kingdom of God.* He had in his light pitcht upon the firſt Commandment of duties to be directed immediately to God himſelf, and his Conſcience reſted

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not in outward performances, Sacrifices and Burnt Offerings, but the light in it had dictated to him further, altho' it was not able to mold his Heart thereunto; For he ſays expreſsly, That to love God *with all the Heart, and with all the Underſtanding, and with all the Soul, and with all the Strength, and to love his Neighbour as himſelf, is more then all whole Burnt Offerings and Sacrifices.* And Chriſt that diſcerned his Heart, gives him this approbation of him; *Thou art not far from the Kingdom of God*; which for that meer Notion, if this Scribe had been in his Life a groſs Hypocrite, Chriſt would never have given. But yet this man wanting that Love to God, whereof his Conſcience had the Light (for Conſcience never ſo much enlightned, will never work love to God) he fell ſhort (as the Word elſe where is) for otherwiſe there is not any that thus truly love God, who is far from the Kingdom of God, 1 *Cor.* 2. 9. *Paul* alſo giveth this Record of many of the Jews his Countreymen, *Rom.* 10. 2. *I bear them Record, they have a Zeal of* God, that is, a Study and Care to pleaſe God in keeping of the Law (of the Works and Righteouſneſs whereof he there ſpeaks, and had ſpoken Chap. 9, the three laſt foregoing verſes) which Zeal in their Affections, Conſcience had provoked and ſtirred up. But the eminenteſt inſtance of all other in that kind is *Paul* himſelf, whom God did ſet up, before Converſion, as the higheſt pattern in the Jewiſh Religion; as after Converſion, in the Chriſtian. *Paul* ſpeaking of himſelf whilſt a *Phariſee* ſtill, tells us how zealous his Religion made him, as to the perſecuting the oppoſite party, ſo to the obſervation of that righteouſneſs of the Law, Gal. 1. 14. and Phil. 3. 6. *Concerning Zeal, perſecuting the Church; touching the Righteouſneſs which is in the Law, blameleſs*: That is, I was ſo truly zealous for the Law, that I perſecuted what way was oppoſite to it. Now, what made him ſo? It was Conſcience, *Acts* 26. 9. He verily thought that he ought to do ſo. Now that Principle in us which convinceth that we ought to do a thing, is *Conſcience.* (*Acts* 23. 1.) That Apology which *Paul*, being ſet before the Council, was about to make, but was broke off by the high Prieſt, and the Tumult, runs thus, *Men and Brethren, I have lived in all good Conſcience before God until this day.* Many of you are not ignorant how moſt Interpreters do underſtand this ſpeech as relating to, and taking in the whole of his Life, not of Chriſtianity only, but even in Judaiſm alſo, for he doth not by any expreſs word date it from his Converſion. He doth not ſay, ſince I turn'd Chriſtian, or was converted to the Faith, but only ſays, *until this day*, which indefinitely includes the whole of his Life till then. And his manner was in telling the ſtory of his Converſion, to begin with his exactneſs in obſerving the Law before his Converſion, (which he was about to relate but that he is interrupted here) which outward Obedience, becauſe of its conformity to the Principle of it, is frequently termed a good Conſcience, that is, a good or regular Life conformed to, and ſpringing from Conſcience. And that which *Paul* here intendeth in reference to that part of his Life under Phariſaiſm, is all one and the ſame with what elſewhere he ſaith, Phil. 3. 6. *Touching the Righteouſneſs which is in the* Law, *blameleſs.* Chap. 1

But there were a third ſort in whom Conſcience enlightned may be ſuppoſed yet further improved in the effect of it, when yet it fell ſhort of Grace. There were thoſe who were ſupernaturally enlightned by the Goſpel, of whom *Paul* (*Heb.* 6.) and Chriſts Parables ſpeak. Such light the Underſtanding of man not renewed is capable of, and it lyes expoſed for God to ſhoot into it, without infuſing a new Habit, or ſpiritualizing that Faculty. It lyes expoſed alſo unto influences, and effects of the promiſes of the Goſpel working upon ſelf-love in the Will and Affections, with taſtings of the powers of the World to come. Now when the light of the Goſpel is added to the light of the Law, and when a ſupernatural light of things revealed in the Goſpel, is added to that of Conſcience in the Law, Conſcience cometh to have its Dominions enlarged, and is more ſtrengthned and backed hereby. Now in ſuch ſo wrought on by the Goſpel, and alſo the Law, and in whoſe Hearts both theſe meet, the effects muſt needs be ſuppoſed more powerful and vigorous, becauſe there is brought in a ſtronger light of God himſelf in

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Book 6. the efficacy of knowing whom, more or leſs, the obligation and power of Conſcience lyes. An inſtance that mentions the Conjunction of both theſe in expreſs words, is hard perhaps to meet with all: Although where ſuch ſupernatural enlightning in things of the Goſpel falls out to be in ſuch as have fallen away, it muſt neceſſarily be ſuppoſed that there is a more vigorous actuating and ſtirring that Light and Principle of Conſcience that doth accompany the ſame; eſpecially conſidering that the workings of the Law upon Conſcience, is that which prepares mens Hearts (both that are ſaved, or otherwiſe fall away) for their liſtning after, and ſo receiving in, the ſupernatural Truths of the Goſpel. Howſoever thus much is evident to the thing in hand, that theſe Jews of all other who were of the Sect of the Phariſees, that made Conſcience of the Law, when they came to be enlightned by the Goſpel, became the Raiſers and Fomenters of that great oppoſition to the Goſpel, which was the ruine of many Profeſſors in thoſe primitive Times. Of theſe Phariſees mention is made (Acts 15. 5.) *There roſe up certain of the Sect of the Phariſee who believed* (and ſome, as in Charity we are to think, ſavingly, who yet were the Defenders of that great Error,) *ſaying, It was needful to Circumciſe men that believed, and to teach them to keep the Law of* Moſes; that is, the whole of it, which Circumciſion did oblige unto. As theſe men had Faith, ſuperadded, ſo I may ſay of them, as *Paul* of ſome Gentiles, they had a *Conſcience of that Idol*, the Law, to that day; and their Conſcience having been inured to that yoke, knew not how to diſcharge it ſelf ſo ſoon of that ſubjection (I ſpeak as to that ſenſe mentioned) and ſo by that addition of Faith, Conſcience was more provoked to be Zealous for the Law, and to obſerve it, that they might keep in with God. Now, what the eſtate of theſe particular perſons there mentioned was, we know not, nor the Iſſue of them as to God, yet this we are ſure of, that many of the Followers of that Doctrine which theſe there firſt did broach, and who had embraced the Faith upon a ſupernatural Light (for elſe none in thoſe times would eaſily have profeſſed it) did out of the ſame Principle of Conſcience urge and profeſs obedience to that whole Law of *Moſes*, and ſet out therein with the ſame Zeal in both (for the reality of it) that theſe *Phariſees* that were the firſt Authors of that Opinion did: It was the profeſſion of making Conſcience, and of their obligation to God's Command, which was the ground of that Zeal; and yet we are ſure that many of them are branded to have been Apoſtates to the Faith in the end. And I obſerve, that when *Paul* twice ſpeaks of this kind of Profeſſors (as he vouchſafes to name them, *Titus* 1.6.) who thus urged the obſervation of the Law, as well as Faith in the Goſpel; he ſtill makes mention withal, of Faith and Conſcience. For the latter was that, which theſe ſo much pretended; for the obligation of the Law (they contended for) did principally reſpect Conſcience as the Seal of it, and as ſubject to it, and over which it had Dominion in Men. Thus *Paul* writes (1 *Tim.* 1.) concerning ſome at *Epheſus* who preſſed the Law in the ſenſe theſe *Phariſees* had done, as well as they preſſed Faith, as appears by *v.* 7, 8. And becauſe they did urge this upon pretence of Conſcience, therefore in oppoſition to that Religion of theirs, which they made up both of Law and Goſpel in an untoward mixture, *Paul* profeſſeth the true Religion (or that part of it which relateth to the Commandments) to be this, v. 5, 6, 7. *Now the end of the Commandment is Charity, out of a pure Heart, and of a good Conſcience, and of Faith unfeigned. From which ſome having ſwerved, have turned aſide unto vain jangling, deſiring to be Teachers of the Law, underſtanding neither what they ſay, nor whereof they affirm.* He by theſe Cords intimates to us, that tho' theſe men did profeſs the ſame Faith in Chriſt; yet their zeal to the Law, for Chich they pretended Conſcience, was the Cauſe of their ſwerving from both; They never having had the true genuine or ſaving Principle of either. And therefore in his enumeration of the true and ſaving Principles of Faith, and a good Conſcience, he upon occaſion of them is forc'd to diſtinguiſh upon theſe Principles, as is evident by thoſe Cords, *The end of the Commandment is Charity out of a pure Heart, of a good Conſcience,*

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and Faith Unfained. And why is it, he should use this Distinction there, when he had occasion to speak of these Men, but to put the difference between Faith, and such a Conscience and Principle of Zeal in Religion, which is defiled? In Distinction unto which, he calls the Principle of True Holiness, a good Conscience, as he had charactarized true and saving Faith with this of her *unfeigned Faith*; and a *pure Heart*, as the effect of both these; for a purified Heart is expressly made the effect of Faith, *Acts* 15. 9. So then there is a Conscience zealous of Religion, that is, joyned with a pure Heart; and there is a Conscience that is joyned with a defiled Heart, and that in men enlightned in Religion, which *Paul* in his Epistle to *Titus* thus expresseth (in words near a kin to those he useth in *Timothy* of the same sort of Professors.) *Unto the pure are all things pure, but unto them that are undefiled, and unbelieving* (that have a Faith which purifies not the Heart, but leaves it still in its natural defilements, and so as good as no Faith, and therefore he terms them Unbelievers still) Even in their Mind and Conscience, which yet are the supreamest and purest part in them, even these remain defiled: However enlightned and what ever Conscience of the Law they do pretend. Now therefore, if their Consciences remain defiled (saith he) no wonder if in the end of their Profession their lives prove also such, (verse the last) for as Christ says, *If the Light be Darkness, how great is that Darkness? But if the Eye be single, the whole Body is full of Light.* And in these two Discourses compared, *Paul* discovers and rips up the Inwards of true Profession and false. In the practice of Religion mention'd in the one, *viz.* that of *Titus*, he resolves Apostacy and falling away, unto its true Causes: And in this other to *Timothy*, speaking of the contrary, sincere Obedience, that holds out to the end, he resolves his Perseverance unto its true Causes also. In the one, he tells us that their Consciences, which having been enlightned had been the ground work of their Zeal for the Law, and of obedience to it, had yet continued, and remain'd defiled, notwithstanding all that light: In the other, he tells us that they have obtained such a *good Conscience* and *Faith unfeigned* as had *purified the Heart.* Neither is his Scope in his Epistle to *Titus*, only to shew what at present their Consciences were become thro' sinning, but to resolve things into their Causes (as in that of *Timothy* he had done) shewing that this defect had been in their Profession from the first of it, in that their Consciences and Minds had remained in their natural defilement: And thence all their best Actions, as well as their outward legal observations, had become defiled to them, and in the End had wrought out that Light and Goodness, that had any impression upon them. Chap. 2

2. I come, now to shew what Effects a Natural Conscience may, and doth produce in Men unregenerate. The Instances I give of these Effects shall be only such as have been found in *Heathens* and *Jews*, of whom it must needs be Acknowledged that they were not Renewed. And such Effects, even in Professours of Christianity, who are not savingly Regenerated, are still but of the same kind, only are more heightned by the Addition of Gospel Light, more clearly Revealing God; and also perhaps in such Persons these Effects are Extended Objectively unto more Duties, than came to the Cognizance of either *Jew*, or *Gentile.* The Reason why this Addition of Gospel and Supernatural Light, must needs increase the same Effects more Powerfully, is, because (as I said) Conscience hath in all Men Two things still in its Eye: 1. The Law, or Rule. 2. God as the Judge, giving that Law; and from its Eying more or less, God as the Judge, doth arise that Authority that is in the Dictates of Conscience. And hence as the Conscience doth more Clearly and Fully take in Light from God, and is thereby Convinced of Him, and his Greatness and that the Rules given are from him; proportionably must these Effects of Conscience become more Powerful, and Work more strongly upon the Heart, yet so, as still this Light, and these Effects, are but of the same Kind with those that are found in *Heathens* or *Jews.*

Book VI

1. I shall give Instances of these Effects, in Respect of what is good.

1. Conscience in a Natural and Unregenerate Man, may and doth often pass an Act, both of Assent and Approbation, to what is a Good and Holy Duty, and to what the Law saies, or to the Duties and Commands thereof, *that they are Good, and Just, and Right*; otherwise it could not accuse a Man for what is Evil, unless it secretly approved of what is Good. *Video Meliora proboq;* (saies *Medea* in *Ovid.*) *I see what is better, and approve of it*; though I Choose and Pursue the worse. *Seneca* also speaking of the worst of Men, says that *Vertue hath that Aimableness in it, that it is Ingrafted in those that are most Wicked, to approve the things that are Good and Best.* They are *Heathens* that speak these things; and as for the *Jews*, *Paul* expressly says, *Rom.* 2. 18. *Thou Approvest the things that are more Excellent*, which is a Phrase suitable to the other, *Probo meliora.* And this is one Respect, for which they are said to be under the Law, and the Law to have Power or Dominion over a Man (as *Rom.* 7. 1, 2. Even because Men have a Principle in them capable of its Love, and Naturally subjected thereunto; which maketh them Acknowledg, and own it for their Lord. Now it could no way bring Men under that Subjection and Bondage, but by this, that there is something in this Principle of Conscience unto which this Law Approves its Equity and Justness, or to use the Apostles Phrase, 2 *Cor.* 4. 2.) *Commendeth it self to every Mans Conscience.* And thus the Law held forth in a Godly Mans Life, in the Concrete Approves it self to a Wicked Man: *Saul* could not but acknowledg of *David*, *Thou art more Righteous than I.* And in the Abstract it doth it much more. In the Story of the *Acts*, the Apostle Appeals to their Consciences (as *Socrates* before had done to his *Heathen Judges*) whether it *were not better to Obey God than Men*, for their Natural Consciences could not but so adjudge it.

Adro gratiosa est Virtus ut Insitum etiam malis sit probare meliora. *Senec.* Ep. 1.

2. Natural Conscience not only Assents to what the Law Commands as good, but it commends it to a Man as his Duty, and laies it as an Injunction upon him to do it. So says *Paul*, *I verily thought with my self, that I ought to do many things*, &c. *Acts.* 26. 9. Therefore it is called *Conscientia* by some, because it laies an Obligation upon a Man, and so it is *quasi Concludens Scientia*, which Binds him to his Good Behaviour.

3. It provoketh, yea, prevails with Men to do what it shews them to be Good, and their particular Duty. It is not a Sleeping Idle Principle, but Active; for so says the Apostle, of the *Heathens*, (*Rom.* 2. 14.) *They did by Nature the things of the Law*, as instigated thereto by Conscience. For he renders that as the ground of it, *that they were a Law unto themselves.* So *Herod* (as you know) *DID many Things*, which *John* the *Baptist* urged upon his Conscience out of the Word.

4. In these their Acting what is good, the Workings of Conscience are the main Engines which set them to Work, and not simply outward respects. Thus *Paul* resolves what he did in his Unregeneracy into this Principle, *I Verily thought I ought to do it*, (says he) And so did what he did, (*Acts* 26 9, 15.) It also appears in this, That a Man will go against all outward Respects, meerly to satisfie his Conscience, as *Judas* did, when he Confessed, and Restored the Money for which he had Betray'd Christ. Wherein he did, an Act cross to the dearest Lusts in him, his Credit, and his Covetcousness. *Conscientiæ Satisfaciamus* (saies *Seneca*) *Nihil in famam laboremus: Let us satisfie Conscience, no matter for Credit.*

5. Hence also Natural Conscience may in these Actions have a Real respect to God, to whom (as was said) Conscience looks, and from whom it fetcheth its binding Power; so as the Man takes his Command in, as a Consideration that moves him, *John* 16. 2. *He that Killeth you, shall think he doth*

doth God good Service; that is, he shall look upon it as a Service done to God, and have some respect to him in it. And tho' this is spoken of such Actions as materially in themselves, were not Service to God, but the contrary, yet the inward Motive it proceeded from was, that they Judged it a Service unto God: And therefore when it falls to be in it self a Duty, which Conscience presseth it much more, and urgeth it upon this Motive (*Rom.* 10. 1.) The Carnal *Jew* is said to have a Zeal of God, or for God. Thus also we Read of Carnal and Wicked Men, who out of Awe, and Fear, and Respect to Him, do forbear some Sins: *It is in my Power* (says *Laban* to *Jacob*, *Gen.* 31. 29.) *But the God of your Father spake to me saying, Take heed thou speak to* Jacob *neither Good nor Evil.* God Commanded *Balaam*, also that he should not Curse the *Israelites*, and *Balaam* kept to that Command, and durst not go outwardly cross to it, although inwardly he desired leave to have done it, that so he might be rewarded by *Balack*: Yea, he therefore durst not do it, because of the word of the Lord, *Num.* 22. 18. So *Cyrus* says to *Ezra*, (1. 2.) *That the God of Heaven had charged him to Build an House for him.* Chap. 4

6. When a Man hath done what Conscience, and God in his Conscience, have Commanded, he hath much Peace in it, for it excuseth him as the Text (*Rom.* 2. 15.) saies. Thus a *Heathen* also could say, *Recte feciſſe merx eſt*; *It is Reward enough to do well.* Therefore *Paul*'s Heart was kept Alive (*Rom.* 7.) in Joy and Peace, by doing what the Law Required. So also a Man will be Exceeding Glad when such a Sin is avoyded, or if a Sin take not full Effect, as *Darius* was glad when *Daniel* was Alive, (*Dan.* 6. 23.)

II. I shall give Instances of the Workings of Conscience, in Relation unto Evil, either Sins of Commission, or Omission of Duties.

1. Conscience in Natural Men causeth a Reluctancy and a Commotion of Affections against a Sin, before the Commission of it, and a Displacency in committing of it. Thus *Darius*, an *Heathen*, (*Dan.* 6. 14.) was so displeased with himself, when he was put upon putting to Death so just a Man, as *his Conscience* Hold him, that *Daniel* was. We may observe it in *Herod*, also (*Mark* 6. 26.) when *John* the *Baptist*'s Head was required of him, you read what a Reluctancy he had, and Sorrow against it, he was exceeding Sorry, (*v.* 26.) And it was his Conscience that wrought that in him, for (*v.* 20.) it is said that *he observed John, because he was a Just and an Holy Man*; yet for his Oaths and Lusts sake, he Murther'd him; tho' to have parted with half his Kingdom would not have troubled him so much.

2. Conscience excites in Men an endeavour to avoy'd, and decline Evil. So *Darius* set his Heart to deliver *Daniel*, and he Laboured till Evening, (*Dan.* 6. 14.) So *Pilat* did all he could, a great while, to free his hands of the Guilt of Christs Death, by saving of him.

3. It worketh much Sorrow and Repentance after Sinning. So, of *Darius*, we Read (6. 18.) That he was Troubled all Night, could not eat his Meat, and his Sleep departed from him. (*Rom.* 2. 15.) And thus the Apostle says of the Heathens, That their Consciences do accuse them. Thus *Judas* also (*Mat.* 27. 4, 5. says) *I have Sinned, in that I have Betrayed the Innocent Blood. And he cast down the pieces of Silver in the Temple, and Departed, and went and Hanged himself.* And (by the way) here are all the Parts and Ingredients that the *Papists* Require in Repentance. 1. Contrition, *He Repented himself.* 2. Confession, *I have Sinned in betraying Innocent Blood.* 3. Restitution and Satisfaction, *He cast down the Silver Pieces that had Betrayed him to that Sin.* 4. He purposes never to return to it, as *Saul* resolv'd not to Kill *David* (his Conscience was overcome with his Righteousness) and as *Pharaoh* resolv'd to let the People go.

These things might be enlarged, and other Instances given; but I have given Instances of such, as all must needs Acknowledge to have been Unregenerate Men.

CHAP. III.

That men are apt to regard the natural Light of Conscience, and the influences of it to be the Effects of true Grace. The Reasons of their Mistake.

I Come now to prove all sorts of men unregenerate, have been, and are apt to mistake this light of Conscience in them, and the powerfull effects of it to be true Righteousness, which makes them acceptable to God. And if they be Professors of Christianity, they are ready to take it for Sanctification, and true Holiness.

There are three things under this Head, to be spoken unto.

I. That *de facto*, all sorts of Professions have mistaken it.

II. The reasons of it.

III. Some Grounds of the mistake.

I. All sorts have been apt to this.

1. Heathens have been so. It were infinite to Reckon up the Flesh-blown Conceits of the Heart of man in the instances of the Heathens (as they may be authentically drawn out of their own Writings) how they magnifie and cry up in themselves that which they call'd *Right Reason* forementioned, as their *Diana*; what divine Elogies they give it, and how they blessed themselves, when they lived conformably unto it, and the *Decrees* or *Dogmata* of it, as *Epictetus* calls them.*

*Una inducitur humanis Virtutibus Regula. Ratio recta simplexque: Nihil est divino divinius, cælesti Cælestius. Ratio autem nihil aliud est quam in Corpus humanum pars divini Spiritus mersa. Sen. Ep. 66.

1. For the Light thereof it self, they judged it *Holy, Divine, Heavenly*; yea, and *nothing more Divine* or *Heavenly*; *not God himself*; *It being* (as they say) *a part of the Divine Spirit put and drencht into an Humane Body* Thus *Seneca* speaks, and he speaks it not of the Soul it self, but of Reason or Conscience; for he speaks of that, which he terms the rule and measure of Vertues. Yea, and because 'tis *Right Reason* or *Conscience* that letts in the Light of a Deity into the Soul (as the word it self imports) as a Judge; therefore they call'd it not only a *good Angel*, or *Daimon* in a man (as frequently they do) but *Seneca* terms it *Sacer Spiritus, a Sacred or holy Spirit. Sacer intra nos Spiritus sedet Malorum Bonorumque nostrorum Observator & Custos: Hic prout a nobis tractatus est, ita nos ipse tractat. There is a sacred Spirit that sits within us, which is the Observer and Layer up and Keeper of all the good or evil things in us* (that is, which we do or are found in us *who so deals with us as we deal with him.* This eminently refers unto Conscience, for that is that Principle which letts God in upon us as a Judge of our Actions in our own Hearts. And you see it is spoken of that in us which is the Observer of all Good and evil in us; yea, and the layer of it up, and Remembrance of it for a long time after: And which, as we follow the light and guidance of it, so it deals with us, accusing or excusing us, as here in the Text Conscience is said to do. All which are evidently properties of Conscience (as in this Text) unto which he (as from his own experience) attributed a Deity: As indeed himself in the very next words says,† *he knew not what God to call it, but a God it was* (*Quis Deus incertum est, habitat Deus*) for his Conscience still represented a Deity unto him.

† ἀποσπάσμα ἑαυτοῦ οὗτος δὲ ἐστιν ἑκάστου ἡ λόγος Anto. lib. 5. de vitâ suâ. Cap. 6. κατὰ τὶ τὸν λόγον οὐδὲ χοῦρὰν τῶν Θεῶν οὐδὲ μικρότερος Es. Epict.

Yea,

Yea, this Light and Principle in them, they also accounted a thing *equal unto God*, calling it not only *a Branch of the divine Nature*, *Antonius* lib. 5. *de vita sua* Cap. 6. *Epictetus* also thus speaks. *As for thy Reason O man! thou art not less, or inferiour to the Gods.* Which they spake, as concerning the Nature of it; so in respect of its ability to guide and bring us unto Happiness in this respect equal to the Reason or divine Light that is in God: Tho indeed in him it was infallible, and supream; by which he govern'd and manag'd himself, and his Affairs. Thus *Seneca* expressly makes no other difference between *Right Reason* within a man and God, **than between two Mariners that have like Skill to steer and govern their Vessels only the one*, viz. *Reason, hath a less Ship to guide, God a larger Ship of the same fashion and make*: Yet so as that *Right Reason* in a man is as supream in his Compass, as God in his, both had the same rules they steered by, and in that sense and intention they attend the usual Speech, that *in following Reason they followed God.* And so indeed I may in this respect make a Parallel, that looks as the Papists having sett up the Pope as the supream universal Judge of Controversies, tho' in pretence as Christ's Vicar to encrease his power, yet in the Apostolical interpretation of it (2 *Thes.* 2.) They Set him *even above and against Christ, and all that is call'd God*, for that which they attribute to him doth really arise to so much: So these Heathens, and the wisest of them, did set up *Right Reason* in a man, though in pretence as Gods Vicegerent, yet really and in effect as *equal unto God in a man*, and as mans supream Guide or Judge only dictating the same rule or δόγματα as *Epictetus* calls them which God did. Yea, to make the Parallel yet more full, they made it an universal Rule and Concern, (as *Euripides* calls it†) that had so full a power over all their actions, as to constitute them good, or evil. Thus they gave forth this Maxim (a) *ni tibi concessit ratio, digitum exere, peccas. unless Right Reason gives Commission, even to the putting forth of a Finger, it is a sinful Action.* They speak (you see) higher things hereof by far, than the Scripture doth of the New Creature, which yet it terms a participation of the Divine Nature.

Chap. 4

*Quam inter duos quibus par scientia regendi Gubernaculum est: meliorem dixeris. Cui majus spetiosiusque Navigium.

vide *Epic*

† κάνωνα τοῦ κάλλου. *Euripides* in *Hecubor.*

(a) *Persius* Satyr. 5.

Secondly, And 2. For the fruit and effect of this Principle upon their Hearts, and in their Lives; they judge themselves therein, according to that measure and esteem which we have heard, they had of the Principles of self. *A good Life* they termed an *harmonious suitable living to the height and dictates of this Light*, as *that wherein the happiness of a Man lay.* Now all that the Apostles attribute to a true Saint; or an *Holy* Man (in this respect) they attribute also to themselves *in terminis.*

1. They term it the Image and likeness to God ὁμοίωσιν τῷ Θεῷ so *Plato*; yea, and he putts it into the same division and in the same words the Apostles express the parts thereof. *Plato's* words are these, *b A Likeness unto God consists in what is holy, and what is just or righteous, with Wisdom and Knowledge.* The Apostles words are these, *The Image of God which is in Knowledge created after God in Righteousness and true Holiness Eph.* 4. 24. compared with *Col.* 3. 10. Only for distinction the Holy Ghost adds true Holiness, for theirs was not so.

ὁμοίωσις Θεῷ δικαιοῦ καὶ ὁσίου μετὰ φρονήσεως γίνεσθαι. *Plato* in Philebo.

2. Doth the Scripture call such a man a good man, ᵃ blessed man? *c* These are the ordinary Titles which they also usurp, and that with distinction from others ὁ ἀγαθὸς ὁ ὑδαιμῶν, *The good, the blessed man* and the like.

c τὸν ἀγαθὸν ἄνδρα τελεῖον εἶναι λόγουσι. Nec vum perifectum que non omnes virtutes habet, nec Actionem quæ non fiat secundum omnes *Crysipus* in *Zenon*

Yea 3. Doth *James* call a man grown up in Christianity a perfect man? And *Paul* use the same, I speak to those that are perfect? So do they. And as the Apostles said that all Graces go together: So they affirm of all Vertues, And that else a man is not perfect. Yea; they go higher than the Apostles did, for they assert that good men are impeccable, and cannot fall or transgress, and that a wicked man was one that had no Vertue in him, and they distinguish also of *Proficients* and of *perfect men.* Do the Apostles say that

Ἀναμάρτητος τοὺς σόφους τῷ ἀπερίπτωτος εἶναι. *Laertius*

Book VI

Incipis esse Deorum Socius. *Sen.* Ep. 35.

Epictetus. Seneca. Chrysippus.

that a godly man hath Dominion and Fellowship with God, (*Truly our Fellowship is with the Father and the Son*) And *Abraham was called the Friend of God.* They will needs say the same of their blessed man, *Unto whose Estate* (says *Seneca*) *when thou hast attained, thou beginnest to be a Companion with God himself.* Another describes his wise man to be one who doth *In mortali Corpore agitare Societatem Jovis, in a mortal Body pursue Fellowship with God.* Yea, and herein they are bold to vye with God himself. *Cum Dijs* (says *Seneca*) *ex pari vivit. He lives as blessed a Life as God*; and differs from him (say they) but in duration, Passions and Mortality; but I will not trouble you, farther with their Notions. I shall only add, unto all these, one Scripture instance of an Heathen, who tho' in these first times of the World we find more modest, yet standing upon his Integrity and Righteousness before God himself, he says (*Gen.* 20. 4, 5.) *Wilt thou also slay a righteous Nation? Said he not unto me, she was my Sister? And she, even her self said, He is my Brother, In the integrity of my Heart, and innocency of my Hands, have I done this.* This Man was an Heathen, as also his People whom he was King over. The speech of *Abraham*, (v 11.) declares it upon the general observation of their manners. *What didst thou see in us* (says *Abimelech*) I said, (saies *Abraham*) *Surely the fear of God is not in this place*; that is, God is not Worshiped by or amongst this People, or there is no Religion amongst them. Parallel to which is that Speech of *Davids*, (*Psal.* 36. 1.) *The transgression of the Wicked, saies within my heart, There is no fear of God before his Eyes.* It is so apparent and speaks so loud; yet this *Abimeleck*, in the case of *Sarah*, having dealt therein according to his knowledge, and the principles of his Conscience commonly received amongst them in that Nation; says that for Conscience sake he would not have taken her, if he had known her to have been *Abrahams* Wife: *In the Integrity* (says he) *of my heart, and Innocency of my hands, have I done this*, v. 5. And this, he speaks not to *Abraham*, (and so as what he could pretend to before men) but to God, of whom he had some knowledge, though an Heathen, and whom he doth acknowledge to be the Judge over Nations, and to judge righteous Judgement. In the words afore (*v.* 4.) he makes his appeal to God the only Judge of his Conscience, professing not only in Innocency of Hands, as to matter of outward Fact, but of integrity of Heart, as having been sincerely conformable therein to his Conscience. And he speaks herein the very Language of an holy man, Even of *David*, whom you hear (*Psal.* 18. 24.) thus pleading with God, *According to my Righteousness, according to the cleanness of my hands in his eye-sight.* Now, what he says of one action, *that* in all other, (if conformable to his Conscience) he would make the same plea.

2. That the *Jews* did so mistake the natural light of Conscience, and the powerful effects thereof, to be true Righteousness, The old and the new Testament are so abundant in known Instances, as I need not mention any. *They rested in the Law and made their boast of God*, says the Apostle, (*Rom.* 2.) And the resting in the Law was by those that were the best of them, by reason of their Conformity unto it (*These have I kept from my Youth*, said that *young man* in *Mat.* 19.) for which, as they thought themselves righteous (as Christ speaks) so they judged it ordained unto Life and Justification, as *Paul* says, (*Rom.* 7.) And thus they went about to establish their own Righteousness, (*Rom.* 10. 4.) And what is all this, but to take the effects of Conscience for true Holiness, yea for Justification? So (as was said) this as the Principle was the suscipient of the Law, and the cause of all that obedience in them.

3. Christians also are obnoxious to the same mistake: What *Pelagius* did boldly and plainly in his Doctrine utter, that in application do the most of Christian Professors secretly rest upon for their own Salvation; Even what goodness is found to be in Nature. We have all *Fibra Pelagianæ* in us, *We are naturally all Pelagians*, and the great deceit of mens Hearts is, that what opinions they doctrinally

nally Condemn in their speculative Judgments, those they practically approve in their Secret Transactions with God for their Salvation. We generally declaim against *Pelagianism*, as extolling Nature for Grace, and yet as generally we take the Fruits and Effects of it in our Selves for Grace: And I may say, as the Apostle doth, *Blessed is the Man that blesseth not himself, in what he Condemns.* Chap. 1

Now *Pelagius* in his Doctrine professed Conscience, and the Light thereof, to be Grace and Holiness. He hath a manifest saying to this purpose, *There is in our Minds a Certain natural Holiness, which reciding in the Supream part and Tower of the Mind, doth give forth and exerciseth the Judgment of what is Good and Evil, which incourageth to and cherisheth Honest Acts in us, and Condems what are Evil and Wicked.* Now what is this but that which we call Conscience? And to this purpose he would draw the very words (of *Rom.* 2. 14, 15.) to be intended of *Abel*, *Noah*, and all Just ones before the Flood, and before the Law was given, that by Nature they did what was acceptable to God. *Et Justas illas Imagines*, (says he) *quis nisi injustus prohibet, a Regno Dei?* Est in animis nostris naturalis quædam Sanctitas, quæ velut in arce animi residens, exercet Mali Boniq; Judicium, honestis actibus fovet & sinistra opera condemnat.

Secondly, The Reasons of this Aptness to mistake are these,

1. In *General*: It is Conscience it self that is the Judge; yea, in a Mans own Heart; The Highest and Most Supream, and there is no Higher Principle to control it: Yea, and no more of the Word prevails with a Man then this takes in, and the proper Office of it is to Judge what makes a Man acceptable to God, and what not. And next unto God (who is greater then our Hearts) all Appeals are made to this Court; and therefore no Man doth imagine, but that Conscience doth direct him Right; and that if the Dictates thereof were followed, and Obeyed, he should be a Just and an Upright Man. Conscience being the Supream Judge, hath this Opinion of its own Judgment, That if it were followed it would save a Man; and the rest of the Faculties have that good Opinion of it also, for else it would never be acknowledged as Supream. And there is no Man that doth, or will think himself so far off from Grace, as not to think he hath right Opinions about it. If therefore Conscience finds it's Judgment, hath any Sway, or stroke in a Man to over power the Heart, or the Actions, it presently applauds, both this its own Power for Grace, and also thinks well of the Man, so far as he is Conformable to it's Dictates: And Applauds him with a *Well done Good and Faithful Servant*: And this, because it doth think well of it self; even as we are apt to think the better of our Selves, when we see our selves Respected, and entertain good Opinions of those that do Respect us.

2. *Secondly*, The main Reason is, because all Men are under the Covenant of Works, or the Covenant of Grace, (*Rom.* 6. 14. *Ye are not under the Law, but under Grace*; Compare it with (*Rom.* 7. 1.) and the one hath Ever set up it's Righteousness against the other; and now that Man is fall'n, yet Corrupt Nature is so Conceited of it self, that it attempts to Vye, and out-Vye that Righteousness, that is of the Spring of Grace in us. The Genius in that Covenant is to trust in it self for Righteousness. It's strange to see how contrary to the way of Salvation, by Christ, the way of Nature is. Christs way is to cause all Men to distrust themselves, and be nothing in themselves, that he that Glories, might Glory in the Lord: But the greatest maxim of Nature among those of the *Heathen*, that professed to Live most Righteously, was Expressly, *Sibi fidere*, *To trust in a Mans Self*, and to what in and by Nature he was able to do. And *Paul* hath insinuated the Reason of it also in those Words (*Rom.* 10.) *They went about to Establish their own Righteousness*; and they did so, because it was their own.

Thirdly,

Thirdly, The Particular Grounds of the Miſtake are,

1. Men find Conſcience to be an inward Principle, as Grace is, Inherent, Seated and Rooted in themſelves, as they hear Grace is; and therefore if it hath any Power in a Man, they eaſily take it for Grace: Men would think otherwiſe indeed, if that which carried them on againſt Evil, and unto Good, were only and meerly outward, as *Socrates* his *Genius*, &c. Or if outward Weights and Enforcements of Worldly Reſpects hung on, only moved the Wheels; if only vain Glory, or fear of Superiours, or Conformity to others, acted them: But Men find ſomething here within them, over and beſides all theſe, which is Real and Serious for Good, and againſt Evil, and that ſuch a ſpring ſhould move, and have any ſtroke in them, as a part of themſelves, this they eaſily think to be Grace. Now ſuch a Principle is Conſcience, and the Light of it in Men, for the Effect of the Law, is Written in the Heart, as the Text ſays, and they are a Law to themſelves. It is not other Reſpects only that moved them, but a *Law* in themſelves, and to themſelves. Yea, and oftentimes, when a ſtream of outward Reſpects would carry them againſt what is Good, and unto what is Evil, yet this inward Principle, Conſcience, moves them contrary, to ſwim againſt that Stream: As in *Socrates*, and *Brutus*, and *Fabritius*, whom no Threats, or Intreats could divert; Of whom it was ſaid, That ſooner might the Sun be turned out of it's Courſe, than *Fabritius* be ſwayed by reſpects. And we have an Inſtance too in *Balaam*, whom an Houſe full of *Gold and Silver* (though himſelf was Covetous) could not perſwade, God having an hold upon his Conſcience within.

2. Again *2dly*, That which helps forward this Good Opinion, is, That Men find it a Conſtant and Incorrupt Principle, and (as the *School Men* ſay) *that it keeps it ſelf a Virgin*. It dwells in them, as Grace is ſaid to be *a Seed that remains*: And it is incorrupt in this *Reſpect*, that it will not let Sin paſs Uncontroled, nor be Charmed to hold it's Tongue; but will talk and ſpeak againſt it, whilſt it hath a Tongue; which tho' it be *Impriſoned*, will Preach in Priſon. It keeping it ſelf thus incorrupt, Men are apt to think it is Grace in them.

3. The Fruits and Effects are ſo like to thoſe of True Grace, that no Wonder if Men miſtake them. The *Phraſe* uſed to expreſs both, are ſo nigh a kin, as a Man muſt Criticize to obſerve the difference. *Grace is the Law Written in the Heart*, the *Light* of Conſcience is the *Effect of the Law Written there*: The ſame outward Duties which Grace directs to, Conſcience enlightned doth urge unto, and ſpeaks againſt the ſame Sins. And at once to give you a clear Demonſtration both that the Effects are much alike, and thence Men are apt to miſtake: How comes it to paſs, that the *7th Chapter* of the *Romans*, from the *14th Verſe*, to the *End*, ſhould be ſo variouſly Interpreted, by Men of great Underſtandings, that one and the ſame Draught and Repreſentation, which *Paul* there makes of that Great Fight, between Grace and Corruption, The Law of the Members, and the Law of the Mind, ſhould be drawn by *Arminius* and others, as a Repreſentation of the Effects, and Conflicts of Natural Conſcience enlightned, and that he ſhould carry on every *Phraſe* and Particle therein, in all the Particulars, with ſo much ſeeming Appearpearance? This Argues the Effects to be alike. Yea, which is yet ſtranger, *Auguſtine* himſelf, who knew the Difference of the Effects of Grace, and Natural Conſcience; yea, and in his Confeſſions, Relates the Experiments of that Difference in himſelf, to have been the Firſt Evidence of Regeneration, or of that New Work of Grace upon him, in Comparing the then frame of his Heart, when New Converted, with his former, in his Unregenerate Condition: After this Work he Interpreted that *Chapter* of the *Effects of the Natural Conſcience*, tho' after he Retracts it. We alſo hear

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Carnal People that apparently have no Grace, yet alledge out of that *Chapter*, Excuses for their grossest Sinnings, *That they do what they would not; and it is not I, but Sin.* That thus, one and the same Picture should seem two Several Pictures of Two Several Men, Argues there is a near *Resemblance.* That the Complexion and Lineaments of Natural Conscience should seem to one to be pourtrayed in this *Chapter*, and yet the Resemblance of Grace appears in it, to another, that hath Experience of what is Grace, Argues a great likeness, as indeed there is. But I will Discourse of this more Particularly. Chap. 2

1. The Grounds why *Heathens* were deceiv'd in their high esteem of Conscience, were these. They thought Reason, and Conscience in them, to be the same, that is in God himself. *Orta est Simul cum mente divina; & Princeps Lex, est Ratio recta Summi Jovis*, says *Tully.* And *Hierocles* also says, that *it is the same thing to Obey Right Reason, and God; such a Mind Enlightned differs not from the Mind of God, but being intent on that Divinity, and Brightness, by which it is Enlightned, it comes to do those things which it doth*, and the *Heathens* knowing no higher Illumination, and therefore thinking that it was thus Adequate and Correspondent unto the Light that is in God, whom whilst they glimeringly knew, they Judged altogether such an one as themselves, and Glorified him not as God in their Knowledge of him: They therefore knowing no higher, Judged nothing could be higher. And so look what pleased *Reason* in them, they judged it must fully please God also, of whom it was the *Participiation.* And altho' they could not but Acknowledge God as the Supream Judge (for Conscience still urged them with his Authority) yet they did in their Doctrines, do what they could to perswade themselves and others, that this *Right Reason*, or *Law* in their Consciences, was the *Supream visible Judge*, to which a Man himself only was to give an Account, and receive his Happiness, or Woe, from it, according as he lived after it's Dictates.

Lib. 3. de Repub. lib. 6. Cap. 8. see *Crysippus* apud *Laertius.*

Hierocles Coment. in Carmin. *Pythagor.*

2. The *Jews* receiving the Law immediately from God himself, as a perfect Copy of his Mind, saw *not the end of it*, 2 Cor. 3. and Considered not that the end and intent of Gods giving it, was to discover to them now faln, their Weakness, and Contrariety to it, to drive them to Christ; but they thought that God prescribed the Law to them as the way to Life, by which they might Live in doing of it as they were able: And so their Consciences taking it from God, set them a doing it in the Letter of it, and this they judged must save them, because the Primitive intent of the Law to Man at first, was ordained to Life; this *Paul* speaks as his Thoughts, in the name of the rest *Rom.* 7. 9. But that which deceived them was, that Man was not as at first, tho' the Law in it self, was what it was at first.

3. We Christians that know the Gospel, yet remaining Unregenerate, do still verge in our Spirits to the way of the Covenants of Works, for 'tis Nature in us, and so we set up Conscience, and close with the Dictates of it for Religion rather then the way of Faith, and Rules of Believing. And further hearing, Religion expressed to us by such Phrases as these, of a Mans being a *Conscionable Man*, and the *Integrity* of a Mans Actions being expressed *by doing things for Conscience sake* (Rom. 15. 5.) and having all Religion also to be reduced to those Two, and so expressed to us, *viz. Faith* and a *good Conscience* (1 Tim. 1. 19. *Faith* being the Principle of all things to be *Believed*; *Conscience* of things that are *to be done. Fides principum Credendorum & Conscientia Agendorum*) therefore *Faith* to be a *Common Assent* to what they are *Trained up in*, and is delivered in the word; so look what Effects *Conscience* hath upon their Hearts, either for Good, or against Evil, they think must needs be what the *New Testament* means by the *New Creature*: Not Dreaming that there is a *Defiled Conscience*, which sets Men a work till *Faith* and *Regeneration* comes with Power, and Purifies the Heart.

CHAP. IV.

A Diſcovery of the Defects wherein Natural Conſcience falls ſhort of True Grace.

THE third and main Head is to make diſcovery of this deficiency, as alſo of the grounds of thoſe miſtakes fore-ſpecified.

1. I ſhall make inquiſition or ſearch into the Principle of Conſcience it ſelf, and into the Light with which the Conſciences of natural men are endowed: And I ſhall enquire alſo into the Nature, Seat, Condition, and Goodneſs of that Light, and this in many Aſſertions introductory unto what ſhall follow. For to be ſure the goodneſs of the effects of Conſcience cannot riſe higher than that of the Cauſe.

2. I ſhall conſider the grounds of thoſe ſeveral miſtakes forementioned, by which men unregenerate are induced to think the light of natural Conſcience to be Holineſs.

3. I ſhall particularly examine all thoſe effects of natural Conſcience which have been enumerated, and the deficiency of them from that holineſs which is in a man regenerate.

1. As to the enquiry concerning the principle of Conſcience it ſelf: Suppoſe that you had ſome Perſon that were counterfeit, that pretended to ſome great Inheritance, under examination, you would ſtrictly enquire into his Birth, Original, place of abode, and reſidence, and the like: Let us take the ſame Courſe here.

1. For its Original, I acknowledge that the light thereof is from God upon a new account, but this will make nothing for the Juſtification of the grand miſtake that therefore it is Holineſs. There are thoſe who would have thoſe ſparks of moral Light in Conſcience, as alſo of moral Vertues and inclinations in the Will and Affections found in corrupt Nature to be Relicks of the former Image of God: So that by the Stumps of Stubble remaining on the Ground you might know what Corn once grew upon that Soil, *viz.* the Heart of man, now laid waſte and deſolate. And indeed if the Caſe was thus, this Controverſy were at an end, for then theſe remaining ſparks of Conſcience muſt be of the ſame kind with that primitive Holineſs, as being the Stumps thereof, and ſo every man by Nature would be in part regenerate, which is the higheſt perfection here. But that which I would aſſert, is, That take theſe Seeds of light, *&c.* abſtracted from the natural Faculties, and they are new Plants rather in the Heart of man, tho' of another kind (as Herbs that are wild in Wilderneſſes are from thoſe in Gardens) which God thro' Chriſts general Mediation for all Mankind, hath planted there *de novo*, out of pity to the totally ruined Condition of man's Nature; out of which by the Curſe, all Stems were utterly rooted out and ſtubbed up: The Nature of man being left in the rigour and utmoſt extent of the Curſe, nothing but Fleſh, or as an *abraſa Tabula*, devoid of all good, (*Rom* 7. 18.) inſomuch as it would not have had the ſhadow or appearance of what is good: As Chriſts Curſe upon the Temple was, That not ſo much as a Stone ſhould be left upon a Stone. Inſomuch as in the execution of that Curſe, after that the *Romans* in *Titus*'s time had razed and thrown down the upper parts and Walls thereof, even unto the ground, God in *Julian*'s time gave the Earth a Vomit by an Earthquake, and it caſt up the very Foundations, that not a Stone was left upon a Stone. So it befel man's Nature upon

upon the Fall, in respect of all moral good. And so tho' these sparks of light and κοιναὶ ἐννοίαι common Notions of God and Goodness are indeed the imperfect Shadow of that former Image created in true Holiness (as by distinction from these *Paul* termeth that original primitive purity) yet they are no way the Relicks or Remainders of it, but indeed are new Donatives over and above that Birth-right of nothing but Sin, and natural Faculties, the necessary Subject thereof, which *Adam*, and the Curse for his sin, left unto us. Chap. 4

For 1. Christ himself hath designed and set out the Pittance of that Birth-right Portion to be this, *That which is born of the Flesh is Flesh.* (*John* 3.) That is, there is not that thing which is born or derived to us by that Birth, and the dues of it, but flesh; and of that flesh *Paul* sayes again and again, *That 'tis enmity to God*, (*Rom.* 8.) And *that no good thing dwells in it*, (*Rom.* 7.)

Neither 2. Had the curse for *Adams* Sin any Eye to pity, or Commission to spare some good, whilst it stretcht out its Sword to cut off all. It alike struck at root as well as branch, and its devouring Jawes left no broken fragments. The Threatning was, *That that day thou sinnest thou diest.* Whatever good then is found, is from the mitigation of this Curse on another account, *viz.* of Riches of Mercy, though but common Mercy, such as the fourth verse of this (*Rom.* 2.) speaks of.

And truely, 3. The great inequality of the distribution of these moral lights or goodness which is found either in Conscience or any other Faculty doth evidence this. *Socrates* had more thereof than *Epicurus*; whereas the Curse of it self would work in all a like deprivation of moral light: And this to me is unanswerable, that so far as any one man's Conscience doth by Nature prove more dim in light than others, even to the lowest degree of glimmerings, such as is found in the meerest natural Fool that ever was yet in the World, unto that degree at least, (as it must be acknowledged) would the Curse of it self work in all men to leave them to the same proportion. For even that small proportion (in comparison of what others have) is from the same Curse; which of it self in Justice was to overflow to all, and as a sweeping rain would carry all away. And truly whilst we give the name of *meer Naturals* unto them, who have the lowest degree of light, and are but a nice distinction betweeen an elevated Bruit, and a rational Creature, we do thereby tacitly acknowledge that this least Pittance is the whole Dowry which meer Nature, as accursed and corrupt, would have left to any man: So as utter Darkness, Blindness in things, is Natures Legacy. *Man is born* (says *Elihu* in *Job*) *as a wild Ass-Colt* *Job.* 11. 12. And thus, tho' Conscience be a natural Faculty, and there is the Altar, yet the Fire and the light of it, and what is morally good, even to every spark thereof, is not raked up in the Ashes of our Nature, as remainders of that holy light which was there before; but as sparks struck into Conscience as the Tinder fully capable and recipient of them. In (*Rom.* 2.) you have one phrase makes for this, and another that makes against it, let us examine the force of either; *Paul* says it is the effect of the Law written in their hearts. Writing is *opus Artificis*, and notes out Characters imprinted by an exterior hand. Our Consciences are the Paper, that is all we bring, which the very renewal, or revival by the Law Typified. God at first form'd both by one immediate hand, in the State of Innocency; but after man had broken these Tables, man findes the Stone, but God the Letters, and Writing still. But Then how is it said (*v.* 14.) That by Nature they do the things of the Law? this on the other hand, seems to make against it: But the Answer is easie, Nature is opposed to God's outward Revelation of the Law, as the Context shews. The *Gentiles* that have not the Law, that is, the outward knowledge of it by Revelation, have yet a light derived with their Births and Nature (for the Sparks of this must be acknowledged to be therewith derived) according to the purport of that expression *He enlightneth every man that is born into the World*, and so it ac-

Book 6

panies our Birth : And more or less is made a Dowry common to the Nature of man, and made innate in man, yet it is still written there by an external hand. And all those other Scriptures convince me of this, in that when speaking of this Truth (whereof Conscience is the Seat) concerning God and Righteousness, which (*Rom.* 1. 18.) he says was with-held in Unrighteousness by the *Genitles*; and which (*v.* 18.) he calls *that which may be known of God which was manifest in them*; He is wary in a special manner to speak something of the sense or original of it, and how they being naturally (as we all are) so corrupt, came by it. *For God* (says he) *hath shewed it to them*; He by his secret instruction teaching them to spell those Characters of his eternal Power and Godhead written in the Creation (*v.* 20.) which without his teaching, and shewing them, as one doth a Child, they would never have understood. This they owed to God, and therefore this reflecting power in man *that searcheth the inward Chambers of the Belly* (Prov. 20. 27.) is called *the Candle of the Lord*: He speaks evidently of Conscience, which is that light and Faculty, which pierceth by reflections upon all Faculties, witnessing, accusing, excusing, discerning just or unjust, that is never so secretly done in any Room of the Soul. And why is it called the *Candle of the Lord*? But because we are all in the dark, and should have so remain'd, if God had not brought in and set up *de novo* that Candle within us, or at least lighted it and snuff'd it. And as a Candle is extrinsecal to the Room, at least the Light, is extrinsecal, in respect of its original, to the Candle; so here it is in this Case. And this assertion, that there is Light from God himself as the Enlightner (especially in things moral, and which concern himself) even in man fallen, is no new Opinion, even among both *Jewish*, *Heathenish* or Christian Writers : And by them it is judged to be that to the Conscience or Mind (which is the natural Faculty it self,) which an external Sun or Candle is to the eye of the Body. There have been large Collections out of all these, and references to them for the demonstration of it, made unto your hands: Now this Light, though extrinsecally from God, comes to be defiled, and to have a Tincture from the defilement of the Mind, as the Light of the Sun shining on, or thro' a Glass dyed green or red, useth to receive a Tincture suitable, *for Quicquid recipitur ad modum recipientis*. To which that of the Apostle accords, *To Unbelievers all things are impure, because their Minds and Consciences are defiled*, Tit. 1. 15.

See the Schoolmen on that Question, in their Tracts *de Gratia*. Also *Seldinus* de Jure naturali, *Lib.* 1, *Cap.* 9.

I added, in the Beginning of this Assertion, That the Light was vouchsafeed thus to all, more or less, thro' the mediation of Christ: By which I understand such a Mediation as he hath made for the upholding the whole Creation, which the Curse would else have pull'd about *Adam*'s Ears. And truely that Scripture seems to look that ways, John 1. 9. *He is that light which enlightneth every man that comes into the World.* The Analysis of that Chapter might give light to this, if I could insist on it. The Apostle shews 1. What before the Fall Christ was to all Creatures (*v.* 3.) 2. What he was to man in Innocency. (*v.* 24.) 3. What is he to man fallen and become Darkness (*v.* 5.) *And the light shineth in Darkness, and the Darkness comprehendeth it not.* Which in this 9*th* verse he again enlargeth on. He is in himself that true *Light*, from whom all men born into the World have that *Light*, which accompanies their Nature. He shews what Christ was to the *Jews* in revealing the Law, and Gospel (*v.* 11.) And 5. what he is to Believers whom he regenerates (*v.* 12, 13.) And it is evident, that part of *John*'s Scope is withal to distinguish this common light vouchsafed to every man in the World (*v.* 5. 9, 10.) from that of Faith and Regeneration, of which he speaks (*v.* 12, 13.) That common Light turneth not the natural darkness or Corruption of the Heart into Holiness; *the Darkness comprehends it not.* It changeth not the Heart into the same Image : Even as the light of Stars is such a light as serves to discover themselves, but they alter not the Air into light, as the Sun doth. And he speaks of that light specially shining into mens dark and corrupt Hearts as gives the knowledge of good or evil, and of God, because it is such a light as the darkness of man's Nature would avoid,

and

and is some way contrary unto it, for it avoids it, receives it not, so as to have its full Effect on their Hearts, it discovering that Darkness that is found in the Chambers of the Belly. Now Natural Knowledge, in other things, Man's Darkness is not opposite unto. The drift then of what we have hitherto said hereof, is, That this Light of Conscience is not the remainder of the former Image, and so no part, or spark of the former Holiness, but a Light *de novo*, brought in by God and Christ, as in Common, a Mediator for all Mankind.

There is, or may be supposed, a Difference in the kinds, or sorts of Light, and so there is a Difference of this from what is Holy and Spiritual, altho' all be deriv'd from God as the Father of Light, as *James* in the Plural calls them, when he insinuates a Distinction of Gifts Perfect and Imperfect, yet it follows not that it should be Holy, no more then other Notions in the Knowledg of things meerly Natural, and *Philosophical* Truths are. It falls out in the Lights of the Mind, whereof God is the Father, as it doth in Bodily visible Lights, which *Paul* speaks of upon occasion of the Resurrection, and in setting forth the difference of the Qualities now, and after the Resurrection, 1 *Cor.* 15. 39. *All Flesh is not the same Flesh, but there is one kind of Flesh, of Men, another Flesh of Beasts, another of Fishes, another of Birds.* And v. 14. *There is one Glory of the Sun, another of the Moon, and another of the Stars.* Now by their Glory, he means their differing Light that is in them, and from them: So say I of these Lights vouchsafed by God, altho' they be from God, yet they differ both in their kind, and efficacy, and also according to the Tincture of the Subjects they are shed into. The light of the Natural Conscience is one kind of Light, which is as that of the *Stars*; the Light given the *Jew* from the Law, and the Light of Men that fall away (spoken of *Heb. 6.*) are as that of the *Moon*; and the Light vouchsafed the Saints in Regeneration, is as the *Sun*. Our *Saviour Christ* therefore in *John* gives this Note of Distinction of it from all Lights else, (tho' all be from God) in calling it *the Light of Life*. Joh. 8. 12. *He that followeth me* (saith he) *shall not walk in Darkness, but shall have the Light of Life, viz.* That which Converts, Saves, and only giveth Life. Which *Elihu* in *Job* speaking of (*Job* 33. 30.) names it a being Enlightned with the Light of the Living, which brings back a Mans Soul from the Pit. Which Distinction the Apostle *John*, that Wrote the Gospel, confirms (1 *Joh.* 2. 4, 5, 11.) when he says, (*v.* 4.) *He that saies I know him, and keeps not his Commandments, is a Liar, and the Truth is not in him*, and (v. 9.) *is in Darkness even until now*; that is, in his dark Condition, devoy'd of Light, and (v. 11) *walks in Darkness*: Now Consider that the Apostle (*Rom.* 1. 18.) calls that Natural Light the *Heathens* had, the Truth, and (*v.* 19.) says it was ἐν ἐυάτοις, manifest in them. And these Professors of Christianity which *John* speaks of, were certainly enlightned with that Light (*Heb. 6.*) which drew them in their Profession to say that they knew God, without which in those times Men had no encouragment, but all discouragments to profess him. How then doth he say that the Truth is not in them, and that in saying they knew God, they Lyed? This could not have been, unless there had been a Knowledge which is comparatively the only true Genuine Knowledge and Light of God indeed, and in Comparison of which, the other are but as Darkness. As the Light of the Sun is such a light, and so different from all other, that it alone bears the Title of the true Light, which only makes Day, and in Comparison of which, all other is but Darkness and Night, tho' one Night may be more Light then another, as we see when the Moon shines in its brightness: And some Star-Light-Nights are clearer then other, yet still a Man that knows the Difference may say, These all are not the true Light, not the Light which makes Day; for they overcome not the Darkness, when they Shine, as the least Beam of the Sun doth. Now Regenerate Men are call'd Day, as set in the Day light: And the State of Unregeneracy is termed Night and Darkness. Now as suppose a Man that had been kept in close Darkness all his Days, and from seeing any light, yet had heard some talk in General

of

Book V. of the Light of the Day, and the ſhining of Light that makes Day; and bring this Man into a Room. where a great and ſtately Lamp or Taper burns Oh this is the Light I have heard ſo much of, would he preſently ſay; and lo this is Day, and Oh how pleaſant a thing would he Affirm it, to behold this Light in Compariſon of that Darkneſs he had been Condemned too: So if we could ſuppoſe any one of the Sons of Men brought up in thoſe *meræ tenebræ*, meer Darkneſs which were only Natures Legacy, and on the Suddain God ſhould ſet up in the Lanthorn of his Braines the Light of the greateſt Magnitude, that *Plato*, or *Socrates* ever had, how would this Man bleſs himſelf, (as much as we heard they did) Magnifie this as the only Light, and the ſame which God himſelf hath, as they alſo did. Well, yet for Illuſtrations ſake, let us make a further ſuppoſition, and that is, that this Man were told, Oh but there is a further and higher Light yet, that gives Light to all the World, there is the *Sun*, which is placed in the Heavens, and not on a Candleſtick to give Light only to one Houſe, or one Room. And then let this Man be carried forth into the open *Skye*, and let any one ſhew him a full *Moon*, walking in her greateſt Brightneſs (as *Job* ſpeaks) Oh how would he kiſs his Hand to it, and paſſionatly cry out, Oh this is Light, this is Day indeed, and what a Miſerable Creature was I (would that poor Man ſay within himſelf) that have hitherto Lived in ſuch Darkneſs, and wanted this bleſſed Light of the World? Well, let this Man awhile enjoy his Fancy, and keep him ſtill in the open Air awake, and anon when the Day is Approaching, let him diſcover the Twinkling *Stars* to cloſe up their Lights and Vaniſh, and the Brightneſs to waſh off by degrees from his ſo adored *Moon*, which he verily took for the *Sun*, and her Face to grow pale and wan; and a far differing ſtronger Light to ſteal in by degrees, and he looks about him, and diſcerns not from what cauſe it ſprings, nor can at firſt imagine, till at laſt caſting his Eye to that Quarter of *Heaven* which is brighteſt, he diſcerns the Body of the *Sun*, beginning to peep up above the *Horizon*: Do but think with your ſelves upon the ſight hereof what this Man would ſay? This is Day indeed, this is Light indeed, the only true Light I have heard ſpoken of; and differs (though the other had the Name and Reality of *Light*) as much from the former as any ſorts of Creatures that are the Counterfeits of others that are genuine, can be ſuppoſed to do. This Man would acknowledge what *John* affixeth to Natural Men, enlightned not ſavingly, that he had been but in Darkneſs, and walkt in the Night all this while, until now; and that his Boaſts and Brags that he knew Day, and had Commerce with the *Sun* were miſtakes, and that the Truth of Life had neither been in him, nor in *them*, which hitherto he had ſeen.

Let your own Judgments, and Conſciences make the Application. For like Miſtakes there are about the Light of Life, and of Eternal Salvation. Neither is the difference of theſe ſeveral Lights, but only in and by the Effects, demonſtrable to any Man, but him that hath ſeen the true Light of the Sun ſhining on him. Other Men will walk and abide in Night and Darkneſs, and yet will ſay they have the true Light, and their Error can never be diſcovered to them but by the ariſing of the true *Light*. Only the Saints can ſay (as *John* in their Names there) with Difference from all others, *We know we know him* (v.3.) *and the Darkneſs is paſt, and the true Light now ſhineth*, (v.8.) and there can be no other.

The preſent Drift of this Diſcourſe hath been to ſhew, that a difference is and may be ſuppoſed between the light that God vouchſafes regenerate and unregenerate men in kind, as well as in degree. For if there be one glory of a Torch or Taper which is a light on Earth, another of the Stars and Moon, which is a light in and from Heaven, and yet another of the Sun, which alone deſerves the name of being a true Light, which difference, God the Father of all Lights hath ſet amongſt them: Why ſhould we not think that the ſame God can diverſifie and vary the *Lights* that he cauſeth to fall, and ſhine into mens Hearts, and make them of a ſeveral kind? Common Light in Heathens, is but as a Candle on Earth;

Earth; Light in Jews and Chriſtians, but as the Light of the Moon; and tho heavenly, yet not diſpelling Night. Altho' all theſe be Light, and repreſent in many things the very ſame Objects (tho' ſomewhat more imperfectly) as all theſe foremention'd Lights do, Yet ſtill the Light of Regeneration deſcribes only the name of the true Light, the Light of Life, and the other in Compariſon are Darkneſs, according to that of *Solomon* (Prov. 9. 10.) *The Knowledge of the Holy is Underſtandeng*, and that only. Chap. 3

The third Conſideration is touching the Seat of the Power and Dominion of the natural Light of Conſcience.

1. The Light of Conſcience hath a power over the reſt of the Faculties. 2. The ſeat of that power and dominion over the reſt of the Faculties is not the whole Heart, but Conſcience, which is but one Faculty. That a power and dominion it hath over a man's Heart, the forementioned effects do ſhew: And *Paul*'s diſcourſe manifeſts it in his Epiſtle to the *Romans*, the *6th* and *7th* Chapters. In the *6th* Chapter the Apoſtle treating of that Sanctification which is in a man truely regenerate, in the 14*th* verſe, expreſſeth his State thus, *Ye are not under the Law, but under Grace.* Wherein his ſtate is both negatively and affirmatively ſet forth.

1. Negatively, it is *being not under the Law*, which is on purpoſe inſerted in oppoſition to the contrary ſtate of men unregenerate, who are *under the Law*; and the Law hath a dominion over ſuch.

2. Affirmatively, it is ſet forth in thoſe words, ſo as Grace comes to have a *Dominion* over a Man's Spirit when Sanctified, and under theſe two Conditions are all men caſt.

Then in the 7th Chapter from the firſt verſe, he ſets out this Dominion that the Law hath over an unregenerate man in more expreſs terms, *the Law hath dominion over a man as long as he lives.* Where theſe words, *as long as he lives* reſpect not ſimply the term of a man's life in this World, but limitedly the time of his continuance in that eſtate wherein he was at firſt born into the World. For life there relates to the death, mentioned v. 4, and *6. Ye are become dead to the Law* (ſpeaking of their regenerate Condition) *that being dead wherein ye were held.* Chriſts Body which was crucified for us, in vertue of it works a dying to a mans former eſtate by humiliation and mortification, whereof alſo he ſpeaks, Gal. 2. 19. *I through the Law, am dead to the Law, that I might live unto God.* He ſpeaks particularly with reſpect to the Law, as an husband that had power over a man before, as it is evident from v. 1, 2. *You know, Brethren, how the Law hath dominion over a man as long as he lives. For the Woman which hath an husband is bound by the Law to her husband ſo long as he liveth, But if the husband be dead, ſhe is looſed from the law of her husband.* And ſuitably in following this Allegory, he expreſſeth the change of their Condition in thoſe that are wrought upon, v. 4. *Wherefore, Brethren, ye are become dead to the Law by the Body of Chriſt, that ye ſhould be married to another, even to him who is raiſed from the dead.* So then, it is clear from this, that as Chriſt and Grace have a dominion over a Man after regeneration; the Law hath dominion over every man before Converſion. And to ſet forth this the more, the Apoſtle compares the unregenerate Heart of man unto the *Wife*, and the *Law* unto the *Husband*, who according to the Law of Nature hath dominion over the [illegible] whilſt both live. And that the Law was once the natural husband of mans Heart, (and God by it) you may obſerve out of (*Jer.* 31, 32.) God there ſpeaking of the old Covenant, and expreſſing the tenor of that Covenant of works which was the ſame with that of mans Creation, ſays, I [illegible] *husband to them.* And now that man is faln, God ſtill urgeth his Right, and (the Obligation which is upon a man whilſt under the meer Covenant of his Creation) and the terms of his Condition by

Book 6. by his Fall, are no way altered. Now further, it is the Law whether written by nature, or given by Revelation, which calls for this ſubjection to God, which it doth tho' men be departed, and gone a whoring from him. And urgeth all ſorts of duties Conjugal upon the Heart, and the Heart cannot deny but that it is her duty to be ſubject, for ſhe is conſcious of her primitive allegiance, which in that ſtate of nature ſhe can never ſhake off; but is an Adultreſs in every act of Diſobedience or Rebellion.

2. The Seat or proper Throne of this Dominion which the Law hath, and from whence the exerciſe of it comes, is the Conſcience of a man. The Caſe ſtands thus, The Husband and Wife are not wholly parted, altho' they live at odds, but the Husband challengeth to live under the ſame Roof with her; and ſo although the Heart would, and hath for her part caſt off God; yet God keeps poſſeſſion in one corner of the Houſe, by the light of his Law, that he cauſeth to ſhine into Conſcience, which (as I have ſhewn) is the *ſuſcipient of God's Law.* Sin in the Heart hath ſhut God out of all the reſt, and keeps it to its ſelf, and hath crouded him up into that narrow Corner, and grudgeth him that too; and if it could poſſibly, would throw him out of all: But God will ſo far keep and maintain his Right and Poſſeſſion as that the Heart may know and acknowledge his antient Right over it, and its ſubjection to his Law. Yea, and by means and vertue of its reſidence there, doth the Law continually provoke the heart to her dutie, and over rules her in many things, and tells her of her Adulteries and Departments from God, *&c.* But all that the Law ſpeaks, is contrary to the full bent, and inclination of her Heart. *Her deſire is not to her Husband*, for the Apoſtle (*v.* 5.) tells us that this Husband begets nothing but motions of Sins on her, thro' her perverſeneſs. I may otherwiſe expreſs it under the Similitude and Metaphor of a Kingdom, which the Apoſtle alſo uſeth (*Rom.* 5. 21. and chap. 6. 14.) All Mankind had clean ſhook off the ſweet and natural ſubjection of the Heart to God and his Law, and Sin and ſelf were become abſolute and ſupream, and had got the power, and had entred upon Gods Rights and Dominions,: And tho' in title Sin be but a Tyrant, yet in power and jurisdiction it is (now man is fallen) owned by the whole man as its natural Lord and Prince, giving forth *Laws* (*Rom.* 7. 23.) which Laws being mens own *Luſts*, are willingly and chearfully obeyed (*Rom.* 6. 12.) But ſhall Sin think to carry it thus from God, to enjoy a ſettled Dominion quietly, ſo that God ſhall have no remedy, no Law to take place? The truth is, God had before-hand made and placed over the Soul of man one Tower (for ſo Conſcience is termed by the Ancients, *Arx Animæ*) which is by the natural ſituation of it ſo unfortifiable by the utmoſt power of man, and lyes ſo open and expoſed immediately unto God, and Beams of Light from him, that let man revolt and become never ſo ſinful and rebellious, yet he cannot keep God, nor his Forces out of it. Man can never ſtop that paſſage, but God can bring in what Forces and what number he pleaſeth, and all the power in man can never hinder it. The Devil himſelf cannot keep God out thence, *for they believe and tremble.* This is the practick part of the Underſtanding, *viz.* Conſcience: Yea the truth is, that but for this Principle, which is natural to Men and Devils, and can never be demoliſhed by the Wickedneſs of either, God could never come to puniſh for ſin either of them in their Spirits. Yea the Devil would wholly have eſcaped; for he is not capable of bodily puniſhment in outward things. It is Conſcience, which is a tender part, and which is ſuch in man, as God hath made in wild Beaſts to tame them by, as a Snout in a Bear, and the Mouth in an Horſe. It is Conſcience that is only, or at leaſt primarily ſenſible of God's Wrath, and Hell-Fire could not take hold on the Soul but at this Corner. And ſo God created it for all Events, and for all ſtates, *viz.* to ſtop mens Mouths when he indulgeth; to execute vengeance upon them, when he puniſheth in Hell; and on Earth to rule and cut ſhort mens Spirits, and reſtrain them from Wickedneſs. There being

being this difference between the state of Wicked Men, and Devils, that he doth not Rule the Devils by Conscience. It is not their Conscience that keeps them from any Evil, for they certainly make Conscience of nothing. He Punisheth them indeed by Conscience, and at that Channel lets in all the streams of the *Lake* of Fire and Brimstone into these Vessels of Wrath. Conscience, the Moderate Effects of which Men Magnifie so much, hath its fullest Dominion in Hell, and is in it's height of Power there. Chap. 5

But to return to the Similitude: God having thus afore-hand taken order to erect in Mans Soul this Out-work, this Castle upon an impregnable Rock, which can powerfully Command the Rebellious Town, and Malignant Inhabitants that dwell below it; plants his great Ordinance there, (namely the awful Knowledge of himself, of the works of the Law, and of his Wrath) Hangs out his Flags of Summons, sends out Proclamations with Sound of Trumpet, from this Mount *Sinai*, (as in giving the *Law* he did) often Thunders down with Fears, and Horrors, and Dreadful Punishments, in, and with which the Law of God is Revealed from Heaven against all Ungodliness, and Unrighteousness of Men, that withold the Truth in Unrighteousness (as of the very *Gentiles* the Apostle Prefaceth, *Rom.* 1. 18.) yet all this while the City, and the Towns about, and adjacent parts of the Heart of Man, are perfect Malignants, stand out in Rebellion, having set up a Contrary King and Kingdom, which they obey in the Lusts thereof, and will Obey only. From this sort God now and then sends out Parties that bring them to some Contribution, that prevail to make them take many Conditions, and bring them to much outward Conformity, even to the *Laws* of God, yet so are still the Seat, the place of Residence to all these Foraign Forces (as these are to the Heart) is but this one Faculty, from whence God commands the rest, tho' they are not brought into a Natural Subjection. Whereas Regenerating Grace where it comes, immediately plants it self in the whole Man, takes up every Faculty, one as well as another for God, and brings every thought into Subjection, 2 *Cor.* 10. 5. It wins the Heart of every Faculty that had Rebelled, unto it self, and unto God, sets up a new Kingdom in the midst of the Soul, alters all the State and Form of Government, insomuch as the Laws of that Kingdom are made natural, where Grace Reigns, (*Rom.* 5. 21.) And the Laws of God are become the Law of a Believers Mind (*Rom.* 7. 23.) and and if he were to choose, he would be Governed by no other. But the Condition of an Unregenerate Man is very different, for as in a State or Kingdom, a Forign Power may have much Quarter, and many Compliances, when yet the Laws of that Kingdom are still in Force: So in an Unregenerate Man, though the Law of God may, in the Light of it, be said to be in his Mind, and prevail much there, yet it is not become the Law of his Mind, which hath still a Contrary *Law*, and Governmenment that stands in Force. The *Reason* whereof is clear, for the Power of it being but the Power of the *Law*, therefore it can never Sanctifie; and tho' it may come to have much power, Stroak, and Command amongst the Subjects of this Kingdom of Sin, yet it can never pull down the Power of *Sin*, or put Sin from its Dominion. It is an Apostolical Maxim resolutely delivered *Rom.* 6. 14. *Sin shall not have Dominion over you, for ye are not under the Law*: Therefore whilst a Man is in such an Estate, as he is still under the Law, Sin will retain it's Dominion. Indeed the Law by Conscience may much interrupt, and impede Sin in its proceedings, and over-rule a Man unto much Good, yet it must be something stronger than the *Law*, to alter the whole form of Government, and Frame of the Heart, and subdue it to God, and restore to him his Kingdom again, Christ alone can do this. The *Law* as it can never Justifie, so nor Sanctifie; altho' indeed what is Written in the Heart in our Sanctification, is the matter of the *Law*, as also in Christ the performance of the same *Law* is the matter of our Justification; yet it is not by the Power of the *Law* that we are Sanctified or Justified. *If there had been a Law given which could have given Life, verily Righteousness had been by the Law*, (Gal. 3. 21.) But the Apostle hath en-

Book VI formed us, (*Rom.* 8. 3.) *That the Law was weak through the Fleſh, and could not free a Man from the Law of Sin and Death, but the Spirit and Power, that is in Jeſus Chriſt muſt do this,* (*Rom.* 8. 2, 3.) *For the Law of the Spirit of Life, in Chriſt Jeſus hath made us free from the* Law *of Sin and Death. For what the* Law *could not do, in that it was Weak through the Fleſh, God ſending his own Son in the likeneſs of Sinful Fleſh, and for Sin, Condemned Sin in the Fleſh.*

The *Fourth* Conſideration, or Aſſertion, is touching the *Exerciſe* of this Power, which the light of Conſcience hath in a Man; Concerning which, I Aſſert.

1. That the Strength and Force that is in all the Workings of it, whether in Motives to Duty, or Reſtraint from Sin, doe, lie in the Law, and the Weapons of it's Warfare, whereby it works it's chiefeſt Effects, are all fetcht out of that Magazine. The Great Artillery thereof are charged both with Powder and Bullets of the Law: As 'tis ſaid, *The ſtrength of Sin is the Law,* (1 Cor. 15. 56.) *viz.* in Reſpect of holding us under the Guilt of it, ſo the ſtrength of Natural Conſcience is but that of the Law, as to the Motive part thereof. And the Reaſon is clear from the Apoſtles forementioned Maxim, *Ye are not under the Law, but Grace; therefore Sin ſhall not have Dominion.* (*Rom.* 6. 14.) Hence therefore in whomſoever Sin hath Dominion, there the Law is the moſt prevalent Principle; and ſo whatever hath the Preſence of goodneſs in them muſt have its riſe chiefly from thence. Every thing is in working as it is in being. Now the Condition of the Perſon is to be under the Law, and he belongs to that Dominion, and therefore the ſwaying Principle of his Actings muſt be from the Power thereof. Inſomuch as if an Unregenerate Man be Enlightned, and Duties of the Goſpel be urged upon him, as to *Mourn for Sin*, to *Believe in Chriſt*, &c. yet the Motives that prevail with that Man are but ſuch as are of the ſame kind with thoſe of the *Law*. As Faith turns the Commands of the Law into Goſpel, in a Regenerate Mans Heart; ſo Conſcience, in an Unregenerate Man, turns the Goſpel into Law. As Faith Writes the Law in the Heart, and urgeth the Duties of it upon Evangelical Grounds and Motives, *as the Love of Chriſt, Conformity to him, Union with him, and the Free Grace of God*: So in a Man Unregenerate, Goſpel Duties are turn'd into Legal, through the ſway and influence of Conſcience, and that Dominion which the Covenant of Works hath over him. And if to ſuch a Man you uſe ſuch Motives as are drawn from Chriſt's Love, God's Free Grace, *&c.* they are but as Wooden Cannons ſet upon the Walls for ſhew: But thoſe that do Execution, make dints and impreſſions on the Heart, are at beſt in ſuch Caſes but the Threatnings of the Law. Conſcience, at beſt, is but a *Legal Preacher*: I call it ſo, becauſe tho' the Law laies down the Doctrines, and ſhews what is Mans Duty, yet Conſcience is that which makes the Application, and as occaſion ſerves, makes Uſes of Direction, and Exhortation to Good, or of Comfort, if a Man doth well, or of Reproof, if he doth Evil. And let the Doctrine be what it will, yet the Motives, with which it backs its Uſes are ſtill Legal, and ſo 'tis but a Legal Preacher. And therefore (*Gal.* 5. 18.) *To be led by the Spirit*, and *to be under the Law*, or Conſcience, (its Miniſter) are two differing things, and two diſtinct Principles of Mens Actions, Regenerate, or Unregenerate.

2. My Second Aſſertion concerneth the Kind or Condition of this Power, and the Exerciſe of it, which is plainly this. It is a Tyrannical and Forced Government, which Natural Conſcience Exerciſeth over the Heart: Whereas on the Contrary, the Government of the Grace of Regeneration in the Soul, is (ſo far as a Man's Heart is Regenerated) ſweet and intrinſecal, congenial, and connatural to the Heart, it being endowed with Diſpoſitions ſuitable; and changed into the Image of that Light; and ſo the ſubjection of the reſt of the Faculties, is ſuch as of Subjects to their Natural Prince; but on the other caſe, it is a Subjection as to a Foraigner, or Invader. And this Difference

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as to that part of it, (*Conscience*) *viz. its Government* is clear from what hath been said: For if one Faculty only rules over the rest, when their Bent remains contrary to its Laws, this Government must needs be extrinsecal, as also, if it be but a legal Government in the main and fundamental Constitution of it. I shewed (out of *Rom.* 7. 1, 2, 3.) that the Law in the Conscience is compared to the *Husband*, and the Heart of man to the *Wife*. Indeed for his title over the Heart, it is a natural jurisdiction, for it was once by Nature: But take the Condition of the Heart of such a man, now corrupt with Sin, it is a cruel Government. They are Man and Wife indeed, but so contrary, that there is a vexatious Life between this Couple. He offers to do his duty, and makes motions to this, and unto that, but she is averse, and the motions to the contrary often become the stronger thereby, (Rom. 7. 6.) *The motions of sin which were by the Law*, that is, begotten on the Heart as Children *by an Husband, did work in our Members to bring forth fruit unto death.* Conscience in unregenerate men finds all in the Heart arm'd against it, but Grace hath created an Interest in the Heart throughout, and made a party for it self, so as it fights not alone. Conscience in the end, as a severe Governour, comes to *be imprisoned* (Rom. 1. 18.) *in Unrighteousness*: For Men are all weary of its Yoke, and rise up against it, and are glad when it is stopt, or fear'd. Chap. 4

CHAP. V.

What Goodness, and of what kind, is to be acknowledged to be in this Light from God, vouchsafed to Natural Conscience, tho' it doth fall short of true Grace.

THAT Light which is in a natural Conscience being from God, who is the Father of all Lights, it must needs have a goodness in it. For as all that ever God made at first was good (Gen. 1. 31. *God saw all that he had made was good*) So all that ever God shall make, must be Good (1 Tim. 4. 4.) *Every Creature of God is good.* The very letters of the Law written on Tables of stone were good in this sense, much more the same, tho' but literally written, on men's Consciences. Let me say it, All the actings and stirrings of Conscience of Men in Hell, as they are from God and the Spirit of Bondage, they are good with this kind of goodness.

2. It hath that further goodness which the outward letter of the Law, considered as distinct from the spiritual part thereof, may be said to have.

Four things are to be explained.

I. That there is a literal part of the Law, and a spiritual part.

II. That it is the spiritual part that constitutes the Law holy.

III. That the Light of the Law in an unregenerate man's Conscience is but literal, not spiritual, and so is but the Shadow and Picture of true knowledge of the Law, as it is spiritual.

IV. It will be necessary to explain what goodness is in the literal part severed from the Spirit, above what is common to all other Creatures.

The three first I shall intermingledly handle together, because they are in a great part the subject of that 7th Chapter of the *Romans*, where he treats

Book 6 of the Light and Dominion of the Law in and over a man unregenerate, and the difference of it from that which is in a regenerate man.

1. You may observe *Paul* putting this difference between the Law as dwelling in his Heart or Conscience, when an unregenerate *Jew* and *Pharisee*; and in himself when renewed, and become a regenerate Christian, (Rom. 7. 6.) *But now we are delivered from the Law, that being dead wherein we were held, that we should serve in newness of Spirit, and not in the oldness of the Letter.* He sets forth the difference of the two states, and termeth the one, *serving in the oldness of the Letter*, but that of Regeneracy is *in the newness of the Spirit.* The oldness of the Letter, is not simply the Law of *Moses* in it self, as delivered to them of old (as some interpret it out of *Mat.* 5. 23.) But it is that Knowledge and Light of the Law, and a frame of Heart accompanying it in the old man, or in a man's unregenerate estate, which is called *the state of old things* (2 Cor. 5. 17.) *which passeth away.* And *the newness of the Spirit* is the light of the same Law, for the substance of it, and that frame of Heart accompanying it, as it is in the new man which is created in good works.

2. You may observe, the Spirit, or spiritual part of the Law, hath a more transcendent Goodness than the bare *Letter* of it; if you will suppose the one severed from the other, as in an unregenerate mans Light they are actually severed. This will appear from (Rom. 7. 12.) *The Law is holy, and the Commandment holy, just and good.* Here you have a goodness of Holiness; The Law is holy and good, that is, good with that kind of Goodness. Now, what is it in the Law that renders it good with this goodness of Holiness? It is the Spiritualness, the Spirit of it. Therefore (*v.* 14.) by way of Application, this other Epithite is added, *The Law is spiritual, but I am carnal, sold under sin,* Thus, in his regenerate estate he discerned and discovered the difference of things. He in these words comparing that spiritual Light (which he now when a Christian had) with his own old frame of Heart, and the remainder thereof in him in part. And all the excellency, or the best goodness thereof, he now brings to the spiritual knowledge, and Light of the Law, which as a Christian he now had obtained; which therefore by way of Emphasis and difference, he thus utters, *We know the Law*; that is, by the Light which is spiritual. We now have found that former estate and frame of Heart to be, and to have been but Flesh. And then he says in (*v.* 18.) *I know* (still he speaks in the stile of that his new spiritual Light he now had attained of the Law) *that in my Flesh dwells no good thing*; whatever I have judged aforetime of what was in my Flesh, in the state of Unregeneracy. And whereas it might be said unto *Paul*, Yea, but was not, and is not now the natural Light of the Law in your Conscience, and the impressions you have had from the Law then, were they not good things, and are not the remainders of them such still? Oh but (says *Paul*) *They all fell short of the goodness of Holiness* that ought to be in them, *viz.* of that goodness which the Spirit of the Law requires, *The Law is Holy, Spiritual, and Good.* But no such good thing was to be found in my Flesh. And the reason of this is, because that even the letter of the Law it self, as given by God (if you would suppose it severed from that wherein the Spirit of the Law, or wherein the holiness of it consists, and is as the Soul thereof) commandeth many outward Duties, as to pray, fast; yet if the spiritual part were taken out, and concealed, which is to perform them in a spiritual manner with holy affections of love to God, joy in God, and with holy Aims, and Ends for God and his Glory, so as to sanctifie him in the Heart: In this case, even these very Commandments alone, as so considered, could not be said to be good, with a goodness of Holiness: Nay, so considered, they are but the Carcass of the Law. And as the Body without the Soul is dead, so would these Commandments or Duties, performed thus only according to the Letter, be but

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the Dead, Letter of the Law, for the Spirit that should inspire them with that which is their proper Life, would be still wanting. So that as we may say of the Body when Dead, that it it is good indeed with the Goodness that is common to other Creatures, but not with that Goodness which is proper to a *Man*, much less, that is proper to an Holy *Man*, (the proper and primary Subject of which is the Soul of a *Man*, which is now gone, and departed) so is it here. And in Analogie to this Notion, the Works or Actions of *Men*, when they are Conformed but to that outward part of the Law, and the Duties thereof, are termed in Scripture, but the *Carkass of Duties*, (1 Tim. 4.8.) *Bodily Exercise profiteth nothing*, (so here he Compareth the outward performance) but the inward part, the Spiritual part, in the words afore, he termeth *Godliness*, in Opposition or Distinction from the other *Godliness*, and as that which is the Soul, the Life, and Form of Holy Duties, and constitutes them such. Yea, and in the like Allusion he termeth such performances *Dead Works*, which Men use to perform from that old Legal Conscience; and for the taking away the Guilt of which, and withal to inspire their Consciences, with a New Principle to serve the Living God, a Man needs the Blood of Christ, (*Heb.* 9. 14.) *The Blood of Christ shall purge your Conscience from Dead Works to serve the Living God.*

You see what Account the outward part of the *Law* hath (severed from the Spirit of it) in this supposition made. Now it is certain *de facto*, that *that Light* which is in the Consciences of Men in their Natural Condition, tho' never so much raised, doth fall short of, or is severed from the Spirit, or Spiritual Genuine Tincture, or Shrine of the Law (by the Rule of this Proposition) and so is not indeed the true proper real Light of the Law: And so can no more be called the Law written in the Heart, then as I said, Bodily Exercise, or a Carcass, can properly be termed a Man, or a Picture the *Man* himself, of whom it is the Picture. This is Evident from what *Paul* acknowledgeth of himself, whilst he was a Legal *Illuminate*, or a *Pharisee* in that same Chapter (*Rom.* 7.) Is it not strange you should hear *Paul* say of himself that whilst he was a *Pharisee* he was without the Law? But so he expressly speaks (*Rom.* 7.9.) *I was alive without the Law once.* He speaks of his former Estate under the Light of the oldness of the Letter, of which he had spoken (*v.* 6.) What! Is *Paul* without the Law? Why his Skill and Knowledge therein, was his greatest Excellency, and if he were versed in any thing, he was in the Law. Yea, but saies *Paul*, it was not the Law, 'twas but the Carkass of it, which lay Buried in my Understanding; *And when the Commandment came* (says he) *the Commandment*, that is, *that* which is only and properly the *Commandment*, and which is the Spirit of it, *when it came, Sin revived and I Died.* It is a like Phrase of Speech, as when 'tis said of a Dead Carkass raised from the Dead (1 *Kings* 17. 22.) *That the Soul of the Child came in, or that the Spirit of Life entered in*, (Rev. 11. 11.) so here a New Spiritual Light of the Law came in, and enform'd that former Light his Conscience had in the oldness of the Letter, and this he calls the Commandment, and then he saw the difference to be such as here upon he saies now, and not afore, *the Commandment came*, and now, and not before, (saies he) *I know the Law is Spiritual, but I am Carnal, and there dwells no good in my Flesh*, as in the following Verses he cries out.

3. The *Light* of the Law in an Unregenerate Man's Conscience is but litteral, the shadow, the Carkass of the true Knowledge of the Law. This I toucht on in the Former Assertions; but further, my Text here speaks Correspondently to this. He doth not say here of the *Gentiles*, that the Law is Written in their Hearts, but only the τὸ ἔργον τοῦ νόμου, the work, or rather the effect of the Law; but it is not affirmed that the Law is Written there, it is but the Carkass of the Law, and Conscience; whilst according to that Light it urgeth the Duty to be done, and yet by *Motives* short of the *Spiritual* End it bringeth forth but a Dead Work, a Dead Child, something only of the Law, as the Text hath it. As it self, and the best Light that is of, is but Dead a Letter,

Book VI

ter of the Law, ſo the Work or Birth thereof exceeds not the Life or Kind of the Principle or Work it came forth of, which the Apoſtle, if not under this Similitude, yet in the thing it ſelf, holds forth in that forementioned (*Heb.* 9. 14.) *He ſhall Purge your Conſciences from Dead Works, to ſerve the Living God.* Where 1. He conjoins theſe Two, Conſcience, and Dead Works; Conſcience is the Cauſe or Principle, Works are the Effect; for Conſcience is the cauſe of all Actions or Works that pretend to any goodneſs in us. 2. He ſpeaks of what our Conſciences are by Natute, and in our Natural Condition, and of it ſelf, and ſo it would ever be the Producer of Dead Works, which the Living God would not accept, as not ſuited, or proportioned to him, as he is the Living God. 3. Our Conſciences therefore need the Blood of Chriſt to Purge them, as well from that Defilment that is in them, (which cauſeth them ſtill Naturally to Miſcarry, and to bring forth none but Dead Works) as well as to purge away the guilt of Sins, whereof it is the proper, and only Receptacle. 4. That the Blood of Chriſt is thus applied, that Conſcience being Purged and Renewed may be enabled for Time to come to bring forth Living Works, or Fruit to the Living God, as formerly; for ſo far as it remains Unregenerate, it brings forth none but Dead Works: Conſcience, whether good or bad, being in all ſtates one Eminent Principle of either.

Now to draw up what has been ſaid, and ſo to join what is yet to follow, to what hath gone before: As the outward Precepts of the Law it ſelf, if in Suppoſition ſevered from the Spirit of the Law, are not properly the Law, but only the Carkaſs and ſhadow of it, and ſo have not the proper Genuine goodneſs of the Law in them: So Anſwerably the Light of Natural Conſcience in Natural Men, which directs only unto this Carkaſs of Bodily Exerciſe, and wants that which is the Life and Spirit of the Law, is but the Shadow thereof: And therefore ſuch are the Works thence iſſuing, they are all but *Dead Works*, and Works of the Fleſh, performed in the *oldneſs of the Letter.*

Now to draw forth this Thread of *Analogie* yet further as the Scripture gives us the Clue and Line, you may find (*Rom.* 2. 20.) That this Light of Conſcience and Knowledge in the Law, which the higheſt in the Form of that *Padagogie*, or School of the *Jews* attains to (that were Unregenerate) was but μόρφωσις τῆς γνώσεος, *a form of Knowledge, and of the Truth in the Law.* I termed it even now the Picture or ſhaddow of the Law, and this Expreſſion here Anſwers for it, it being ſpoken as in oppoſition to the Truth and real ſpiritual Knowledge of the Law, as the very Letter of the Words imports μόρφωσιν τῆς ἀληθείας ἐν τῷ νόμῳ, the form or appearance of that which is the Truth, Reality, or Spirit of the Law. There are Three things to be Conſidered. 1. The Truth of the Law. 2. The knowledge of that Truth. 3. That the Light a *Carnal Jew had*, was but the Form, or μόρφωσις of the *Knowledg of the Truth*, which is in that *Law.* Some have underſtood this Word, *Form of the Knowledge*, to ſignifie no more, than that the Syſtem, or Method of Knowledge which the learned *Jews* had in the Law drawn into a Form, ſuch as Scholars have in other Arts and Sciences. And that which ſeemed to afford ſtrength to this Notion as the ſole ſupport of it, is, that (2 *Tim.* 1. 13.) The Sum or Subſtance of that Doctrine *Paul* had delivered to *Timothy*, as a Teacher of others, is call'd *a Form of wholeſome words.* And *Paul* here ſpeaks of thoſe that were Teachers of the *Jews*, that Boaſted in that Knowledge. But let it be conſidered,

1. That the Word here is not the ſame with that uſed there. It is μόρφωσις here; it is ὑποτύπωσις there, which latter is an Artificial Draught, or Sampler, either ſerving for Doctrine or Practice, whereby to Teach others, or a Man's ſelf to work by. It is not Drawn from Painters Pictures only, but from Patterns or Examples, and things lively Acted. And ſo Interpreters make it to be the Subject of Vehement Exhortation in *Paul* to *Timothy* to be both a real *Pattern in Life*, as well as a Teacher in Doctrine, according as he had preſented an Example or Platform of both unto him.

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But 2. Moreover, then (*Rom.* 2.) the word is μόρφωσις, the *Vizor*, the *Maſk*, the *Appearance*, the *outward Form*, of what is the truth, reality or ſubſtance; and ſo holds affinity with that Phraſe 2 Tim. 3. 5.) *Having a Form of Godlineſs*, ('tis the ſame word) *denying the power thereof*, and ſo it is oppoſed to the reality, power, or ſubſtance of Godlineſs, whereof this is the ſhadow, the Appearance. Chap. 3

3. Now parallel theſe two places, and you will find that as the words, ſo the ſcope is the ſame. His ſcope here is to unmask the beſt of the unregenerate Jews, in reſpect of what they moſt prided themſelves in, *viz.* the Knowledge and Light their Conſciences had of the Law: And he accordingly ſetts himſelf to ſpeak by way of diminution or derogation, that the beſt of their Knowledge, tho' ſuch as had the ſyſtem of the whole Law in it, was but the ſhadow, the outward Form, in reſpect of what was true Knowledge, and the real truth of the Law, the ſpiritualneſs and holineſs that was in it: Even as in *Timothy* he terms the outward profeſſion of Godlineſs in the lives of Hypocrites, or the impreſſions of it on their Wills, but a form of Godlineſs ſevered from, and in oppoſition to the powers thereof. *Truth* and *Form* are oppoſed in the one, *Power* and *Form* in the other. Now if the Light and Knowledge in the Underſtandings and Conſciences of the beſt of the Jews, was but in this ſenſe a Form of Knowledge, and the meer outward Picture or Shadow of the Truth in the Law, and ſo utterly differing from the Spirituality of that Law; then the dim Light in the *Gentiles* (whom in the 13*th* and 14*th* verſes he ſpake of) is ſo much more. And then this is the reſult of all, That the Light both of the one and other, and ſo of all men unregenerate, doth fall ſhort of that real Goodneſs or Holineſs that is in the Law, becauſe it is but the ſhadow of the truth of it.

I proceed now to the fourth Propoſition or Query, namely, What further Goodneſs this Light of the Law and Word hath in natural men, more than is common to other Creatures.

1. It would ſeem to have more, becauſe it is the Picture of the Law, which in every part thereof hath a tranſcendent Goodneſs above what is in other Creatures.

2. So as give the Goodeſs it hath what title or term you pleaſe, eſſentially ſhort of Holineſs, and that Goodneſs that is in the Law, as it is ſpiritual and good, there will be found a moral goodneſs in it, which according to the rate or exchange of Philoſophy is above that, which is meerly natural, or the common goodneſs of other Creatures. Such we grant it to be; but add withal, That ſtill men do but afford thereby an evidence, to condemn themſelves the more deeply for having abuſed it, and for having been unholy under it.

3. It is no diſſonancy to Truth, to ſay that there is, if not a middle kind of Goodneſs, yet an Excellency above that which is natural or common to all Creatures, and this other of Holineſs. As for example, there is an Image of God in man, in the ſubſtance and natural Faculties of the Soul, that it is a Spirit, and hath his Underſtanding, Will, and Sovereignty over the Creatures. There is a *Likeneſs to God*, which is not found in other Creatures; which (as may be inferr'd from *Gen.* 9. 6.) continues in a man now fallen, and for which God there puts that valuation upon the life of a man above that of a Beaſt, or any other Creature, and in compariſon of which, the goodneſs that is in man's Nature ſubſtantially (tho' now fallen) hath the peculiar honour to be called the *Image of God*; whereas other Creatures are but *Veſtigia*, *the Foot-Prints*, and no way *the Image*. There is a tranſcendent Goodneſs, which yet ſtill is ſhort and void of the Image of God, which conſiſts

Book 6. ſiſts in true Holineſs which man hath utterly loſt, tho' he was at firſt created in it, *Col.* 3. 3. compared with *Eph.* 4. 24. Now ſo it is with theſe impreſſes of the Law on Conſcience.

Yea 4. I ſhall acknowledge further, That theſe Beams of Light are a more excellent Image of God than that natural or ſubſtantial Image ſpoken of, and that becauſe they are the Shadows, and Impreſſes of his Law and divine Will, and ſo are more worth than all the Subſtance or Faculties of man's Soul conſidered apart from them: Yet ſtill I may ſay comparatively of them, as *Paul* ſpeaks of the old literal Covenant. (Heb. 10. 1.) *They are but the ſhadow, and not the very Image of the reality of the things of the Law.*

And the light of that Similitude which was ſtruck out of Scripture, will help to clear this farther goodneſs that is in it, above that which is natural; and yet relieve no man in his thoughts that it is Holineſs, or any degree of it. You have heard that it is the Form, or outward Picture of the truth of the Law. Now as in a Picture there may be conſidered a double truth and goodneſs, the one natural, in the Colours laid, which are the materials of it, eſpecially when they are true and good Colours of their kind; the other truth in the Picture is artificial, as it is a true Picture of that which it repreſents, which is by ſo much the more eſteemed true, and good, by how much it is more like unto him, for whom it is the Picture: So this form of Knowledge, and of the truth in the Law, hath a natural Goodneſs in it, which is in all Creatures; It hath alſo a further Goodneſs, it reſembles the Law, and ſhadows forth the things thereof, which yet is ſhort, far ſhort of that Truth and Goodneſs of Holineſs, or of the Spirit that is in the Law it ſelf; or of that pure Light thereof which is in the Conſcience of a Man Regenerate. And it ordinarily falls out, That as Pictures repreſent but the outwards, ſo this ſhadow of the Law in natural Conſcience, repreſents only the outwards of the Law, the things to be done, the Letter of the Law, (as the Apoſtle *Rom.* 2. 27. ſpeaks) but there is a Life, a Spirit, a Soul in the Law written in the Heart of a regenerate man, which this reacheth not, till God ſhall breathe it in, as he did a Soul into *Adam*'s Body, which was formed firſt. The holy Word and Law conſiſts of Letter and Spirit (as was ſaid) which Letter ſevered from the Spirit is not holy with that Holineſs which is proper to the Law, for *Quicquid dicitur de toto, non dicitur de qualibet parte, What is ſaid of the whole Law, take the ſpiritual part and literal part together, is not ſaid of that one part the Letter only.* Or ſuppoſe (as you will object) that in ſome Men Light of Conſcience imitates to repreſent the inwards, and ſo inſtruct, and direct to the right end: Yet ſtill as the inwards of a Man have in Anatomy their Pictures cut and drawn, as well as the outwards of a Man; ſo there is a literal Knowledge even of the real ſpiritual Knowledge, which is ſeen in the Effects, that it ſanctifies not the Heart, nor the Conſcience in which it is. Some mens Knowledge is more to the life (the Holy Ghoſt hath a curious Penſil) and yet but μόρφωσιν τῆς γνώσεως, the form of Knowledge ſtill, and wanting the Light of Life, as Chriſt calls it, *John* 8. 12. Theſe goodneſſes I for my part ſhall ever acknowledge to be in the Light of Conſcience, and moral Vertues, and I have the more amply inſiſted on it, that Proteſtant Doctrine may not be accounted ſo abſurd, as to affirm that all in men unregenerate is eſteemed by them ſo wholly ſinful, as even the Light of Conſcience, moral Vertues and ſpiritual Gifts are in themſelves ſinfully corrupt, but only in the ſubject they do become ſuch, and in reſpect of the Hearts management of them.

CHAP.

CHAP. VI.

What is neceſſary to make Conſcience a Good and Holy Conſcience, which the Scripture deſcribes to be only in Perſons Regenerate.

THE Inquiry next will be what goodneſs it is in the Light of Conſcience, that riſeth up to the goodneſs of Holineſs; or which is all one, When it is that a Man's Conſcience in the Ballance and proper Language of the Scripture is termed, *a good Conſcience.* To make way for the Reſolution of this, and clear my way for it, I muſt premiſe Two things.

1. That a Regenerate Man is ſaid to have a good Conſcience in Two Reſpects. 1. In reſpect of this Juſtification of his Perſon, and ſprinkling the Blood of Chriſt on his Conſcience to clear him from the Guilt of his Sins: And a Man is ſaid oppoſitely to have an Evil Conſcience (thus, *Heb.* 10. 22. The ſprinkling from an Evil Conſcience is Termed) when his Sins are not Pardoned, but himſelf remains in an Unjuſtified Eſtate with the Guilt of all his Sins abiding *on him*, and *in his Conſcience*, the Regiſter of all. Look as a Bill is call'd a foul Bill when it contains many heavy Articles of ſad Crimes, and Accuſations; ſo is Conſcience named too. It is alſo call'd a Good or Evil Conſcience, as the ſtate of the Man is good or bad: For it is the Repreſenter of that State unto him, even as the Urine is ſaid to be good, when it ſhews an Healthy and good ſtate and habit of the Body, or to be a *bad Water*, when it Repreſents a bad Κρᾶσις, or Diſtemper: For Conſcience is the Sink of all Sins, as the Urine is the Drein of all humours. Now this kind of Goodneſs, or Evilneſs of Conſcience belongs not unto this Subject, this is but a Relative Goodneſs, or Badneſs of it.

But 2*dly*. The Goodneſs we ſeek after is that of Holineſs, or in Reſpect of Sanctification. It is this Inherent Goodneſs of it, I ſeek to define.

I premiſe Two things.

1. You know that God himſelf alone is the Fountain of Goodneſs, and the Meaſure and Standard of it.

2. In Diſcourſing of the Inherent Goodneſs of the Conſcience, I am not to ſhew at large wherein the Holineſs of all Light that is in a Believers Heart doth conſiſt, but I ſhall Punctually to my Subject, confine my ſelf to this Conſideration, in what the Holineſs of the Light of the Law in a Regenerate Man's Conſcience, and as 'tis properly ſeated in that Faculty, doth Conſiſt.

You know God himſelf alone is the Fountain of Goodneſs, and the Meaſure and Standard of it, (1 *Kings* 14. 13.) It is ſpoken of a Child of *Jeroboam* to expreſs the Truth of that Grace that was in him, *that in him only was found ſome good thing towards the Lord God of* Iſrael. That alone is goodneſs which reſpecteth, and is pointed unto, Him who is only Good, (*Mat.* 19. 17.) And ſo the Goodneſs in each Faculty conſiſts in what ſets up God in it according to it's kind. Now then by the help of this General Rule, let us proceed to the Diſcovery of this Goodneſs in Conſcience.

1. That Light in Conſcience which ſets up the Knowledge of God, as *God*, is the Light of Life. This is certain, and it's common to the Light in the Con-

Book 6 ſcience of all Men, good or bad, that it hath a Knowledge of, and an Eying God, and of a Divinity, for from thence ariſeth the Power, the Obliging, or Terrifying Power that Conſcience hath in any Man. The *Gentiles* ſo far as they had any Conſcience, ſo far did a Glimering of God riſe up in their Hearts. There is an holding the Truth in Unrighteouſneſs which is ſpoken of (*Rom.* 1. 18.) whereby is ſignified their Sinning againſt Light; and the next *verſe* tells us that the Truth ſo Sinned againſt, was the τὸ γνωστὸν τοῦ θεοῦ, ſomething of God known, or manifeſt in them: And yet it is ſaid of all theſe *Gentiles*, *that they were without God in the World*. (Eph. 2.) Even as of *Paul* you heard it ſaid, *that he was without the Law*. Wherein then did this Light of theirs fall ſhort? The Apoſtle hath let fall that Reduplication (I even now mentioned, (*Rom.* 1. 21.) on purpoſe to diſcover their deficiency, *when they Glorified him not as God*. Their knowledg reacht not unto that, *but* (as he ſays *Rom.* 3. 23.) *fell ſhort of the Glory of God*. He ſpeaks it on purpoſe to give a Diſtinction in the very Caſe in hand. That Knowledge they had in their Conſcienees, did not ſet God up, *as God* in their Knowledge, and ſo Glorified him not therein. It gave not that real Knowledge of him that was worthy of him, Anſwerable or Genuine to him, and to what he is in himſelf, and ſo Glorified him not.

Two things I urge with much Vehemency.

1. That all Unregenerate Men's Practical Light that works on them, falls ſhort of the Knowledg of God, *as God*. Carry it through the whole lump of them, their Light, their Vertues, their Graces, Zeal of, and for God, ſtill fall ſhort in this, that, tho' ſome of theſe may be Terminated upon God, as an object of them, yet they riſe not to Glorifie him as God. You may Love, and Reſpect God, as you do your Dead Benefactors; but if it be not *as God*, that is, ſuitable to, worthy of, and as ſo great a God is to be Loved with all (I ſpeak for the kind of it) it's not that which he Regards; and thus it is alſo in the Knowledge of God: Yea the cauſe of the Defect why they fall ſhort in Sanctifying God in their Wills, and Affections, is becauſe they fall ſhort, Proportionably in their Knowledge of Him, which therefore directs them not to that Spiritualneſs of Love, Joy, Fear of God, that is ſuitable to his Nature, for all theſe are Conformed to the Apprehenſions we have of Him. The Fundamental Defect, lies here, all Men have low Thoughts of God, not only for the Degree (ſo no Creature can know Him as He is) but for the Kind, and this cauſeth the other Defects in Mens Obedience. There were Zealous Men for Sacrifices, and the Worſhip of the Law, (whom you Read of among the *Jews*, *Pſal.* 50. God ſpends that whole *Pſalm* upon them) that Profeſſed they knew him ſufficiently, and yet ſerved him but Formally, and Outwardly, and Untowardly. God Diſcovers the bottom Defect, *v.* 21. *Thou thoughteſt I was altogether ſuch an One as thy ſelf*, and ſo thou didſt imagine that thou mightſt put him off with outward Obedience and Reſpects. Men that Live under the Light and Revelation of the Word, yet have but Childiſh thoughts of God. All the Word can ſay, Repreſents Him not as in Himſel Genuinely (es they take the Light thereof in) and ſo Men come to think they can eaſily Pleaſe, and Serve him. The Apoſtle *John* throughout his *Epiſtle*, Reſolves all the Defects of looſe Profeſſion and Backſliders into this, *They know him not*. He is Peremptory in it, and *Paul* in like Manner, uſeth the ſame Reduplication, about Knowing Chriſt, which he had uſed about knowing God, (*Rom.* 1.) *Knowing and Glorifying God as God* (Eph. 4. 20, 21.) *If ſo be you have Learned the Truth as it is in Jeſus*: Not the Truth Literally only, but of Chriſt, as Chriſt is in himſelf, which all Unregenerate Mens Thoughts fall ſhort of. Now then bring it to the Point in hand, if Natural Conſcience, whether by Natural Light, or from Revelation ſtill falls ſhort of knowing God as *God*, then all the Obedience, and all the Effects of it, though very Powerful and Great (becauſe back'd, urged with, and in the Name and Authority of a Diety, threatning Wrath) yet riſing not up to this Knowledg of *God as God*, or of

God,

God, (Heb. 9. 14.) *as the Living God*, and as the Truth is in God, make not a God of him in the Heart, like himſelf in the Heavens, but muſt needs all fall ſhort of Holineſs, the Spirit of which is to exalt God *as God*. You may obſerve it of the *Jews*, that their Conſciences were greatly awakned by Reiterated Sermons of *Joſhua's* which were very pungent (*Joſh.* 23, & 24 *Chapters*,) And all the People, the Multitude Anſwered (*Chap.* 24. 16.) *God forbid we ſhould be ſuch Wretches as not to ſerve the Lord, or to forſake him.* (v. 18.) *We will ſerve the Lord for he is our God* (ſay they) but ſays *Joſhua* to the Unregenerate Rabble of them, (*v.* 24.) *You ſpeak you know not what.* You know not what a God yon have to do withal, and thereforefore you utter this, and ſpeak thus ſlightly of ſerving him. *Ye cannot ſerve the Lord for he is an Holy God* (ſays he) He is Holy, and his Service muſt be anſwerably Holy as he is, and his Holineſs is to exalt himſelf as God, but you (poor Souls) take him not in as God. Men think of him, though as of a Supream Power above them, yet of one like themſelves, their Prince, or Lord, and ſo think they may pleaſe him, and ſerve him, as they do ſuch an one. You are miſtaken, (ſays *Joſhua*) *He is an Holy God.* Men run away with their Natural Notion of him, or with what is emproved by the Letter of the Word, and ſo their Conſcience runs away with an under Obedience below what is ſuitable to his Nature and due to him as God, and Conſcience works in the ſtrength of that Light, it hath of God Himſelf, and no further. So as if it falls ſhort, all falls ſhort. Chap 5

2. The Second thing I urge is, that when God means ſavingly to Convert a Man, he doth not only, or primarily, actuate, and awaken, and Snuff the Candle of the Lord, which he hath ſet up in the Heart, nor doth he only add more Oyl to make that Light burn brighter. All the Notions of God that can be had out of the Letter of the Word, added as Oyl to that old Light, will never cauſe him to know God, *as God*, and in himſelf, though theſe may Wonderfully enlarge it in its kind. All the Candles or Tapers in the World, will not help you to ſee the Sun, but where God means to ſave, he ſhines in with a new Light of Faith ſuperiour to that which Conſcience had before. God himſelf riſeth a new upon the Heart with the Light of himſelf, and as the Sun riſeth with its own Light, and is ſeen only by it's own Beams; ſo in Gods Light you ſee Light. And therefore Faith is ſtill joyned (in *Pauls* Epiſtle to *Timothy*) with a good Conſcience; for it is the Light which Faith brings in, that Enlightneth Conſcience with a New knowledg of God, which is Holy and Spiritual, as that which immediately cometh from, and ſo leadeth up to himſelf. It is New and Genuine Light and Knowledg, not from God only, but of God by Faith. I ſpeak not now of Faith, as Juſtifying only, which is only Terminated on Chriſt, and Gods free Grace, as Juſtifying; but I mean Spiritual Faith, which *Paul* (*Heb.* 11.) treats of. Conſcience then receiving by the means of Faith, this true Knowledge of God, *as God*, (for Conſcience is not the Firſt Suſcipient of this Light, but Faith; as *Paul* in *Heb.* 11. Inſtructs us) and participating thus thereof, this Light as ſoon as it comes into Conſcience, inſtantly puts and brings that Spirit we ſpeak of with it, and adds it to that Literal Knowledge which Conſcience had of the *Law* in the outwards of it, and is as a Soul Breathed anew into a Body or Dead Carcaſs. It Inſtructs the Heart what kind of inward Worſhip, what Spiritual Affections and Motions ſuitable to this God, muſt fill and inſpire every outward Duty, and it is content with no other but ſuch in the Service of God, for he knows now that none elſe will pleaſe that God whom he now clearly Underſtands. It inſtructs the Heart, (without more ado) what Love to, what Zeal for God, what Mourning, what Sorrow for Sin, what Joy in, and Fear to ſuch a God is due, If he be exalted as God in the Heart, and Holy Affections be ſtirred up by Holy Ends and Motives, Living Affections for a Living God; Spiritual Affections, for God that is a Spirit, and will in Spirit be Worſhipped. He ſees now it is not all the Sacrifices in the World (as he in the 50 *Pſalm* thought) will pleaſe him.

Book VI But he cryes out (as the holy Convert *David* Psal. 51.) *If Sacrifice would please thee, I would offer it, but thou requirest truth in the inward parts*: Thou requirest a clean, upright, and renewed Heart, for thou art a God of Truth and Holiness, and wilt be served in truth. And this is the true meaning of that passage also, (which you have *Hos.* 6. 6. and which our Saviour so pointed to, for the legal *Pharisees* to learn) *That God delights in the Knowledge of God more than Sacrifices.* Why are these thus opposed, but because those Persons who have not the true Knowledge of God (which they wanted) think to put God off with Sacrifices, and legal performances; And what satisfies, their Consciences they think must needs satisfie God. But if once this genuine Knowledge of God as God enters into their Souls, it will call for the Inwards of the Soul to be offered up as a Burnt-Offering, and is not satisfied without it. *This transforming of their Minds will teach them to know that good and acceptable Will of God*, and *to offer up themselves an holy, living, spiritual Sacrifice unto God*, as the Apostle speaks, (*Rom.* 12. 1, 2.)

And that such a new Knowledge of God himself is the Foundation of writing the Law in the inward parts, (of which *Jer.* 31. 3, 33. speaks) and of which Knowledge the Light of Conscience falling short, is not able to do, is evident by that very Scripture, *v.* 34. *They shall all know me from the last unto the greatest.* And so you have both Texts of *Paul* and *Jeremy* brought into a Comparison. Look as the defect in natural Conscience in *Jew* and *Gentile* (spoken of *Rom.* 2.) is by *Paul* attributed to their not knowing, and not glorifying *God as God* (Rom. 1.) tho' they did many things of the Law, and were a Law to themselves: So on the contrary, the Ground-Work, and Foundation, the first thing taught, the first Lesson written, when the Law comes to be written in the Heart, is to know God; *They shall all know me, from the least to the greatest.* And this being first written in Capital Letters in the Soul, then the whole Law, not in the outward duties only, but that which is the Spirit, and the Soul of all, is written there.

As when the Sun riseth, a man looks on the World, and all things in it in a new hue, and sees all those things every where round about him, and on the face of the Earth, which he saw not till now: So is it in this case, what is it humbleth a Man for Sin, and convicteth him of it, but this new Light of God shining upon, and actuating the knowledge of the Law? It now sees Sin as a Spiritual evil in it self, contrary to this God; yea, he now sees that Contrariety which hath been in all, and every motion of the Heart unto God as holy, and falls down and crys out, I was before without the Law. So also he is hereby, convinced of Judgment, that true Holiness God as God requires in the spiritualness of it, and he sees the Beauty that is in Grace. Yea, by knowing God anew and aright, he looks with a spiritual eye upon whatever relateth unto God any way.

So then it is not the natural Light of Conscience, nor that improved by the Word, which converts any man to God (altho' this is the best spring of most men's practick part of Religion) but it is Faith bringing in a new Light into Conscience, and so Conscience lighting its Taper at that Sun which humbleth for sin in another manner, and drives men to Christ, sanctifieth, changeth, and writes the Law in the Heart. And this you will find to be the state of difference between *Augustine* and the *Pelagians*, *Semi-Pelagians*, which the whole stream, and Current of his Writings against them hold forth. They would have had the Light of natural Conscience, and the Seeds of Vertues in men (as in Philosophers *&c.*) being improved and manured by the revelation of the Word to be that Grace which the Scripture speaks of. He proclaims all their Vertues, and their use of natural Light (as in them) to be Sins, because deficient of Holiness, and requires not only the revelation of the Objects of Faith, which else natural Light could not find out, but a new Light to see them withal.

2. The second thing upon which I state the Holiness of the light of Conscience, which is proper to that Faculty, and which is the office of it, is, that in directing the Heart unto what is its dutie, or in urging the matter of

of Obedience, it insists on God's Interest and Glory as the principal Motive, and doth both frame and press such Motives as are drawn from thence. I take it for granted that true Holiness, in any, or in all Faculties, lyes in setting up God as our chiefest End. All the Faculties in their Motions, like the Stars in their Courses, Fight for this Interest; yet each according unto its kind, in a way proper to it, which must be set out, and the measure of it taken from, what is by Natures Appointment proper to each Faculty, for Grace is engrafted on, and works according to the Nature, and kind of each Faculty. As in a Man's Body every part hath it's proper Office (as the Apostle 1 *Cor.* 12. speaks) so it is in the Faculties of the Soul. Chap 4.

1. Holiness engrafted on the Understanding, works it towards God, and for God, according to what is its peculiar proper Office, as to know God *as God*, and to admire him *as God*, &c.

2. Holiness in the Will and Affections, influenceth them to love God and cleave to him.

Then 3. Answerably the Conscience must Act for him according unto it's kind; and that which is proper to it, is to be the Mover to Obedience chiefly for God and his Glory: When the whole Soul therefore by Regeneration once hath received and admitted God as it's supream End, Lord, and Natural King, then the Office of Conscience as his Attorney General, or Lord Chancelour, is to frame such Pleas, and Motives on his Behalf, as shall sway the Heart, and Vigorously to press them. That this is the proper Office of Conscience, both Reason and Scripture shew.

I. Reason shews it, for Conscience is one part of Practical Reason; now the Office assigned unto Practical Reason (which guides us in our Actions in General of any kind) is to incite the Heart to Action by Motives drawn from what is a Mans End. As the Speculative Understanding Reasons from Truths, to Prove or Clear one Truth from another, so the Practical Understanding Guids us in our Actions, and fetcheth Arguments to move us: Yet as this is but the Office of Practick Reason in the General, so Conscience being the top Branch of Practick Reason hath this more eminent Office assigned to it, *viz.* To urge such Motives upon us in our Actions, as are drawn from *Moral* Goodness, or Ends. Conscience being the proper Judge of all *Moral* Good or Evil, and so the seat of *Moral* Ends, this is likewise the Kind or Office of Conscience in General. If then it be Enquired what should be the Holiness proper to it according to this kind, the Resolution is easie by the former Principles.

1. The Former Law of Holiness comes upon it, Namely, to set up God as a Man's End in it's Kind, and according to it's Kind.

2. The next Work is to draw Motives for all our Actings, from Gods Interest as our chiefest End, and to press them on the Heart naturally and fully; for no Mans Reason Deliberates about what concerns his chiefest End.

II. The Scripture Evidenceth the same, (*Rom.* 13.5.) when the Apostle exhorts Christians to Obey, he useth this Phrase, *for Conscience sake.* He speaks there of a Regenerate Mans Conscience, and of what should move a True Christian. It is *for Conscience sake* (says he) which is a like and Parallel Phrase, as when the Scriptures says we are Justified by Faith, which is all one as to say, by Christs Righteousness, which is the Object of that Faith; or which Faith alone considers as that whereby a Man is Justified, and so Faith is *Metonymically* put for its Object: So here, because to Obey God as our chiefest End, is that which Conscience in moving Obedience ought to have in it's Eye, therefore to do a thing for Conscience sake, and for God as a Mans chief End, is all one; which when Conscience hath performed, and swayed the Heart unto it, 'tis termed, *The Answer of a good Conscience towards God*, (so far

Book VI far as that Speech Relates unto Sanctification (in 1 *Pet.* 3. 21.) it being God to whom Conſcience is to give its account, in which, when it hath been Faithful to him as God, it is a good Conſcience, and can give an Anſwer, a True and Juſt one, as having diſcharged it's Truſt on its behalf. In like manner to be a Servant of Righteouſneſs, and a Servant to God, is in the Apoſtles Language all one (*Rom.* 8. 18, 22. compared) for take God out of a Mans End, and it is not Righteouſneſs. Thus here to Obey God, and to Obey Conſcience, and to Obey for Conſcience ſake, and for Gods ſake, as our utmoſt End, are *æquivalent*. Now in a Man that Remains Unregenerate, this Eſſential property of Holineſs (as it is to be in the Conſcience) hath not as yet taken place in his Conſcience, nor hath it become the Natural ſupream Law thereof. And the Reaſon is clear.

For 1. Until God himſelf hath been by a Work of Regeneration on the whole Heart, ſet up in the Heart as a *Mans* Supream End, and generally own'd and Proclaimed ſuch in the Heart, Conſcience (whoſe Office is to Argue from what really is a Man's End) cannot Heartily and Naturally draw Motives from it; for it would Argue then from what is not, and ſo not have a Foundation for it's Reaſonings, ſuch as to perſwade the Heart, and as ſhould have power and force in them to prevail. And further it is ſo, becauſe that until Regeneration comes, and makes this great alteration of a Man's End, it is certain that Self-Love remaineth a *Man's* Supream End, and the Swaying Principle in all. Self is the Soul, the Spirit of Unregeneracy, that runs through, inſpires, and Leavens all the Faculties. If therefore *Self* be predominant in other Faculties, then alſo in this. If Self-Love ſways in the Will, then Self Reſpects, and Motives muſt alſo be in the Conſcience; and every thing moves according to that which is in it ſelf, to its own Center.

Now it is certain that Conſcience in Men Unregenerate remains Unſanctified, for theſe Two Reaſons.

1. That elſe a Man Unregenerate might be ſaid in reſpect of that one Faculty to be a Man Regenerate, when as there is not any one thing Born of the Fleſh, but is Fleſh.

And 2. Becauſe elſe in a Regenerate Man that one Faculty needed no Renewing; ſeeing, according to this Suppoſition, it had the ſame Light as truly good for the kind of it, afore Regeneration, as after; when as (1 *Theſ.* 5. *v.* 23.) the Apoſtle prays, *The very God of Peace Sanctifie you wholly, your whole Man, Spirit, Soul and Body, &c.* ſo as all are Sanctified anew, and therefore Conſcience alſo. And the ſame Apoſtle ſays, (*Eph.* 4. 23.) *Be renewed in the Spirit*, in the very Spirit, the pureſt part of the Mind.

There is one Query, or Objection, the Anſwer to which will further clear the meaning of this Aſſertion. The Query is this, Doth not Natural Conſcience in natural Men, urge obedience for God, yea, and urge reſpect to God as Motives thereto?

Anſw. 1. If Conſcience had not ſome Eye to God, or at leaſt to Moral good, it were not Conſcience. Conſcience, as ſuch, keeps to this as it's own Sphear, or Circle. To move for Worldly outward Ends or Reſpects, pertains not unto Conſcience, as ſuch, but is from *Luſts* to ſuch outward things; or at beſt, (2 *Cor.* 1. 12.) it is *Worldly Fleſhly Wiſdom*, as the Apoſtle calls it.

Anſ. 2. There are many Reſpects which Natural Conſcience hath unto God, as an Object of its Thoughts, whilſt it preſſeth Obedience on us, and under the Conſideration of which it urgeth it; yet ſtill if this one Reſpect (I inſiſt on) be wanting and left out, or not made the main of all other, then thoſe other Motives which Conſcience uſeth, do not riſe ſo high as to conſtitute the Conſcience

science holy. For tho' the subject, which in this Case it is conversant about, be God, yet still it remains defective in what is proper to it; and truly constitutive of holiness, as it ought to be in Conscience. For example, when Conscience doth consider and present God to us as a supream Law-giver and Judge, who is able to save or to condemn, as (*James* 4. 12.) when yet the Heart hath not entertain'd this God as its natural Lord and Liege-King: In this case, tho' obedience be urged indeed, for God, and unto God, yet not for God, as the chiefest Motive. So that, as speaking of the Knowledge of God, I said, men might have large and great literal Knowledge of God; yet if they knew not *God as God* in himself, they wanted an holy Knowledge of him: So say I in this case, Though Conscience may eye God in many respects, under which he is revealed unto us, as a Judge, or a Sovereign, yet if not under this, as he is set up as our chiefest end, the Conscience is not holy in respect thereof. Chap. 5

3. For the clearing of this I add, That natural Conscience being leavened with self-love, doth naturally and heartily urge only such Motives on the Heart as do concern self, and in such a way as self-interest is rather spoken for, than God's. The meaning is, that when such motives only are urged, and professed, as are but fitted and suited to self, altho' those Considerations be taken from God, yet in this Case not God's Interest, but our own is pleaded for. There are many Considerations may be drawn from God as presented to us in Scripture, which alone considered are fitted but to move self-love in us, which is naturally our chiefest End: As for example, The Consideration had of God as a Law-giver, a Commander, a Judge, able to save and to condemn, doth more properly speak for self, than for God; for they urge but what is in God, in relation unto self. And altho' God, and his Name be *materially* used and *objectively*, yet *finally*, and so formally and really, self-love is more regarded and spoken to in them, than God's Interest.

Obj. But you will yet say to me, May not, and doth not Natural Conscience hold forth to Men Unregenerate, that God ought to be a Mans utmost End, and that it is the Duty of the Heart to be moved with Arguments drawn from thence?

The *Answer* in General is, That if the meaning be, that such Thoughts, and Considerations do materially come to Mind, that is, that natural Conscience hath such flying thoughts under its Consideration at times, it cannot be denyed, for it cannot indeed avoid them. For if God himself be the enlightner of Conscience, as hath been declared, then surely he will, to the end of leaving all men without excuse, cause at times such thoughts to pass thro' men's Hearts, as flashes of Lightning us'd to do thro' natural Darkness: And natural Conscience is not only capable thereof, but cannot resist their being the matter of its thoughts. But now in the acting and management of these and such other Considerations darted in by God, is the goodness or holiness of Conscience it self seen and discovered. The Apostle hath this saying (2 *Cor.* 1. 21.) speaking of the Heathen, *That by the wisdom of God, the World knew not God.* Which implies two things, 1. That there were suggested to their thoughts, by God's Spirit, many divine Considerations, leading on to, and tending to discover God unto them, which is therefore termed the Wisdom of God, that is, which he suggested to their thoughts, as object matter for their Thoughts to work on. But 2. Their Spirits which took in these notions of God, did make use thereof according to the predominant Principles within it self, and not according to the tendency of the things themselves suggested by God unto them: And so they thro' their own Wisdom or corrupt Principles knew not God, no, not by those Notions that God suggested unto them. Here you see the Wisdom suggested by God, is received and made use of according to the Qualification of the Receivers. Now what the Apostle speaks there of natural Wisdom of the Knowledge of God, I apply unto natural Conscience

Book 6

ence in the thing in hand. 'Tis true, Natural Conſcience doth take in ſuch Suggeſts as theſe, That God ought to be a Man's utmoſt end, and that it is the duty of the Heart to ſet him up as ſuch: But ſtill theſe are made uſe of but according to the temper and diſpoſition of Conſcience it ſelf, (which is the Receiver of theſe) which is poyſoned with ſelf: So that altho' theſe Suggeſts, as to the matter of them, be good, yet the Conſcience it ſelf, that is the ſuſcipient of them may be, and is, in the management thereof, deficient of Holineſs, yea and the motives or motions themſelves which Conſcience maketh from hence, are (as they come from it) deficient of that Holineſs is proper thereto. So then if the Conſcience be holy, it muſt not only take in the matter of ſuch Conſiderations, and ſuggeſt them to the Heart, but it muſt urge and enforce them with that vigour and ſtrength which is anſwerable unto the Vertue, Spirit, and Power that is in them, and worthy of the Motives themſelves.

This deficiency of Natural Conſcience herein, is diſcovered by theſe particulars.

2. Inaſmuch as Conſcience being prepoſſeſt with Self-love's intereſt as its chiefeſt end, it thereby becomes weak, and faint in the preſſing and urging of God's Intereſt as a man's chiefeſt end, for theſe two are inconſiſtent. It gives not the due Accent, putts not the Weight, the Emphaſis thereon, it cryes *Shiboleth* in the pronouncing, and ſo diſhonours ſpoyles, enervates and withers them in the propounding. Conſcience being weak, thro' the Fleſh, miſcarries with them whilſt it conceives them, and hath not ſtrength to bring forth. Some Motives perhaps drawn from God it may, and doth with a powerful Hand ſhoot up to the Arrow head, ſo as they pierce the Soul through and through; but theſe Motives drawn from God as a Man's utmoſt end, (which in their own Nature, and Ordination are, and ſhould be the great Artillery) Natural Conſcience doth faintly and weakly purſue, lets them fall at the Canons Mouth, diſchargeth them without Powder; ſo as they make no impreſſion, or dint on the Heart at all; yea, they never reach it.

2. If it urgeth ſuch Conſiderations, yet not conſtantly in the Courſe of a Man's Life. Alas, they come in but now and then, and but as God is pleaſed to convince the Soul of its defects, but this Principle is not made natural, and inlaid therein. And if ſuch Conſiderations do come in, they come unſeaſonably, *poſt factum*, after miſcarriages, and at times of God's reckonings and accountings with us (as the Prophet *Daniel* urged upon *Belſhazar* a prophane Idolatrous Heathen, That *that God in whoſe hands was his Breath and ways, him he had not glorified.* (*Dan.* 5. 24.) ſo to continue and condemn us. Whereas the right cure and ſeaſon of ſuch conſiderations (if the Conſcience were made holy) is before we act, or *inter agendum*, in the time of acting: Otherwiſe they only come as witneſſes againſt us in obedience. And the reaſon of this is, becauſe they are not natural to ſuch a Conſcience, but come in forcedly.

3. By urging Motives of ſo high Concernment ſo faintly, inſtead of giving demonſtration of any true Holineſs to be therein, it diſcovers the greater ſinfulneſs, falſeneſs, and Hypocriſie towards God. For inſomuch as it taketh in, and ſuggeſteth the matter of ſuch Conſiderations, it pretends to be for God, and to diſcharge its truſt committed to it: When yet, like a falſe-hearted Pleader at the Bar, who is bribed by the adverſe party (for ſuch is ſelf-love in a man unto God) it pretends to this and that, but urgeth nothing home, and his Tongue falters whilſt he ſeems to plead for him, whoſe Cauſe he hath undertaken. Now this is really, and in truth the greateſt diſhonour that can be put upon God, As in the like Caſe, any ſovereign Prince would eſteem it, if his Agent or Miniſter that appears for his Intereſt, ſhould either urge any lower Intereſts or Properties than thoſe of a King (as ſuch which he ſtands upon) or urge his proper Intereſt, as of a King, coldly and faintly.

Decet

Docet negare, dum urget timide. His Name and the greateſt Glory due to it is taken in Vain, whilſt it is mentioned to no higher, or more Efficacious purpoſe. Chap. 6.

And *Laſtly*, Such *Motives* ſo uſed deſerve not the Name of *Motives*. They fall from that Denomination, and they are Receptions, or Motions rather made in Conſcience, then Motives made by Conſcience. As imperfect Wiſhings and Wouldings in the Will, we Term *Velleities*, ſo proportionably are theſe in the Conſcience. Now no Power or Faculty a Man can be ſaid to Act for God as it's utmoſt End, unleſs it Acts with a ſtrength ſome way Suitably. It is an Obſervable Phraſe (*Colloſ.* 3. 23.) *Whatſoever you do, do it Heartily, or with all your Might, as to the Lord.* The Import of which is this, That whatſoever is truly done to God, and for God, He being ſo Great a GOD, and the Nature of His Service, (as they ſay of a King) being ſuch, as it falls ſhort, and is Deficient of what deſerves the Name of Service, in Reſpect to Him, or by way of Motive for Him, if it be not Perform'd with Vigour and Strength Anſwerable; it is therefore not done to the Lord, unleſs it be Heartily. And this is true of all the Motions Conſcience makes for God, they are not for Him, nor Worthy of Him, nor indeed Motives as for God, unleſs Proſecuted Predominantly for him, above all other Ends.

So then Two Deficiencies, or fallings ſhort of Holineſs, have ben diſcovered to be in Natural Conſcience.

1. That it falls ſhort in an Effectual direction to, or inſtruction in, the right manner of Obedience to the Law. It either not knows, or practices not, what are the Inwards of Duties, becauſe it was never Elevated to the Knowledge of God as God in himſelf, and ſo is Ignorant how to call for a Worſhip or Obedience ſuitable unto him, which conſiſts in Spirit and in Truth.

2. It alſo falls ſhort in that which is the Eminent Part and Office of it, namely, *Faithfulneſs to God*, to try Vigorouſly on the Heart ſuch Motives as are drawn from God's Intereſt ſet up therein as our utmoſt End. And theſe Defects lye in the very Light of Conſcience, and in Conſcience it ſelf, beſides what Deficiency is diſcovered in the Effects themſelves, which are Anſwerable to theſe Defects in the cauſe it ſelf.

3. I ſhall make this additional Remark, to compleat this Head, That this Deficiency in the Light it ſelf, from Conſcience to true Holineſs, appears and manifeſts it ſelf in the Effect, namely, that the Light that is in Natural Conſcience maketh not the Heart good, it Sanctifieth not, and therefore it ſelf is not good with that Goodneſs which is proper to that Faculty. As that is a good Tree which maketh the Fruit good, ſo that is a good Conſcience which maketh the Heart good. This is a certain Truth, that the difference between ſaving *L*ight or Knowledge, and common Light raiſed up unto a great Blaze, are difficultly diſtinguiſhed in themſelves abſtractly conſidered, compared with themſelves, altho' the difference in it ſelf is great, *conſequently*, as by the Fruits they are diſtinguiſhed manifeſtly in the Iſſue and Event. Inſomuch as the difficulty in diſtinguiſhing them thus in themſelves, hath occaſioned a great Divine to ſay, *Non diſtinguntur niſi Conſequenter ad actum Voluntatis.* *That they are not diſtinguiſhed unleſs Conſequently to the Act of the Will.* Which indeed holds true, in *R*eſpect of diſcerning that Difference, but not in the real Diſtinction of the Lights themſelves; for the difference muſt needs be in the Light it ſelf as the cauſe, or elſe one Faculty in an Unregenerate Man, needed not Sanctification and Regeneration. Now that that only is a good Conſcience which maketh the Heart good, appears both by Scripture and Reaſon. *Ameſie Medulla, Lib.* 1. *Cap.* 3. *Theſ.* 4.

Book VI

1. By *Scripture*. *Paul* therefore said he had *a good Conscience, because he desired to Live Honestly in all things*. Heb. 13. 18. For else had he had never so much Light which had still directed him, and instigated him to good, yet had not Wrought in him a desire to live accordingly, he could not have termed his Conscience Good. And therefore also the having a *Good Conscience* is put for *an Holy Conversation*, (by the Apostle *Peter*, 1 *Pet.* 3. 16.) as the Cause for the Effect, for so it follows, *That speaking of you as Evil doers, they may be ashamed that accuse falsly your good Conversation in Christ*. Therefore a good Conscience makes the Man good.

2. In *Reason* it is Evident. For when any thing hath lost that Special Vertue which once it had to effect that which it was ordained for, we say of it that it is not good, which that Familiar Saying of Christ Confirms in the general, *Salt is good, but if it hath lost it's Savour* (or Vertue of it's Seasoning and Diffusive vertue to season other things) *it is good for nothing*. Compare *Luke* 14. 34. with *Mat.* 5. 13. Yea, if it might be supposed good for some other inferiour purpose then what that Native Vertue once eminently served for, yet we use to say of a thing in such a Case, that it is not good, that is, not answering it's kind. Take any *Drugg*, which hath a Cordial Vertue, if that Vertue be gone, you use to say it is naught, tho' some Weaker or Lower Effects, it may still retain. Take Wine when it is Soured, or the Spirits of it are gone, you say it is naught, that is, as it is Wine, it still may make good Vinegar, or may serve some other use. A Purging Drugg, when the Purgative strength of it is gone, it is not good, tho' it may have so much left, as to stir the Humours a little, yet if not enough to carry them away, it is not good, because it wants that Vertue it was ordained for, altho' still a Skilful Apothecary knows how to make some use of it. Thus Conscience, tho' it retain some weaker Acts it had in Man in Innocency, and which now are common to a Man Regenerate and Unregenerate; yet the Special Vertue, and Energie of those Acts it then had, and which now in a Regenerate Man it hath in Sanctifying and Purifying, being Lost and Gone, the special proper Goodness of it is gone and lost also. It may Serve to stir the Humours, both the Guilt and Power of Corruption, and it may serve to drive Corruption in, but it's Purging Vertue is gone. And tho' God doth make use of those weak Properties that remain, so as to discover sin, or to witness against the Sinner, yet the Native Use is extinct, and so it is not a good Conscience.

CHAP. VII.

How a Natural Conscience, in it's highest Operations, is Deficient in that which is necessary to make it really Holy.

NOW to give a Demonstration of the Deficiency of Conscience, in its Operations on the Heart in all particulars, might be too large; I shall do it but in some few, which shall be fitted to Two Cases or Conditions of Men Unregenerate, under one of which all such Men's Conditions will fall, and in either of which it will appear that Natural Conscience Sanctifies not the Heart throughout, as Regenerating Grace doth.

The First Case is, That in men Unregenerate there are to be found, besides Light of Conscience, Vertues, and Impressions on their Wills and Affections, in-

clining them to good, which the Heathens callld *Semina Virtutum*, Seeds of Vertues, inclining them unto what the light of Conscience doth direct them unto; and in this case will it not be said that it maketh the Heart good, or that a goodness of Heart doth accompany it. Chap 7.

But 1. None had an Universal Goodness, no not in that sphere of Moral Good, but were deficient in some Vertues whereunto the Light of their Conscience did direct them. God did never make Light of Conscience and Moral Impressions to Vertue adequate or even in any man; that is, not of like extent; bnt left it so, as in those who naturally, or otherwise, have had most of moral inclinations in them, yet their Conscience have had strong Convictions to such Duties and Actions unto which their Wills and Affections have had no inclinations stampt on them to correspond therewith, but the contrary inclinations have been left to their full strength. And this God doth, to give a ground of discovery unto all men of their natural Condition, by letting them see the strength of corrupt Inclinations, and their emptiness of good, by some such particulars. This is exemplified both in *Heathens*, *Jews* and *Christians*. The *Heathens* had dispersed among the Bulk and multitude of them, all Seeds of Vertues, but so as all were not in each, and every man; but one had Justice, another Abstinence from Pleasures, a Third Continency. God withal, left each of them in their Dispositions naked and void, in respect of some Vertues or other. Thus *Socrates* was given to the love of Boys, and such vile Affections is the very instance *Paul* gives of the wisest of their Philosophers (*Rom*, 1.) That so that fatal doom might with condition be pronounced of all and each, which the Apostle there recordeth, *They withheld the truth in unrighteousness*. Their corrupt Hearts were too head-strong for their Consciences to rule, in some particular or other.

I confess, I have sometimes wondred at those high passages I before rehearsed, both concerning their crying up *Right Reason*, and also of their professing to live thereto; as being a seeming Vindication of them from that which the Apostle (*Rom.* 1.) chargeth them withal, *viz. imprisoning the Truth in unrighteousnes in some things*. But in the end I perceived the Juggle (for it was truely such) for whilst all cried up this *Right Reason* in the general, as their Rule, and professed to live by it, yet come to the particulars, Therein each Sect or Person would judge this or that to be according to *Right Reason* (or *Nature*, as they termed it) as they listed, and as agreed with their Lusts. *Diogenes* accounted self-pollution, or (as the Apostle terms it) *defiling their Bodies* ἐν ἑαυτοις *committed alone by themselves*, to be lawful, and according to Nature; which the Apostle (*Rom.* 1. 24.) instanceth in, as one of their Philosophical Practices. *Plato* (the divinest of them) held communion of Wives: The like might be said of others. *Though all men understand what is meant by Iron, what by Silver, as soon as they hear each named, yet* (says *Plato*) *when we use the name of just or good; one is carried to one thing as just and good, which another dislikes, and we differ therein amongst our selves.* Thus he confesseth. And hence, under this general proclaiming the right Rule, and magnifying *Right Reason* (as all did) so many Sects arose amongst them, differing in their Judgement of what was just, or unjust, morally good or evil, lawful or unlawful, so as every one did surrender the judgement of his Reason to his Lusts; Yea, and made many abominable Vices, things in their Nature indifferent, *Leges Naturæ opiniones suas faciunt: Each made his own Opinion, and what they had a mind to, the Law of Nature and Right Reason.* And then indeed they might well boast (as they did) they lived according to *Right Reason*; for wherein their Vertues fell short, or their Lusts over-ruled them, they would flatly argue for that to be lawful, or natural, or indifferent, and so blessed themselves in their own deceivings. And if I mistake not, the Apostle had this very thing in his eye, when he says, *They became vain in their reasonings, and their foolish Heart was darkned* (Rom. 1. 21.) *and professing themselves wise* (so each Sect pretend) *they became Fools*, the vainest that ever were, corrupting themselves in what they knew naturally, and

De Republ. lib. 5.

Tertullian.

Διαλογισμοις.

making uſe of corrupt reaſon in them to defend what Natural Reaſon condemned. And ſo I may make a parallel between the myſtery of iniquity among the Heathen, and that in the Popiſh Religion. The *Pope* cryes up the Scriptures in General, and profeſſeth to give us Religion from thence; but then he taking on him to be the Supream Judge, can, and doth give us out from thence what Religion he pleaſeth, and frameth Opinions to his own Luſts and Ambition; and ſo did the *Philoſopher* whilſt they cried up Reaſon.

Book 6

2. Both the Light of their Conſciences, and alſo their higheſt Vertues, when they did moſt exactly fall on them, did carry them but to the Letter, but not to the Spiritual part of any Vertue. At the beſt they are ſaid to do but the things contained in the Law, (τὰ τὸ νόμου in the Text) even wherein they were a Law unto themſelves. Obſerve it, they are not ſaid to keep the Law, neither to have the Law Written in their Hearts; whereas of a Believer both theſe are at once Affirmed, *John* 14. 21. *He that hath my Commandments and keepeth them, is he that Loves me.* Firſt, He is ſaid to have the Law truly and genuinely ſtampt upon his Soul: And 2*dly*, Out of that Principle is ſaid to keep it; whereas theſe have but the Duties, the outward works of it Written there, and accordingly do but the things of the Law. Or again, They may be ſaid to have the Effect of it, as Brute Beaſts are ſaid to have the Work or Effect of Reaſon, as Bees in making their Hives, *&c.* The Works which they do are *Opera Intelligentia*, as if Reaſon had done them, but they do them not from a Principle of Reaſon. And this difference did *Auguſtine* long ago urge and inſiſt on, in his Anſwers to *Pelagius* and *Julianus*, and the *Maſſilienſes*, who urged this Text, that the Light of Conſcience and Vertues, and good Works, thence flowing, were ſuch as had a true and real Goodneſs in them: But he diſtinguiſht how that in the Law Commanding, and in every Action to be done according to the Law, there were, *Opus*, or (as from the *Stoicks* he termed it) *Officium quod faciendum eſt, the Duty that is to be done*; *Et Finis, vel propter quod faciendum*, the end for which it is to be done. Which end he ſtill aſſerts againſt them, to be not meerly the good of any Creature, tho' a Publick good to the whole World, but the chief End of a good Action is Gods Glory, who himſelf is the chiefeſt Good, and the chiefeſt End. The *Officia*, the Duties, are not the Law, but only τὰ τὸ νόμου, *the things of the Law*, *Officia Legis*, as *Beza* Interprets it: But Love to God is the end of the Law, and the performance of it, (1 *Tim.* 1. 5.) and ſo it is the Soul and Spirit of it; and when it is not Written as the Supream Law, and Soveraign Dictate in the Conſcience, it may be ſaid the Law is wanting there.

Lib. 4. contra Julian. Cap. 13.

In *Heathens* Nature ſpoke out, and their higheſt pitch was to Love Vertue for Vertues ſake, Judging and Valuing it to be the greateſt Ornament of their Rational Souls. They therefore decryed all outward Reſpects as Unworthy, and too mean to be Motives unto Vertuous Actions; but yet ſtill all their Admiration was raiſed no further but to Vertue it ſelf, and Vertuous Actions for themſelves, as the Supream Excellency. They never raiſed Vertue to a Tendency or Subordination to God, and to Glorifie *God*, as *God* by it; herein they fell ſhort, and therefore ſhort in Holineſs. For I may ſafely Affirm, That if a Chriſtian himſelf could thus Love true Grace, and prize it as a Supream Excellency, and love Goodneſs, only as it is an Habit in the Soul, which makes us good, this would not be Holineſs. For in ſo doing, a Man would value it only as a particular good unto his own Soul, which is but a ſmall piece of the Creation of God: And the Mind in ſo doing would but Glory and Center ſtill in it ſelf, (as well as in valuing *Riches* or Honours) and not in the Lord, for there is the ſame Reaſon in either.

The 2*d Caſe* is this, That to the *Jews* and us Chriſtians, there is by the Revelation of the Law, and Will of God, many Duties of Gods Worſhip (as Prayers, Meditation, holy Conference, and reading the Word) whereunto there are ſmall, if any, Moral inclinations ſtampt upon mens Wills, to aſſiſt them in them, or facilitate

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these unto them: And therefore Conscience calling upon the Heart for such duties as these, is forced to raise the Tax or Levie of them, by calling in foreign Assistance and Aid. And for a supply of natural strength and inclination unto Duties of this kind, it is reduced to such Motives of the Law as are fitted to stir self-love in the Affections; as fear of Hell *&c.* And this is also the Case of temporary Believers under the Gospel. Now in this Case, it doth yet more evidently appear, that the Light of Natural Conscience doth not sanctifie the Heart throughout, as Grace in a regenerate man in some measure doth. Chap. 6.

1. Natural Conscience puts a necessity upon the performance of a Duty; saith, and urgeth that it ought, and must be done; but it puts no inward freedom and willingness into the Will to the performance of it, as Grace doth. For Grace makes a man willing, as Conscience makes the Duty necessary. It puts an inclination, *a Spirit of Liberty and Freedom*; *a free Spirit*, *an ingenuous Spirit* (as *David* calls it, *Psal.* 51. 12.) And therefore *Paul* opposeth (Gal. 5. 18.) *the working of the Spirit of the Law*, or of Conscience by the Law, in these words, *If you be led by the Spirit*, *ye are not under the Law*; and so *e contra*. Now, to be led by the Spirit, is to have the Will ready to follow God in every thing, to have the Will easily carried on to a Duty, for leading implies readiness of following, Isaiah 11. 6. *A Child shall lead them*; that is, a little thing may perswade them.

If it be objected, That Conscience carryed on the Will to do Duties, for else they would not be done.

I answer, There is a willingness which is intrinsecal, and direct, and *per se*, when a man hath a mind and will to a thing for it self, and there is *a made willingness*, which is *per accidens*, which is a comparative willingness. There is no man so averse to any thing, but may be thus made willing, that is comparatively, and *per Accidens* willing. The most covetous man in the World, that loves Money never so much, may be made willing to part with it, and glad to do so, if it concerns his life to do it; or if a great necessity of Bonds, or going to Prison, be laid on him; which is indeed *a Constraint*, and so *Peter* terms it (1 *Pet.* 5. 2.) and opposeth it to *willingly*. But a godly man hath a ready mind to whatever is good in the Principle of his heart, and often good Duties come off at the first motion; *To will is present with me*: (Rom. 7. 18.) Or if Flesh lie uppermost, and so there is an averseness in the entrance, yet when God and his Heart have closed in the duty, and grown familiar, he finds his whole Heart to be in it.

Now, the reason of an unregenerate mans unwillingness unto *such holy Duties*, lies in this, That they are appointed, and the tendency of them is, *to bring God and their Hearts together*, which indeed is to bring *two Enemies together*, for such are their Hearts and God. And the reason of a regenerate man's willingness is, that in the duty two Friends meet together, God who hath from Everlasting own'd that Soul, and the Soul, that hath chosen God to be his God.

2. Natural Conscience gives Light and Enforcements from legal Motives to the Duty, but it gives no new inward strength. And the reason is clear, for Natural Conscience carries a man on but upon the strength of the Covenant of Works: Now, *the Law is weak* (says the Apostle, *Rom.* 8.) as to any such effect. Urgency of Conscience is but as if a man should come to one that is lame, and his Joints frozen and Stiff, with a Light in one hand, and a Cudgel in the other, and waken him, and jogg him, and tell him, Here is light for you to walk by, and there are blows if you will not: Or it is as if one should ride a tyred Horse; there is a Bridle to direct, and a Spur to put him on, but the Rider giveth no strength for the Horse to travel with. Natural Conscience in its Government is tyrannical; and, like the Task-Masters of *Egypt*, requires Bricks to be made, and beats men, if not, but gives them no Straw: But Grace adds another Principle to Conscience, and that is Faith and the new Creature. Faith fetcheth life, and quickening, and strength from

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from Chriſt, both habitual ſtrength, which is called *ſtrength in the inward man*, and co-operating ſtrength. *I am able* (ſays the Apoſtle) *to do all things thro' Chriſt that ſtrengthneth me.* The Spirit of Adoption not only puts us on to pray, but *helpeth our infirmities* (*Rom.* 8. 26.) which is ſpoken in oppoſition to the Spirit of Bondage. The Holy Ghoſt comes and fills the Soul with Arguments and Motions and Inclinations to pray, inſomuch as the Soul is like a full Breaſt till it be drawn, or a pregnant Womb, till it be delivered of what is formed in it: And the Soul reſts not till it hath gone alone, and poured forth it ſelf to God. Conſcience indeed wakens the old man ſo, as he makes him beſtir himſelf and his lazy ſtiff Joints, and ſo to mend his pace in duties, but ſtill it gives no ſtrength: So as it is extrinſecal enforcement and inſtigation only, and not inward ſtrength, which Conſcience doth afford.

3. Natural Conſcience cannot ſweeten the Law to a man, and cauſe him *to delight in it*, and the duties of it, as a regenerate man is ſaid to do (*Rom.*7.) for if it gives not ſuitable Strength and Will, it cannot give Delight, for Delight follows theſe, Whilſt forced extrinſecal Motives carry us on; and there is a grievance in the Motion; for Fear is an affection which hath grief in it, (1 *Joh.*4.18.) and thus, tho' they (*Mal.*1.13.) brought but the lame and lean Sacrifices, yet they grudge at it, and ſaid *what wearineſs is in it?* They were weary of doing any thing for God, but love ſweetens all to a man: *This is the Love of God, that his Commandments are not grievous* (1 *John* 5. 3.) Now it is a certain Rule, that as Natural Conſcience works by fear, ſo Faith works by Love, and Love ſweetens the Law to a man. Conſcience may bring a ſick man meat, but it muſt be the inward Conſtitution of a ſound Mind that taſtes the ſweetneſs of meat.

Laſtly, As thus its weakneſs is ſeen in Holy Duties, ſo in regard of Sin alſo it is not able to Condemn Sin in the Fleſh. Of the Law it is ſpoken (*Rom.* 8. 4.) that it diſcovers Sin, but kills it not, it hath Power to kill the Man for Sin, and to Condemn him (2 *Cor.*3.6.) but not to kill Sin in the Man as the Phraſe is, (*Rom.* 8. 4.) as the Law came into the World, that Sin might be imputed, that is known, and diſcovered, but not Deſtroyed: So light of Conſcience hath no farther Power. Like Flaſhes of Lightning, it on the ſuddain diſcovers, but expells not the darkneſs, yea, often leaves the Soul the more in the Dark; yea, which is more, it enrageth ſome Luſts the more, and that whilſt it reſtrains the outward Acts. So *Paul* who had a ſtrong work of the Law, (thro' Conſcience) upon him, ſaies (*Rom.*7.) That the Law wrought all Concupiſence in him. As a Horſe that is Reined, grows the more Fierce; as the Winds that go to blow out the Fire, ſpreads it more; as the Water in Lime, makes it burn within the more; ſo the Light of Conſcience makes Luſt inwardly the hotter, and more Violent; therefore thoſe are more eager in Sinning, that have moſt Knowledge. 'Tis true indeed Violent Terrors of Conſcience upon a Man, when the Guilt of Sin in it's turn comes to take the Dominion, and to Reign (which is but an after part of the Dominion of the Law over a Man) will reſtrain Men from Sinning, but yet the ordinary Light of it, tho' it reſtrains the Acts, yet increaſeth the Luſt; and ſo doth more hurt one way, than good another.

USE. Let us then mind the main and primary Scope and Extent of Conſciences Commiſſion, and God's primary end in putting the Light of it into Men, which is the ſame with that of the Law; as the power of it, and the Effect of it is the ſame. Now the Law was ſent that Mans Sinfulneſs might be diſcovered, and he convinced of it, to ſee his weakneſs, and the power of Sin, and his utter averſneſs to good, and proneneſs to Evil; that ſo Men deſpairing of being ſaved by the Effects of it, or their Conformity to it, might ſeek help in Chriſt, and work anew from him, *Gal.* 3. 15, 16, 17, 18. And if this uſe be not made of it, then God hath ordained it for another

ther use, to convince and Condemn Men by it, at the Latter Day, and leave them without excuse; which use the Apostle speaks of, (*Rom.* 1.) And God will make use of the Light of Natural Conscience even to Condemn the strictest *Heathen.* Chap 8

What a great Mistake is it then, utterly to pervert this Use and Extent both of God and it, and to deem this Light of the Law, and of Conscience, and the work of it, to be Grace it self? Oh! That ever Men should thus abuse the very Witness God hath appointed to convince them, they are not in a State of Grace, and mistaking the intent of his Speech and Verdict in them, should judge it to be Grace, and because it checks them for Evil, and puts them on to good, think by Conforming a little to it, to be saved! Thus the *Jews* Understood the Law, and the Effects of that in them; and because they had the Law which God gave them, to see themselves out of his Favour, they thought therefore they were in it (*Rom.* 2.) rested in the Law, and thought if they Conformed to it, because it call'd for Obedience, they should be saved, (*Rom.* 10.) Whereas if Men would listen to it, it would shew them their Inability to conform to it, and so begin to humble them, and to take them off from resting in their Obedience. There is enough in the Light of it to do this, for God means to Judge them by it at the last Day.

CHAP. VIII.

The Grounds of the Mistake upon which Men proceed in Judging the Actings of Natural Conscience to be the Workings of a Principle of True Grace, Considered and Detected.

I Now come to examine those grounds of Mistake, with Unregenerate Men go upon in the Judging this Principle of Conscience, and the workings thereof to Grace and true Goodness.

1. The First Ground of Mistake is, because Men find it to be an inward Principle, as Grace is, inherent and sealed in their inward parts. (*Jer.* 31. 32.) And the Motions thereof unto good, are not outward, or External, but from within, nor are they outward Respects by which it moves.

Ans. 1. Tho' it be a Principle within a Man, as in Relation to it's Residence yet as to the working of it upon the rest of the Faculties, it Acts as if it were an extrinsical, and violent Principle. It may be remembred to this purpose, how I have before prov'd, that the Motives it useth, at best, to carry the rest of the Heart on to Obedience, are legal, and the Government of it Vigorous, whereas that of Grace is sweet, and natural, having the Hearts of it's Subjects, so far as a Man is Renewed. There are Three sorts of moving Principles to be found distinct in Mens Spirits. 1*st.* Meer outward Respects from things Worldly, and Outward; such as are the Motives which arise from our Lusts, as carried forth to outward Objects. 2*dly.* There are the inward impulses by which Natural Conscience works. And 3*dly.* There are the kindly, sweet, and Natural, Gracious Motions of Grace and Holiness in a Regenerate Heart. To exemplifie these Three by Similitudes: Take a Clock or a Watch, and Observe the Principles of each of their Motions. A Clock is moved by Weights that hang without it, and such are outward VVorldly Respects that pertain not to Conscience, as vain Glory, Love of Praise, Filthy Lucre, *&c.* But a VVatch hath a Motion from what is within it self, a Spring that

that ſets all the Wheels on work, and yet the motion of the watch is truly,
Book 6 and indeed but an extrinſecal motion in compariſon with what is natural.
And ſuch is that of Natural Conſcience in reſpect of thoſe Duties unto God which it enjoyns; both the one as well as the other are external, in reſpect of a violence, or a forcedneſs of their motion, for the Wheels which move have not a natural poiſe to move of themſelves. But take a Bird that flyes, there is truely and properly an internal Principle of Life and motion in the Wings, and all the Limbs thereof, which moves the whole, and every Member, and ſuch a Principle is Grace, in compariſon of Natural Conſcience.

Anſw. 3. Tho' it be thus a Principle within thee, yet it makes not up another ſelf within thee, as Grace doth. Tho' thy Conſcience is againſt a Sin, before or after, it is committed, yet thou canſt not ſay, I am againſt the ſin, which is thy beloved ſin; No thy ſelf art for it, but Conſcience in thee is only againſt it. Hence, thou canſt not ſay with *Paul* (Rom. 7.) *It is not I but ſin*, for thy Conſcience only ſtood out againſt it, when thy Heart was wholly for it. But this a regenerate man can, and doth ſay, And this was it which moved *Auſtin* to fall off from that interpretation of (*Rom.* 7.) That the paſſages thereof ſhould be meant of an unregenerate man (of whom once he underſtood them) becauſe he found that tho' the Light of his Conſcience, was againſt the ſin, yet made not up another whole inward man, which a man might term himſelf. Yea, you may obſerve, that when Conſcience ſpeaks againſt a ſin, it ſpeaks to the reſt of the whole man, as to a diſtinct perſon from it ſelf, tho' it be ſeated in the man; for it ſpeaks thus, *Thus thou oughteſt not to do*; or *this thou haſt done.* The Language of Conſcience is as the language of another perſon whoſe part it takes, even of God to a man, as *Menander* ſaid ἡ τὺς ἀνθρώπους συνείδησις θεός. *Conſcience is as God to all, and every mortal man*: And therefore it acts the part of an Advocate, againſt a man's ſelf. But the Grace of Sanctification hath won all the Faculties in their Courſes to go the ſame way with it ſelf. And therefore a regenerate man can ſay to Conſcience. that beſides, and over and above thy Checks (oh Conſcience) I have an whole new man, an inner man within me, that had no hand in this ſin, but is for God, and his Law, as well as thou, and ſerves him in the inner man, even whilſt the Law of the Members doth prevail to the outward action.

Anſw. 3. In reſpect of many actings of Conſcience in thee, thou art a Patient, not active, or an Agent: But on the contrary, when it checks, reſtrains, and condemns for Sin, or invites unto duties, thy whole Heart is againſt it. 'Tis true theſe are truly acts of a Faculty, within thee, for the Apoſtle (*Rom.* 2. 15.) calls them their thoughts (when he ſpeaks of their Conſciences accuſing them) yet they are (if unregenerate) Sufferers, and Endurers, and Patients under them, becauſe it is God (as I have ſhewed is the Author and Actuater of them, puts a word into Conſciences mouth, as once into *Balaam's*, ſo as it cannot but ſpeak, nor can it ſay the contrary, when yet (as *Balaam*) the whole man is againſt that word, and follows after the ways of unrighteouſneſs, and would not have the Viſion ſo to ſpeak. It is full ſore againſt his Will, and bent, and grain of his Spirit. In the Text (*Rom.* 2.) it is ſaid συμμαρτυρούσης, its Witneſs being joined with anothers, namely, Gods. Thus checks, and terrors of Conſcience are acts upon a man, rather than of a man, and ſo men are Endurers under them. And therefore men hate them, and would be rid of them if they could, or knew how. They ſecretly ſay of it as *Ahab* to *Micajah*, *Go mine Enemy, thou never propheſieſt good to me.* The other Faculties do look upon it as the *Sodomites* did upon *Lot*, and cryed out, *ſhall this ſtranger judge us?* They would thruſt it forth of their Juriſdiction, if they could, as none of their company. Men uſe Mirth and Jollatry to allay the checks of it, and give themſelves a Medicine to kill this Worm. Speculative light Men like, for it is pleaſant, but Light that is buſie with them, and active in them, they like not to retain in their Knowledge (*Rom.* 1. 28.) Whereas a

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godly man writes up ſuch Knowledge in his Heart, as one doth *Memorandums* in his Table-Book, (Prov. 3. 3.) *Write them* (ſays he) *in the Tables of thy heart*, having ſaid before, *My Son, forget not thou my Law.* He is as glad of new Light that diſcovers to him a ſin, or Corruption he ſaw not before, or a Duty he knew not, as a man is of finding great ſpoyl. 'Tis *David's* compariſon (*Pſal.* 119. 162.) Whereas, another man looks upon every ſuch diſcovery of ſin, or duty, as men do now upon a new Tax or Levy, and hate the Light of Conſcience, as a Task-Maſter, as the *Jews* did a *Publican.* Chap. 8.

A ſecond ground of miſtake is, that Conſcience is a good and upright Principle contrary unto Sin, and for what is good, and cannot be charmed to hold its Peace.

Anſw. 1. The Goodneſs that is in the Light of Conſcience riſeth not up to the goodneſs of Holineſs, as hath been ſhewed. It is but the Letter, not the Spirit of the Law. Now, conſider that the ſhadow, as of Truth, ſo of Goodneſs, ſanctifies not.

2. As for its Contrariety, and oppoſition unto ſin, condemning, reſtraining, and coming in againſt it, I anſwer, There is a two-fold Contrariety, the one real, and phyſical, as Fire is contrary to Water, which are deſtructive each of other, and are armed with power to expell the one the other: And thus in a regenerate man Fleſh and Spirit are contrary, Gal. 5. 17. *The Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh: And theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.* They therefore cannot exiſt in a predominancy each in the ſame Heart; but if the *Spirit* that is in man *luſteth after Envy*, *God gives Grace to* ſubdue it; ſo as to be under the dominion of Sin and Grace, cannot ſtand together, (*Rom.* 6. 12, 14.) Such a contrariety to ſin as this, is not in the Light of an unregenerate man. But there is another ſort of Contrariety, viz. *teſtimonial*, (for unto *a Witneſs* the Text compares it) which in appearance Conſcience bears to a Sinner. But indeed it is contrary only as a Witneſs is to a bad Man, and a bad Cauſe; contrary only in this, becauſe he comes in and gives Teſtimony againſt him, and that not out of a Contrariety or Antipathy to the man, but as *Witneſs* of the Truth. *Paul* hath told us ſuch a Teſtimony is remote from Enmity, Gal. 4. 16. *Am I therefore your Enemy becauſe I tell you the Truth?* Or the contrariety is as that of a *Lawyer*, that pleads a Cauſe againſt a man, he is ſaid to be contrary only, becauſe he ſpeaks againſt the man. And indeed in theſe Teſtimonies Conſcience is rather contrary to the man that ſins, than to the ſin it ſelf; for it expells it not. It hath not a deſtructive vertue in it; but a beloved ſin, notwithſtanding Light of Conſcience teſtifying againſt it, doth in a predominancy continue ſtill in the Heart. Or if you will, it is but a *repreſentative*, or *demonſtrative* Contrariety, not a Natural. Light hath a natural Contrariety to Darkneſs, and expells it; whereas the Light of a Glow-Worm only diſcovers it ſelf in the Dark, but enlightneth not the Air round about it. And therefore, tho' thou hadſt never ſo much Light that directed to good, checked thee for evil upon all occaſions, and continued to do ſo all thy days; if this wrought not a deſire to live well in all things, but thou goeſt againſt it, and impriſoneſt the Light of it, this will aggravate thy ſin. And however thou takeſt this for a good Conſcience (as if Conſcience had a peculiar abſtract goodneſs in it) yet when the naughty man that lived againſt Conſcience, goes to Hell, what will become of this good Conſcience? It will even go to Hell with thee, and be thy Executioner: Yea, and even Conſcience it ſelf will be moſt puniſhed there, for that is the part on which the Wrath of God lights: It is the Tonnel thro' which God fills the Veſſel with Wrath, and that, both becauſe it gave Light only, but no Power; as alſo becauſe the man whoſe Conſcience it is, was wicked, and his Heart naught. And therefore tho' Conſcience was againſt the ſin thou commitedſt, yet Conſcience it ſelf will be reckoned as guilty, and to

Book VI. be an Evil Conscience, because it wanted power to hinder thee, which Power it once had.

3. A Third Ground that helps forward the mistake is, that they find it a Constant Principle, which will not be charmed, nor hold it's Tongue: And as Grace is said to be a *Seed that remains*, so is this.

Answ. 1. Consider, That for that very cause it is not Grace, but Nature: Grace is in us not from the first, but only after that it is received, but this Light of Conscience, and these Workings of it have been always in thee for the time past.

Answ. 2. Tho' the faculty it self always remains, yet thou shalt find, if God turn thee not to him, Sin winning ground of it, and weakning the exercise of it, till it hath put thy Conscience past feeling. Whilst Men are Young their Consciences are tender, but as they grow Old they are hardned, and this is part of their growing in Wickedness: So (*Eph.* 4. 19.) tis said, *after they are past feeling*, which implies that they had a Sense once. Tis the like Phrase to that you use of a Man Dying, you say, *He is past Sense, past Speaking*. The Allusion there is to Palsey-benumbed Members, which are come to such a pass, that they feel no Pain. Conscience having spoken often, when it sees it cannot prevail, ceaseth to speak; yea (1 *Tim.* 4. 2.) *Paul* speaks as if some Mens Consciences were in the end *Cutt* (so the Phrase by *Beza* is interpreted) *seared off with an hot Iron*, as a Putrified Member, that is grown Dead and Senseless useth to be; not that the faculty is cut off, but it is meant in regard of the Acts of it, which are Cut off, and Men walk as if they had no Consciences. The Reason is, because (as I said) the Exercise of it depending upon Gods Working on it, and in it more or less; therefore when he hath striven long with Men in and thro' the checks of their Consciences, in the end ceaseth striving, and then Conscience ceaseth to check any longer. And therefore God is said to give them up to a Reprobate Mind, that is void of Judgment, even in judging those things Sins which are to the Light of Nature most abhorrent, and as the Phrase in such case is, *inconvenient*, (which the Apostle there useth, *Rom.* 1. 28.) Whereas *Davids* smote him for Numbring the People when he was Old (for that was towards the end of his Reign) as well as when he was Young and did so for his cutting off *Sauls* Lap. And *Paul* when Old, and the time of Departure at hand (as he says in the Second Epistle to *Timothy*) yet then he continued to serve God with *a pure Conscience*, as in the 1 *Chap.* of that Epistle, *v.* 3. himself speaks.

Or if this Light in Natural Conscience be not in the exercise of it almost extinct, yet it will be quiet, and suffer it self to be close Prisoner, not striving to get out, as (*Rom.* 1. 17.) the Phrase is: But any Truth in a good Conscience will make the Prison too hot for it. The Evil Conscience will keep Commissions and Writs lying by it, and not so much as open them, much less put them into suit, like those Lights in those *Roman* Urns that give Light within, but never break forth, because they were made of such matter as had Light only, and not Heat; and such is the Light of a Natural Conscience till God joins his Wrath with it. But on the Contrary, in a Godly Man Light against any Sin, or for the doing any Duty, like Fire Imprisoned and Smothered, burns inwardly, and ceaseth not till the Flame break forth, *Jer.* 20. 9. When *Jeremy* through Fear and Discouragement was resolved to Preach no more, but to live a quiet Life with the World, when he knew it was his Duty to do otherwise: *In the End* (says he) *it was Fire in my Bones, and I could not stay or forbear*. Men use a Natural Conscience as a Dark Lanthorn, they shut up as much of it as they please, and if it Burn, let it shine inward, it shall not outward. Grace will not be soused or dealt with, but like the Apostle (who spake it as led by this Principle) in the end, it says, *I cannot but speak the things I know*, Acts. 4. 20.

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4. A Fourth main Ground of Miſtake is, that Religion is expreſſed unto us, by making Conſcience of what we do; and uprightneſs is underſtood to conſiſt in this, that we follow our Conſciences. A Conſcionable Man, and a Religious Man are equivalently put each for the other. Yea, did not *Abimelick* plead it, (*Gen.* 20. 5.) and did not God acknowledge this to be Integrity, *v.* 6. He having in that matter of *Sarah* gone according to the Principles he was enlightned with? Had he known her to have been another Mans Wife, he would not have taken her, for he made Conſcience of committing Adultery; and this God takes for Integrity, inaſmuch as he went not againſt his Conſcience.

Anſw. 1. I Anſwer, That all do, and muſt acknowledge, that when a Man doth ſo act according to an Erroneous Conſcience (as to the matter of Fact, taking that to be a Duty or Lawful which is an Heynous Sin, and which is incompatible with the State of Grace for the preſent) tho' in this he principally Acts out of, and according to his Conſcience, yet therein he hath not that Integrity which is required to Salvation. For Example, *Paul* thought verily he ought to Perſecute the Church, and what he did therein, he did out of Conſcience, yet he was far enough off from Sincerity or Integrity, for the Matter of Fact could not ſtand with Godlineſs. Now as Conſcience may thus in the matter it directs be Damnably Erroneous, unto the prejudice and certain Hazard (as to the preſent) of Mans Salvation, ſo it may be, and is much rather, and more uſually, defiled, and deficient, and falſe unto God in reſpect of the manner of performance, and in reſpect of the End it moves for; and even when yet it guides aright unto what is the right matter of the Duty, yea, and is Obeyed therein by the Heart. Holineſs and Integrity do always Eſſentially lye in urging to the right manner, and propounding right Ends in Duties, but it doth not always conſiſt Eſſentially in the Matter, or outward Duty to be performed. An Action for matter miſtaken, may yet in reſpect of the Ends of it be accepted, as in *David*'s offering to build a Temple, but not *e contra*. So that in theſe Caſes what thou doeſt is out of Conſcience, but far off from Integrity. The Bow may be a ſtrong Bow, and the Arrow may be good, but if the Eye that ſhoot it be aſquint, and aims not at the right Mark, the Shot miſcarries ſo it is here.

2. What is truly and properly Integrity, but a Conformity of a Mans Heart and Actions unto the Rule? Even as Truth is ſaid to be an agreeableneſs unto that which is it's Rule; as truth in a Mans Speeches is an agreeableneſs to what is in the things that a Man ſpeaks of; and truth in the things themſelves is a Conformity to thoſe Ideas or Images of them which are in the mind of God, the Fountain of Truth. Now every Man's Conſcience being every Man's immediate Rule and Square; hence, when a Man's Actions are Conformed unto the Light that is therein, there may be ſaid to be (as to that reſpect, and within that ſphear) an Integrity in the Action which a Man doth according to his Light. But there is an higher rule above Conſcience (*there is an higher than they*, as *Solomon* ſpeaks, and one *greater than our Conſciences*, as *John* ſays) even the Word of God, which conſiſts of Spirit as well as the Letter, and ſo is *a two-edged Sword, dividing between the Marrow and the Bones, which is a Judge and a diſcerner of the thoughts and intents of the Heart*, Heb. 4. 12. And to this Spiritual Light Conſcience it ſelf muſt be Conformed, ſet and turned, and by this Light the goodneſs of Conſcience is alone to be meaſured, and yet natural Conſcience utterly ſwerves from this Light, even when it directs to the Letter and outward Action. Hence therefore thoſe Actions ſo performed according to this Light, and Dictate of Conſcience, want that Integrity which is the Truth and Soul of them, becauſe they are not Conformed to, nor agreeing with the Supream Rule. 'Tis a Conſcientious work, but not a Work wrought in God; becauſe though 'tis a Conſcience, yet not a *Conſcience of God* (as *Peter* ſpeaks) in the Man which doth it. For Example, take a Church-Dyal, that is joyned to a Clock, al-

Book 6 though the Dyal follows the Clock never ſo truly, and ſo it's part there is a Conformity to it's next Rule, yet if the Clock be not ſet to the Sun, that is the ſupream Moderator and Keeper of time, it cannot be ſaid to be a true Dyal, nor a true Clock: For both the Clock and it alſo are appointed to tell the true Hour of the Day, wherein if they fail, they ſwerve from their Ordination they were (as ſuch) made for. So when the Dyal of thy outward Actions agrees with the Clock of thy Conſcience, and thy hand turns as the Clock moves it, yet if Conſcience it ſelf be not ſet right, and made conformable to God's Intereſt and Ends, who is the ſupream Rule of goodneſs and integrity, both are falſe to him, and err in what he is moſt concerned. In a word, as Truth is *Conformitas rei cum archetypo ſummo*, ſo Integrity of heart is Conformity of Conſcience, and of all in the Heart to the higheſt Rule: And yet when a Man ſpeaks as he thinks, and what he ſays is an untruth, though indeed it is not a Lye, for there is ſome integrity in his ſpeech; yet there is not an abſolute Integrity in relation to the thing that is ſpoken; for it is falſhood, and that which he ought not to ſpeak: So it is here in this caſe.

3. As for that Allegation concerning *Abimelech*, that his following his Light of Conſcience was accknowledged Integity by God himſelf, the Anſwer is,

1. That that Speech of God being in anſwer unto *Abimelech*'s plea made, it is to be underſtood as ſpoken in the ſame ſenſe that *Abimelech* himſelf meant it. God talkt now with an Heathen, and ſpeaks not in the Language of his Sanctuary, nor in the dialects of that Court he means to keep at the day of Judgment, but by way of Conceſſion acknowledgeth ſuch an Integrity to have been therein, as *Abimelech* ſtood upon, *viz.* a moral Integrity; which is, when the Action that is outward, agrees to the inward Light that is in a man, and ſo is an Integrity in it's Kind, but not an Evangelical Integrity, ſuch as ſhould be accepted to the Salvation of a mans Perſon. If you bring me a braſs Shilling, and plead that it is good Braſs, good Metal, I ſhould readily acknowledge it ſuch: But if you preſs me to take it for a Shilling, or demand if it be good Coin? I deny it. Thus, in *Ezekiel* alſo God ſpeaks in their Language when he ſays, *If a righteous man fall from his Righteouſneſs*, &c. And ſuch alſo was that Speech of *Paul*, when ſpeaking of his unregenerate Eſtate he ſays of himſelf, *That as touching the Righteouſneſs which is in the Law, he was blameleſs*, (Phil. 3. 6, 7.) which muſt be underſtood of that kind of Righteouſneſs whereof he was there treating, which was that Righteouſneſs which was currant among his Fellow *Phariſees*. So (ſays he *v.* 5.) *I was according to the Law a Phariſee.* Yea, (*v.* 6) he reckons together with it, *Perſecuting the Church*, and all this the Phariſees judged an excellency. And he ſpeaks in all this but their Language: And he doth the very ſame, being call'd before a Court of *Phariſees*, (*Acts* 23. 1.) where being accuſed and brought before them as guilty of high Crimes, he makes his Apology, and Juſtifies his whole Cauſe in theſe words, *I have lived in all good Conſcience before God to this day.* He ſpeaks this in their Dialect according to what they accuſed him, according to their Principles accounted a good Conſcience. And beſides that, it had been to no purpoſe to have alledged his Integrity as a regenerate Chriſtian unto them that were no way apprehenſive of it; the *6th* verſe ſhews alſo that his purpoſe was to get off from theſe his Enemies by pleading their Principles, and ſo in their ſenſe he might well ſay (as he doth) I have lived in all good Conſcience to this day. For what they counted living in a good Conſcience (and was the truth in him) that he had done all his Life. He had followed his Conſcience in all things according to their ſtricteſt Principles. But if you had brought him before God's Court, and bidden him ſpeak for himſelf, you ſhould have found him in another tone, as (in the ſame *Phil.* 3. 9.) You hear him uttering of himſelf, how for ten thouſand Worlds he would not be found in that Righteouſneſs. *That I may be found in Chriſt* (ſays he) *not having mine own Righteouſneſs, which is of the*

the Law. Now then as *Paul* speaking before Pharisees to justifie himself as in mans Court, speaks in their dialect; so God speaking to an Heathen (*Abimelech*) answers him in his, when he acknowledgeth in that action Integrity to have been in him. Chap. 9.

Or else (2.) It may be termed comparative Integrity as to that particular, in comparison to other Actions and Carriages of his against Conscience, and Acts of other men who sin against their Consciences: As a Judge that is free from Bribes and partiality, and injustice, is said to be a man of Integrity; that is, he is comparatively such as a Judge, tho' not in other respects, as a man personally. He may do Justice out of Vain-Glory or Importunity, as that unjust Judge did in the Gospell, and this is comparative Integrity, because he is free from those common Corruptions in judging, that others are subject to. And so compare the Carriage of *Abimelech*'s Heart in this, with the ways of other Heathens, and it was Integrity; or with other of his Actions, and it was Integrity, but it was not absolutely so.

CHAP. IX.

That the Natural Conscience may approve of the Law, and commend the duties enjoyn'd, yet it is deficient in those Acts. A Discovery of those Defects.

THE next Head belonging to this Discovery, is a Consideration of the Defects of Natural Conscience in all those effects fore-mentioned, which are reduced unto two Generals.

I. A respect of what good the Law requires.

II. A Restraint of Sin or Evil.

I. As to a respect of what is good.

The two first Effects are,

I. That the Conscience approves of the Law and Duties thereof as good.

II. That it commends them as such to the Heart, and binds the Soul over to the performance of them.

The Query then is, whether these two be not the same with what are the proper effects of Grace (as to these two particulars) and what difference that is specifical may be assigned thereto. For (*Rom.* 7. 16.) This is recorded by *Paul* in the Name of men regenerate, and as the voice proper to them, it is the Voice of *Jacob* to *consent to the Law that it is good.* And so in (*Rom.* 12. 2.) to prove what is the good Will of God, is a proper effect of the Renewing of the Mind. *And be not Conformed to this World, but be ye Transformed by the Renewing of your Mind, that ye may prove, what is that Good, that Acceptable, and Perfect Will of God.*

To which I answer,

1. It is true, there is a great seeming affinity and likeness between the approbation and the Instigation of Natural Conscience and Renewed Conscience. For

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For the ſame word, the very ſame would not have been uſed to expreſs the one and the other by the Apoſtle (*Rom.* 2. 18,) and (*Phil.* 1. 10.) Of an unregenerate Jew he ſays in the one place, *Thou knoweſt his Will, and approveſt the Things that are excellent*; that is, the Things of the Law as excellent and good. And in the other (*Phil.* 1. 19.) Praying for Knowledge to be given to the *Philippians* (and if there were any Knowledge better than this, ſurely he would wiſh them it,) *I pray, &c. That ye may approve the things that are Excellent.* The words are the very ſame, and δοκιμάζειν the word there, is the ſame that is uſed (*Rom.* 12. 2.) when the Knowledge of a renewed Mind is ſpoken of. And it is taken from a Gold-Smith, that both tryes and allows of Silver as good and currant: And Silver ſo tryed is call'd δόκιμον. So as indeed there muſt needs be a Likeneſs.

2. The difference or deficiency of Natural Conſcience will be diſcovered by two Things. An Enquiry

1. Into the ſeveral Grounds of the Aſſent of regenerate and unregenerate Mens Conſciences.

2. The differing Manner of their Aſſent. And the Queſtion in both is, what is that proper goodneſs or excellency for which the one or the other doth approve of the Law as good.

Firſt, For Unregenerate there are two grounds, and perhaps many other which may help forward this Aſſent.

1. Some for the Wiſdom and Concordancy unto Reaſon which appears in that Law, and the Commands thereof. As Reaſon is man's Excellency, ſo what agrees with Reaſon, it approves as moſt excellent. The *Heathens* (as you heard) magnified the dictates of Conſcience under the notion of *Right Reaſon*, as the general Title they gave thereto, and ſo was the Ground of their aſſent and approbation. Now, the duties of the Law agree with the common Principles of right Reaſon in men, and the deductions out of thoſe common Principles, and alſo the Rules of it have the greateſt harmony and agreement in them one with the other that may be. And ſo far as Reaſon doth apprehend this, ſo far doth natural Knowledge and Conſcience acknowledge a goodneſs and an excellency therein. And to ſhew this was the ground of the aſſent to it, we have an expreſs Scripture ſpeaking of the *Gentiles* and their approbation of *Moſes* Law, as it was given to the *Jews*. And (*Deut.* 4. 6.) *This is your Wiſdom in the ſight of all Nations, which ſhall hear all theſe Statutes and ſhall ſay, This is a wiſe and an underſtanding People.* It is you ſee the Wiſdom, the Harmony to Reaſon they are taken with, and unto which the Law did ſupereminently approve it ſelf. This was *Gallio*'s Principle, (*Acts* 18 14.) *And when* Paul *was now about to open his Mouth*, Gallio *ſaid unto the* Jews, *If it were a matter of Wrong, or Wicked Lewdneſs, O ye* Jews, *Reaſon would that I ſhould bear with you.* He ſaw reaſon why Wrong and Wickedneſs ſhould be puniſht, but for God's Worſhip he ſaw none. If it were a matter of Wrong and Wickedneſs, *Reaſon* would (ſays he) or as in the Original κατὰ λόγον, according to Reaſon I would bear with you; that is, liſten to you. But God's Worſhip and *Paul*'s Doctrine he ſaw no reaſon for, and ſo it was out of his Element; beſides or above the Rule he judged of things by, and he thought it a juſt Excuſe. You ſee, he made Reaſon his profeſſed Rule; and as far as that gave him Light for his particular light, ſo far he judged of things of this Nature; and if others go further, yet ſtill by the ſame Rule. Thus Men in the Church, ſeeing no reaſon for the ſpiritual part of Religion and ſtrictneſs in God's ways, therefore account the ways of God Fooliſhneſs. (1 *Cor.* 2. 14.) The reaſon is, becauſe they ſee not the reaſon of them, for what we ſee no reaſon for, we uſe to account Folly.

4. A

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A Second Ground which works on others to assent to the Law, that it is good, is, That they see how the whole and the particular Laws thereof do tend to the good of Men, and many of them Laws to a general and common good. God hath moulded and fitted the Commandments to the Condition of the reasonable Creatures and their good according to their Condition in this World, as well as for his own Glory, and to sanctifie himself, (*Deut.* 10. 13.) *Which I command thee for thy good*; That Consideration is put in as the Motive to Obedience, as being found in the Law. Men see that the tendency of the duties of the First Table, are for the good of mens Souls. Their Consciences acknowledge there is a God, and if so, then he must be worshipped or they cannot be quiet or happy. They have immortal Souls, that must live in another World, and therefore it is meet to apply themselves to this God according as he hath given command how he will be worshipped. Then for the Commands of the Second Table, All may readily see how they manifestly tend unto the general good of men. As the 5*th* Commandment, If there were not superiority and Obedience, as to Parents, Magistrates, *&c.* the World would prey one upon another, and all fall into Confusion. We should teach our Children to despise us when we come to be old and stand in need of their help. *Thou shalt not murder*; it is a Guard to the Lives of all. *Thou shalt not steal*; a Fence and Hedge to the Goods of all men. *Nor commit Adultery.* This proved that their own Children and not Strangers, should inherit mens Estates. Such Considerations as these, are found in most of the Commandments; and accordingly these, or whatever else like these may cause them thus to approve them.

I come to the Grounds whereupon a regenerate man doth further assent unto their goodness, upon which to be sure an unregenerate man doth not.

1. Not only because it accords with Reason, but also because it is an Expression of God's most blessed Will, which is the supream Rule of Goodness. And this especially commends it to a regenerate man also; Yea, and this commends it to him enough as good in some particulars wherein yet he sees no reason for it at present. *David* admires indeed the Equity, the Wisdom in the Law, for which he terms them the *wonderful things* of the Law. But that which commends it most to him was, that it was the Law *of his mouth*, as his expression is (*Psal.* 119) his Will, his Command who was the righteous and the holy God (Psal. 119. 138, 139.) *Righteous thou art O Lord, and upright are thy Judgments, and thy Testimonies that thou hast commanded are Righteous and very Faithful.* He assents to their goodness because God commands them. (*Rom.* 12. 1, 2.) Tho' the Service he is to perform to God, be reasonable Service (as some understand the word) yet the goodness that a renewed Mind approves in it, is, that it is *the good and acceptable Will of God.* And that is the goodness which the τὸ δοκιμάζειν, or the approbation of a renewed Mind there spoken of, pitcheth upon more eminently: That it is that which God commands, and that which God is pleased to accept when performed; this is it endears it to him, and for which he accounts it good. And therefore tho' he should see no reason, yet that it is God's Will, is enough to commend it to his Conscience. So it was to *Abraham* when God bad him sacrifice his Son. So to *Ely*, *It is the LORD* (says he, 1 Sam. 3.) *let him do what seemeth to him good.* What God thought good, he should think so too. Which holds as to endure God's suffering will, (which was the Case there) so to do his commanding Will. There is the same reason for both. You may see this in Christ (Psal. 40. Heb. 10. compared) *Thy Law is in mine Heart*; (Psal. 40. 8.) *And I come to do thy Will.* This principally commended the Command of laying down his Life, that it was his Fathers Will. *Thy Will be done*; and *As my Father hath given Commandment, so do I, John* 14. 31.

2. The

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2. The moſt proper Goodneſs for which a regenerate man aſſents to the Law is, That in the ſpiritual part of it, it is the Image of God's Holineſs, and tends to ſet up God in the Hearts and Lives of men. We know *the Law is holy and good*, (*Rom.* 7.) which (*v.* 14.) he ſpeaks in reſpect of the Spiritualneſs of it. (Pſal. 119. 140.) *Thy Law is pure* (ſays *David*) *therefore thy Servant loves it. Purity is the holineſs of it*; as it is the Image of God's Purity. *Bleſſed are the pure in Heart*, that is, *the holy in Heart*. And all Holineſs lyes in ſetting God up. And the more of this he ſpies ſtampt upon any Command, the more he aſſents to that Commandment as good. To which purpoſe 'tis obſervable (*Neh.* 9. 13, 14.) That having ſaid that *God gave them good Laws and Statutes*, and ſo calling them good becauſe God gave them, he inſtanceth in the following verſe only in that of the Sabbath. Oh that Commandment, it was a *good Commandment indeed*: And why? But becauſe it was to be *kept Holy to God*, God is to be Sanctified upon that day, and to that end it was appointed, and an whole day ſet apart to that end, this took his Heart.

The 2*d* thing I mentioned to manifeſt this difference, was the differing Manner of this Aſſent of the one and the other. In an Unregenerate Man it is rather an Aſſent of Reverence than of free Approbation.

There is a Majeſty of the Lords which ſhines in the Uprightneſs of his Law, and in the Lives of his Saints, as they are Conformed thereto. *Iſa.* 26. 10. The Life of this Tranſcendental Goodneſs of Holineſs ſhining in the Law, lights upon the Conſcience, as the ſplendor of the Sun doth upon a ſore Eye, and finding it hath a Commanding brightneſs in it, it cannot but yield to be Glorious. For if it ſhould deny this, it's own winking at it and being dazeled with it, would confute it ſelf. And this the Apoſtle holds forth, (2 *Cor.* 3. 7.) alledging concerning the Law, that ſuch was the Glory that ſhined in *Moſes* his Countenance who was the Deliverer of it, that the People could not ſteadfaſtly behold it. It was ſo as they could not but acknowledge that there was a Glory in it, which typified forth what their Hearts did towards the Law it ſelf. But as I ſaid before, this is rather a Commanded extorted reverential Aſſent the Conſcience gives to this it's goodneſs, than free and out of liking and ingenious eſtimation of it. So as Men's Conſciences rather ſay as thoſe in *Acts* 4. 16. *We cannot deny it*, than that *we do freely like it*. Look what kind of Approbation their Hearts give to the Holineſs and Righteouſneſs that ſhines in an Upright Man, the ſame and no other it doth or can give to the Law it ſelf; for the Reaſon of both is the ſame, Holineſs in a Godly Man being but the ſame Law Written in his Life, that is given in his Word. Now then obſerve what kind of Approbation it is a Wicked Man gives unto the Holineſs of an Upright Man, and the ground of it. *Herod* he was Convinced of *John*'s Holineſs and Juſtneſs, it was an aſſent of Fear and Reverence; *He knew*, ſays the Text, *he was a Juſt and an Holy Man*, (Mark. 6. 20.) But withal it is ſaid, *Herod feared John knowing he was a Juſt Man, and an Holy, and obſerved him*. And thus it is that Men aſſent to the Law as Holy: That part of it which Reveals the Image and the Glory of God in it, it commands an Aſſent and a Subjection to it, rather than they freely give it, an Aſſent of Reverence not of Love. So then it is rather Aſſent in a Wicked Man, than Conſent, which implies a willing yielding up the Mind to it, and of all in a Man. That Word uſed *Rom.* 7. 16. συμφημι τῷ νομῳ, *I conſent to the Law*, is emphatical. It *Engliſhed* is this, *I ſay together with the Law, that it is good*: Implying that it is Free and Ingenious, and that all in a Man together ſay and joyn with the Conſcience, that it is a good Law, there was a joint Vote or Suffrage of all the Facultics. Here is Conſent, not Aſſent only. 'Tis one thing to *Receive the Truth*, another thing to *Receive it in the Love of it*. Thoſe in the *Theſſalonians* received the Truth, but not in the Love of it, they *Aſſented* to it, but they *Conſented not to it*. And therefore if you obſerve it in that place before quoted, 1 *Phil.* 10. though the ſame Phraſe is uſed, that is uſed *Rom.* 2. of an *Unregenerated Man*; that the one is ſaid to *approve things Excellent*, as well as the other, yet there is this added by way of difference, *that your Love may abound in Knowledge, that ye may approve the*

the things that are Excellent. It is an Approbation out of Knowledge, rooted in or joined with Love. Chap. 9

And that Wicked Mens *Assent* is but such as hath been described, appears by this, that they wish there was no such Law, no such Duties to bind them. As *Balaam*, though he assented to that word God gave him, and could speak no other, yet wished for, and desired some other Message; yea the contrary: So doth the Conscience and Heart of an *Unregenerate Man.* And therefore (*Jer.* 5. 5.) their Knowledg of the Law is compared to Bonds; as also (*Psal.* 2.) to Cords. For as they endeavour to imprison their Light in Unrighteousness, so they account themselves as Prisoners Fettered with the Cords of it, which they would break or shake off. Whereas a *Regenerate Man* looks on them as *Bracelets.* (So *Prov.* 6. 21, 22. *Bind them about thine Heart, and Tye them about thy Neck*) Which a Man puts Voluntarily upon him, and looks at as Ornaments. For though they Reverence the Law, yet they may wish it were not. Reverence is often severed from Love. When an *Austere Holy Tutor* keeps a *Rakehell* in awe, he may Reverence his *Tutor* much, as a Man that is good, and wisheth his good, and yet wish he were from him, and out of his *Tuition.*

The *Second Effect* mentioned, was, That Conscience commends the Law to the Heart as good, and lays an Injunction upon it, for the performance of it.

There are Two things in *Natural Conscience* makes it put two steps towards this; but there is a Third in which it fails, and makes an halt.

1. *Conscience* Assents to the goodness of the Duties of the Law in the General, that they are good to be done in such respects forementioned.

And 2. It further also particularly tells the Heart, that it ought now at this time to do them; yet it cannot bring the Heart to assent, that the performance of these Duties are particularly good to him, that is, that his good lyes in the performance of them.

Or thus: There is, 1. *An Assent of Reason,* that in General it is good. 2. *An Assent of his Subjection to it,* that he ought to do it out of a Sense of the Majesty and Superiority it hath over him. But 3. *Not an Assent of Suitableness, or Sympathy, or mutual delight,* that it is best for him; which *Assent* is in a Godly Man's Judgment to be found. For as he is said to *Consent to the Law that it is good, so to delight in the Law as good.* And the word συνήδομαι, implies a joint Delight, a Concurrence of all in him in that delight. Even as that other word συμφήμι imported a joynt suffrage, or consent, and both as between things suitable, both argued the Commands as suited his whole Man: *Psal.* 119. 78. sets forth and illustrates his sense and meaning herein by this opposite Comparison, *Their Heart is as fat as Grease, but I delight in thy Law.* The Comparison carries this with it, that the same Natural delight which in outward things they found suiting with, and nourishing their Carnal Hearts to a fatness, and contentment, the same I find in thy Law, as suiting all within my Soul; and *v.* 72. *The Law of thy Mouth is better to me than Thousands of Gold and Silver.* Not better in it self only, but better to me, says he. And this ariseth out of a suitableness and sweetness of Taste, which *v.* 66. holds forth, *Teach me good Judgment and Knowledge.* That which is Translated good Judgment, signifies good *Taste*, It being the same word that is used, *Psal.* 34. 9. *Taste and see how good the Lord is,* So *David* Prayed there for two sorts of Knowledge of the things of the Law. 1. *Scientiam Visus*, which he calls *Knowledg*, whereby Men see the Commandments to be good in the General; and not this only, but also, 2*dly*, *Scientiam Gustus*, *Knowledge of Taste*, that is, that he might have a Rectified Pallate to taste the goodness that is in the Commandments and the keeping of them. And this will lead us to another Note of Difference besides the former given upon that place, 1 *Phil.* 10.

Book VI (where when the ſame words are uſed of a *Regenerate Man's* approving, that are uſed of an *Unregenerate Man's*, Rom. 2. 18. as was ſhewed: And therefore we had need to take hold of what differences the place will give) and it is the ſame we are now upon; he Prays they may abound in all Knowledg and in all ſenſe, πάσῃ αἰσθήσει, a Knowledg that had Senſe and Taſte join'd with it, that ſo they might, namely upon ſuch a Knowledg, *approve the things that are Excellent.* And ſo this Prayer of *Pauls* accords fully with that of *David*, *Give me good Judgment, or ſenſe of Taſte and Knowledge*; which two words *Paul* uſeth, and our *Tranſlators* have rendred as the former, *Knowledge and Judgment.* And accordingly *v. 68th* of that *Pſalm*, we find the greateſt good that *David* deſired, was *to know and keep theſe Statutes*; his words are theſe, *Lord, thou art good, and doſt good.* And what is the mind and meaning of theſe ſo deep Concernments? But this, *Lord, as thou haſt Infinite Goodneſs in thee, and as ever thou intendeſt to do me good, yea, and if ever thou wilt do any good for me, do this.* What? *Teach me thy Statutes.* If God from Heaven ſhould have bidden him to ask one Requeſt that was moſt Eminent in his Heart and Deſires, it ſhould have been this, *Teach me thy Statutes.* This is a Preface to a Petition which his Heart muſt be in, in a peculiar and extraordinary manner affected with, that he ſhould urge it upon the higheſt Conſideration that can be alledged. For he calls upon, and urgeth all the goodneſs that is in God's Nature: *Thou art good*, and alſo all thoſe vaſt purpoſes of his doing us good, which is above all *we are able to ask or think.*

Natural Conſcience is able to Judge in the General, that the Law is better, than ſin, and that to Obey it is better. Therefore *Peter* appeals even to thoſe Wicked *Phariſees*, *Acts* 5. 39. *Whether is it better to Obey God or Man, judge ye.* And *Socrates* had done the like even to the Conſciences of the *Heathen Athenians* in the ſame words well nigh, ſo that take it in the Abſtract propoſal of it, and no Man can deny it. But out of ſuitableneſs, *&c.* to Judg that it was better for them in particular; as *David* ſaid, *the Law of thy Mouth is better to me*; This particular Aſſent out of Experience, is joined with the Taſte which unregenerate Men want. It is an Aſſent I ſay out of Experience of their goodneſs. For as they find a ſuitableneſs to them in themſelves, and a Taſte of their goodneſs; ſo they find they do them good. So *Mic.* 2. 7. *Do not my words do good to them that are good?*

And whereas it will be *Objected*, Doth not Conſcience tell Men it would be better for them if they would Obey, and that it will go worſe with them, if they do not, and ſo preſents the Duty as particularly beſt for them?

Therefore I add this *Third Concluſion* concerning their Aſſent: That it is one thing to preſent a thing as good for me by Conſequent, another thing as good to me ſimply conſidered in it ſelf ſuch; as for *Example*, A *Phyſician* preſents a Potion to a *Patient*, and bids him Drink it, tells him that it is good for him, that is by Conſequent *good for him*, becauſe it will reſtore him and deliver him from Death. But all the *Phiſicians* in the World can never perſwade him, that it is ſimply good, and of it ſelf good for him; for his own Smell, Pallate and Stomach tell him to his Teeth the contrary, and are ready to riſe up againſt it: And thus even when Conſcience tells a Man ſuch and ſuch Duties of the Law are good for him, it can nor doth ſay no more in effect but that they are *good by conſequent*, that the Omiſſion of them will be Death to him. But not all the *Angels* in *Heaven*, nor *Miniſters* on *Earth*, can never work an Aſſent in him, that in themſelves they are good for him, *per ſe*, *ſimply good.* No, for his Corrupt Heart and Judgment tells him the contrary, and he finds no Reliſh in them, in his Knowledge of Senſe (ſpoken of) even his Heart pronounceth the contrary. Thus indeed, and in this ſenſe a Righteous Man may look upon the greateſt Afflictions he ever had, as good for him, that is, *by conſequent, It is good for me (I was Afflicted) but not of themſelves, no Man rejoiceth in them.* There is no Affliction, but

but for the preſent in it ſelf is grievious, yet by Conſequent he looks on it as good, that is, that will work for good: But at no hand as upon things which a man would have to chooſe, as wherein his happineſs lyes. But lo! that you may diſcern upon what terms a Godly man judgeth them good. Afflictions (which are in themſelves ſo grievous) *David* eſteemed good, and profitable and comfortable unto him. For this reaſon, that God uſed them as means to teach him his Statutes. Thus, (*Pſal.* 119. 71.) *It was good for me that I was afflicted, that I might learn thy Statutes.* That muſt needs be good ſimply and in it ſelf to a mans eſteem, which will ſweeten and make Afflictions, and the bittereſt of Afflictions, good in his Eſteem: Yet ſuch are Gods Statutes to an holy Heart. So that to conclude, this *Natural Conſcience* in ſuch a man may tell him, that this or that Duty is to be done, and that he had beſt do it, or that it is beſt it be done; but never that the very doing of it is beſt for him. Of the bitter Potion, they may ſay it is beſt to be drunk by them: But that it ſhould be judg'd and found beſt by a man in the preſent drinking of it, as Food is, ſo it is not nor can be. And yet the Commandments were ſuch to *David*; *In keeping thy Commandments there is great reward* (Pſal. 19.) This for the two firſt effects. Chap. 10

CHAP. X.

Tho' Natural Conſcience may prevail with men to do the Duties requir'd, yet not for Conſcience ſake, in the Senſe which the Scripture gives.

Natural Conſcience prevails with men to do that good which it enjoins; and that not only out of *outward Reſpects* or worldly Motives, but upon Principles and workings of Conſcience: But the main *Queſtion* or Thing to be ſearched out in this, is, What it is in Scripture ſenſe truly and acceptably *to do a Thing for Conſcience ſake.* For diſcovery of which I muſt have recourſe *Firſt*, in the General unto what I have before premiſed, as an undoubted and undeniable Concluſion (by which all our Actions will be Judged at the latter Day) That in the Ballance and Eſtimate of the Scripture, Nothing is acceptably done for Conſcience ſake, but what is principally done *for God, as our utmoſt End*, and for Conſcience principally as *reſpecting God* as ſuch. Which laid as a Foundation (and it is the great Foundation of the practick part of our Religion,) *All under pretences* of doing things for Conſcience, with which men ſooth up themſelves, will preſently vaniſh and come to nothing. When the Apoſtle ſpeaks of the Actings of that Affection of *Sorrow for ſin* (1 *Cor.* 7. 11.) *I rejoyce not* (ſays he) *in that ye ſorrowed, but in that ye ſorrowed* κατὰ Θεὸν, that is, *for and according to God*; and as looking at *God and his Intereſt*, as the *moving Cauſe thereto.* The *Rule* there *given concerning the acceptableneſs of that affection of Sorrow for ſin* for its *Object*, holds true and good of Conſcience and every Faculty, and the workings of it. So that if you ſorrow for ſin, committed againſt God, yet if not κατὰ Θεὸν, reſpecting him chiefly therein, it is not (*in Scripture ſenſe*) accounted *Godly Sorrow.* And ſo if you do *never ſo much* out of *never ſo violent* and efficatious *Impulſes of Conſcience*, yet if *Conſcience* doth not therein *move in the vertue of reſpect to God chiefly*, it is not to be accounted a *good Conſcience.* And this latter is founded upon the ſame equitable reaſon whereupon the former is founded. For there is the *ſame meaſure* of Holineſs in *one Faculty* that is to be found in *another.* If Sorrow for ſin ſtirrs upon *under reſpects* and not for *God*, it is not *true Sorrow*, altho' *Sorrow* for ſin. So if *Conſcience* in thee ſtirrs up any

under-respects, (which it is capable of) and not chiefly *for God*, it is *not Con-*
Book 9 *science for God*, though *Conscionable Respects may move thee.*

So then, here lyes the Spirit of the Answer to these Allegations of the effects of Natural Conscience, which pierce thro' and annull them all: That in Scripture sense, and in the sense of true Religion, to do a thing for Conscience sake, is opposed to all such respects as Conscience it self is capable of, if it fall short of this.

I alledged one Scripture to this purpose, unto which I shall join another, and Compare both together, (Rom. 13. 15.) *Wherefore ye must needs be subject, not only for Wrath but also for Conscience sake.* He had used in the words afore this Motive for obedience to Magistrates, that *He is the Minister of God, a Revenger to execute Wrath* (namely, God's Wrath on thee for sin) *if thou do evil*; and then inferrs, *Wherefore ye must needs be subject, not only for Wrath but also for Conscience sake*: Namely, to be subject to the Magistrate for Wraths sake as your end: Yea, for the Conscience to look up unto God as he that pours out his Wrath by him (as God speaks 2 *Chron.* 12. 7. *My Wrath shall not be poured out by the hand of Shishack.*) Yea and by the same Reason to look upon him as God that will pour forth wrath himself immediately upon thee; thus to eye God is not for Conscience sake. This is but to eye his Wrath, and thy self, although God be objectively eyed in it. Therefore that Respect which is left for Conscience to eye in God, is *God himself*, as severed from that or the like respects. In opposition to that other of Wrath this is put, to obey for *Conscience sake.* If you would be further satisfied herein, take and join with it, 1 *Pet.* 2. 19. *This is thankworthy if for Conscience towards God ye suffer grief.* He speaks to Servants under froward Masters, exhorting them to obey them (*v.* 18.) as in the former place he spake to Subjects to obey their Magistrates, and in both singleth forth God as the chief Motive, and that unto Conscience. And what in the one he termeth Obedience for Conscience sake, in the other he termeth Conscience of God, διὰ συνείδησιν θεοῦ. Now it being evident, that God subjectively hath not a Conscience proper to him, his meaning therefore must be, that our Consciences should be the Consciences of God, that is, of God *tanquam objectum finale*, as respecting him as our end whom our Consciences should principally eye and look unto; which (*v.* 20.) following, expounds: *This is acceptable with God* (says he) as presenting to us this Motive, this will take Gods Heart, and be pleasing to him. So look, as Sorrow, because it is moved chiefly by what concerns him, is called Sorrow κατὰ Θεόν, *Sorrow for God*; Or *Fear* when it is chiefly terminated on God, *sanctifying and exalting God in our Hearts* (as 1 Pet. 2. 15.) is styled *the Fear of God*, as in like sense *Sincerity of Heart* is termed *Sincerity of God*: So in the Greek (2 *Cor.* 1. 12.) In like manner Conscience, when it respects God chiefly, and fetcheth its Motives from him, it is termed *Conscience of God*, as observing or respecting none else, or nothing else above him. It is Gods Conscience in that respect more than thine own. Yea, and if Conscience had not had other respects to have been moved by, this Distinction, *Conscience of God*, needed not to have been made: As not that about Sorrow, which for the same cause the Apostle maketh (2 Cor 7. 11.) *Sorrow for God.*

Now this Conclusion being thus firmly laid, those pretensions from the effects of Natural Conscience, (whether that it prevaileth to carry the Heart on unto action, or that not outward respects move, but Principles and Workings of Conscience do,) instantly fall to the ground upon the putting this one thing to the Question, *But is it Conscience of God that moves thee?* This in General.

2. But more particularly what do men take, for what is done for Conscience sake, and so judge it to be Integrity.

1. Men ignorantly imagine that Sincerity and Integrity of Heart lyes in opposition to outward respects and *Worldly Considerations.* So that if a mans

Heart

Heart be not chiefly moved by such kind of Motives, as if the *Wind of Vain-Glory*, doth not set this Mill a going, nor the golden Key of covetous desires turn not about the Wards, but if they be motions from Conscience within: Then they think that their Hearts must needs be sincere and right. But they do not consider, Chap. 10

1. That the Spring of Conscience within will move, not only without, but sometimes against all such Respects: So in *Judas*, and so in *Balaam*, who crossed their dearest worldly Lusts, and yet the chief Motive it useth shall not be taken from God himself.

2. Men will not see, nor are able to discern that *great Beam* that is in the eye of Conscience it self; Not only because it is their own eye, but also because Conscience it self is the supream Judge. They will not be brought, to imagine that self-love (that's the Beam I mean) should be the predominant principle in Conscience, as well as in other Faculties, but they think all that Conscience acts must needs be sincere: Not considering what that means, *that there is a Defiled Conscience.* (*Titus* 1. 16.) And that Conscience in its urging Motives to obedience shews it self as full of Self as any other Faculty. As Christ says in another Case, first make thy Conscience good, and then the Effects will be good: Otherwise let it be Conscience which prevails and acts thee; it will nothing availthee as to Salvation.

Again, *3dly.* Men judge those only to be *outward respects* which are taken from *Things of this World, not dreaming that things of an higher Order and Nature* (of which Conscience alone is apprehensive) *do become by-respects when Conscience of God is not the chief.*

Again, Men consider not that all Motives moving us, or prevailing with us unto that which the inward Bent and Stream and Current of the Heart is against, are in a true sense *extrinsecal and outward Motives* as well as *Worldly*, if they compare them with the movings and actings of a regenerate and renewed Conscience which works naturally, and with the joint Concurrence of the rest of the Faculties, as hath been said. That is properly an outward Motive which is against the Hair, against the Nature of a thing, and *pondus* of its Inclination, as when water is forced some way it would not run. Now if thy Conscience moves thee (though it be thy Conscience) to such duties as the frame of thine Heart is wholly contrary and averse unto, as to pray, to read the Word, to keep the *Sabbath*, unto which thou hast no *inward Genius* nor Inclination spiritual (these Laws not being written in thine Heart) in these thy Conscience is a violent and a forcible Worker, as truely as when outward and worldly respects do move. You all esteem *the Fear of man to be an outward Motive and respect*, and yet *Fear* is an Affection seated in our Nature and within us, and so moves from within: And yet being pitcht upon an Object which overcomes us unto what else we would not do, we use to say an outward respect moves that man. The reason is the same of the Motions of Consciences, which is but such another Principle within thee as Fear is. If Conscience apprehending the Wrath of God as an Avenger, chiefly moves thee, thy Heart is as much wrung and wrested (when thine Inclination is contrary to the thing commanded) as when the Fear of man doth move thee.

Again, Men consider not, that God himself and his Law doth then only become an *intrinsecal Mover* of thee in thy Conscience, when thy whole Soul hath first begun to own, entertain and receive him as thy chiefest end, and so thou hast taken in his Interest as natural to thee as thine own, when God is become *Intimior intimo nostro*, then, and not till then it is that Conscience moves thee as an internal Principle, and not before: But if God and thy Soul remain still at a distance, as Strangers, and thou hast not yet closed with him, all the Motives that are fetcht from him are forreign and out-

Book IV

outward unto thee, as much as if drawn from any Worldly thing whatever.

2. A *Second* Miſtake concerning what is done for Conſcience is, That Men Judg that what is done by means, or by the Influence of Conſcience any way, that it is *done for Conſcience ſake*, whereas many things are done,

1. Upon the ſtirrings of Conſcience.

2. Upon Reſpects which pertain ſome way unto Conſcience only, which yet fall ſhort of Conſcience of God. And therefore although Conſcience be the principal mover and ſwayer of ſuch effects, yet ſtill in Scripture ſenſe it is not ſaid to be done *for Conſcience ſake*. When the workings or ſtirrings and troubles of Conſcience ſet Men a work, and carry them on to Actions, they then put ſuch Actions upon this account; *That they are done for Conſcience ſake*: and this falls out in two Caſes.

1. The *Firſt* Ordinary, when at the importunity, and continual doggings, and yawlings of their Conſciences they do what they do to ſatisfie their Conſcience, which is the *Heathens* Phraſe, *Conſcienti ſatisficiamus*. Conſcience in many Men continually lies at them to perform or do ſuch or ſuch a Duty, and they do it. Conſcience is as the diſeaſe of the *Wolf*, if it be not fed daily with ſuch and ſuch Duties performed, it will *feed upon a Man's own Heart and Breaſt*. But this is not doing a thing *for Conſcience ſake*, but indeed for quietneſs ſake, *and for Peace ſake*. As a Man yields to, and doth many things to pleaſe a Shrew, that is, as a continual dropping in of Rain; a Man in that Caſe is not ſaid to do it *for her ſake*: *but for a quiet Life*. (Now many Men have ſhrewiſh Conſciences) as *Dalilah* prevailed with *Sampſon*, ſhe wearied him of his Life, (*Judg.* 16. 16.) And as that Judg (*Luke* 19.) yielded not for the Womans ſake, but for her importunity, becauſe ſhe wearied him. Some Men love to be at eaſe, to have *nothing lie upon their Thoughts*, to Sleep quietly, and to keep a perpetual Calm, and ſerenity of Mind: And out of the ſame Principle that they contrive to avoid other Croſſes; out of the *ſame Principle and no other*, they avoyd being dogg'd by their Conſciences; take a great deal of pains to ſtill the Child. In this though they act upon Conſcience, and obey Conſcience, yet ſtill they do it *not for God* in their *Conſciences*. A *Maſter* ſends a *Conſtable* to fetch home a *Run-away Servant*, and the *Conſtable* hales and pulls him along, he Obeys properly neither the *Conſtable* nor his *Maſter*, but leaſt of all his *Maſter*: So 'tis here.

2. There are alſo over and above this ordinary working of the Importunity of Conſcience from Day to Day, which prevails to action, ſome extraordinary Terrors of Conſcience, which do ſeize upon Men as *Arreſts* in the *name of God*, both calling upon us for *Arrears*, and *Non-payment of Duties*, as alſo reſtraining from Evils we have formerly run into, and which like a Mighty ſtream carry on our Hearts in the Current and Channel of Obedience: which was *Judas's* Caſe, when the *Wrath of God* was upon his Conſcience, he *Repented*, *Confeſſed*, *Reſtored*, and would have done any thing. Now if he had Liv'd, could he have Pleaded, or at the latter Day ſhould that Plea be Accepted, *I did all this for Conſcience ſake?* No, and yet all this was done upon the Impulſes and Violent provocations of Conſcience. As for Terrors from God: Conſcience is the only Principle that is apprehenſive of them, and all other faculties by means thereof: *God is the Father of Spirits, and chaſtiſeth Men's Spirits*, and Conſcience is that tender place which lies expoſed to, and which is moſt ſenſible of his Laſh, and to be acted by this ſmart in doing, is but to be led by ſenſe, as Bruits are, and not by Conſcience, though Conſcience be that ſenſible part, the torture of which extorts it. Now this then is a Manifeſt and Groſs miſtake, that becauſe Conſcience is the Subject of ſuch feelings and ſmarts, that therefore what men do hereupon, they do *for Conſcience ſake*;

That

that they abstain from such a Sin for Conscience, when as the true *English* and proper Sense you must resolve it into, is the *same with this*, A *Rogue* dares not forswear himself for his *Ears sake*, nor a *Thief* steal for his *Neck sake*; so nor these Men *for their Conscience sake*, Conscience being the part subjected to this Punishment, anxiety and Disquietment, as those Members mentioned in those other Cases use to be. Chap. 10

To *Conclude*, In these Cases, and of these Men, it may be said, *That Conscience makes them do what they do, rather than that they make Conscience of what is done*, or of the doing of it: or they may be said to do these things *for Conscience*, in a *Philosophical* Sense, because Actings and Stirrings in Conscience are the efficient cause of them, But still not in a *Theological Scripture Sense*, according to which (as hath been inculcated) a Man is then only said to do a thing *for Conscience sake*, when *Motives* of God chiefly carry us on thereto.

The other Head of mistakes mentioned, was when such Respects move us, as pertain only, or properly unto Conscience, and when men act upon such respects, they still think the Action is done *for Conscience sake*. This is distinct from the former. For the former speak of Violent Impulses of Conscience efficiently, this speaks of Conscionable Considerations, or Respects Objectively. Now there are many Conscionable Respects which belong only to Conscience below God, which act Men: Which yet when they find, they perswade themselves they do it *for pure Conscience sake*.

As 1. There is a Rational Principle of *Equity* and *Morality*. A Man is alone, Conscience prompts him, what thou wouldst not have another do to thee, do not to another. This is Currant Reason. And the Reason of this Principle prevails with the Man, and no outward Respect. In this Case 'tis certain, that a meer Conscionable Respect prevailed: But how remote is this from *Conscience of God*. This is Conscience indeed of a Just and Good Principle, but not of God. Men do much to stick to their own Principles. Men will not be false to their own Rules, nor Conscious to themselves, that they are so. The Text here says of these *Gentiles*, that they were *a Law unto themselves*; and the truth is, that they made their own Principles their God, and men are obedient to them as unto God, and satisfie themselves herewith.

2. Conscience of the superiority of the Law, and the subjection the Heart hath to it, moves men much, and is a conscientious respect beyond all outward respects. The reason of the Law might and would move one if the Case were between Equals, if we and the Law were supposed such. *Job* says (*Chap.* 31. 13.) That he would hear his Servants Cause when they spoke reason: But the Law hath a natural Authority, Majesty, Superiority over the Conscience. It is the Husband, the Heart, the Wife which (as *Rom.* 7. 1, 2.) *hath dominion over a man.* The meer Sight of their Masters, with the noise of their Whipps, put to flight a whole Army of *Russian Slaves*, and brought them to obedience. So upon the very hearing of a Duty or a Threatning, Conscience acknowledgeth it ought to be subject. But still this is but Conscience of the Duty, or of the external part of the Law, not *Conscience of God.*

3. There is Conscience of the excellency that is in vertuous actions to adorn a man, this is also a Conscientious respect, which Natural Conscience may apprehend. *Plato* said, That if vertue were seen with bodily eyes, it would ravish all men with the sight of it, and the love of it. He saw something in it made him say so. Conscience may see and approve an excellency in many vertues, and judge and affect it as their excellency. So did *Socrates*.

So

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So *Paul* (*Phil.* 3. 7.) *accounted the righteouſneſs of the Law his Excellency*: He ſays he *accounted it Gain to him.* And therefore as the Ermine, counting her white skin her excellency, when ſhe is hunted will die rather than go thro' a Puddle to defile it: So will many men die rather than blemiſh or ſtain their Innocency, as it is their excellency. And ſo is that of the Heathen to be underſtood, *Oderunt peccare boni virtutis amore.* And this men will not do, though in ſecret; they will not be conſcious of a baſe act, they will not have occaſion to think vilely of themſelves. As a man that is of a curious neat Spirit, and affects it as an excellency, he will not do an uncomely act, no not in ſecret; it is againſt his Spirit to do it: So nor will men defile that excellency their Conſcience apprehends ſuch. And it muſt be acknowledged, that many of the Heathen ſaw that in Vertue which made them love it for it's own excellency, and as it put an Ornament on their Souls. They profeſſed to do things *virtutis amore*, for the love of Vertue, they renounced vain-glory and ſuch outward reſpects in many of their actions. This indeed was a conſcientious reſpect in them, yet ſtill it is not *Conſcience of God.* For if vertue be conſidered as an Ornament (as Conſcience may apprehend it, which ſets a man up in his own eſteem and others) that adorns the Mind, as Learning doth, men may affect it, and love it and ſeek it, but ſtill ſo as it falls into the ſame ſphere and account that glorying in any other particular doth, be it either Honour or Learning. Yea, and if it could be ſuppoſed, that a man prized true Grace thus, chiefly as it is an Ornament to a mans Soul, but yet abſtracted from God, and not directed in order to him, this would be as great a ſin, as thoſe other Luſts in men are, who value either Honours or ſuch othet particular good things: For the reaſon were the ſame. And yet this was apparently the *Heathens* higheſt excellency, who thus left God out even in their higheſt Attainments. But *Peter* ſpeaking of a vertue (and in it ſelf but a moral vertue) *Meekneſs* (1 Pet. 3, 4.) ſays that as it is directed to God, being taken up, and exerciſed out of Conſcience of God, and as it is acceptable to him (as the ſame *Peter* ſpeaks in his ſecond Chapter) *So it is an Ornament of great price with God.* And then God himſelf is reſpected in it: For nothing takes with God, but what relates unto himſelf.

Mallem famam boni viri perdere quam Conſcientiam.

To Conclude, in all theſe there is Conſcience of an Idol (as *Paul* ſpeaks) be it vertue for it ſelf, be it *Grace*, but not *Conſcience of God.* Theſe are all Conſcionable reſpects, Druggs only found in Conſciences Natural Garden: But ſtill the main ingredient, that ſhould ſet all awork, is wanting.

CHAP.

CHAP. IX.

Another Deficiency in Natural Conscience is, That it may eye the Command, and yet not Obey for the sake of the Command, nor regard God as the utmost End in their Obedience.

ANOTHER Effect mentioned, was, that Natural Conscience in it's Instigations to Obedience, had a real respect unto God, and unto the Command of God. *Laban* (*Gen.* 31. 29.) forbare to hurt *Jacob*, having a Respect to Gods Charge given over Night: So likewise did *Balaam*, (*Numb.* 22. 18.)

Of this I have spoken much before, what it is to have a Conscience of God, and to do things from such a Conscience. Yet here some things practical may be added for the discovery of this, both as to the difference in the thing it self, and also as to the deceits Men run into, in thinking they act for God, and for his Command. The Foundation of which Deceit lies in this, that Corrupt Nature in us thinks much at every thing we do for God, and also having slight Apprehensions and Regards of God we are apt to put him off with any kind of Respects had to him, and we thereby so easily come to deceive our selves in a Conceit, that we act and do for him, when 'tis nothing less.

1. For that Respect which Men may have to the Command.

1. Men may have an Eye to the Command, when yet they Obey not for the sake of the Command: And so (as one says) *Deo obtemperant non obsequuntur.* If Men take the Command into their Thoughts, if they look at the Command as the material cause of their Obedience, and the examplary cause they are to square their Actions to, they think they perform that regard to the Command that is due to it; when yet they regard it not so, as to do the thing because it is Commanded. They look to it as their Chart to direct, but not as the Spring that should move and steer them in and unto their Obedience. A Slave may diligently repeat over and over in his thoughts, and be carefull to remember exactly the Command of his Master, as well as a Son the Command of his Father; but yet still in the Slave it is not kindly Obedience, such as is performed chiefly with respect to his Command, as in a Son it is; Whereas *David* describing a Godly Man and his Obedience (*Psal.* 119. 1, 2, 3.) at the 4*th verse* shews the ground he looks at in his Obedience; *Thou hast Commanded me to keep thy Precepts diligently.* Others do it out of Conscience so Commanding, but not out of Conscience of the Command; which usually appears in this, that Conscience lets us alone in some Commands, when it is Vehement in urging others.

2. In looking at God in their Obedience, Men are willing to deceive themselves many ways.

1. They may have a real regard unto God as the Object of the Service they perform, and with this they do but delude themselves, if it be not also superscribed and directed to him. Now in all Duties of Worship performed by us, God is the Person to whom intentionally a Man directeth it; as in

Book VI

praying, the Perſon ſpoken unto is God; in Hearing, the Perſon that ſpeaks to us is God, and we give him the hearing, as making account that a God ſpeaks to us. Now, this may be, and yet ſtill our ſelves may be the final Cauſe or end for whoſe ſake, and upon whoſe intereſt the Duty is performed. I may ſpeak to a man, as the perſon to whom my ſpeech is directed, when yet it is my own buſineſs for which it is intended; and ſo I ſpeak but for my ſelf. And thus a man may perform a Service even to an Enemy, (as *Laban* and *Balaam* did) and intend and mind them as the Object of their Service, but not as the End. Conſcience herein carries a man towards God, but this is not Conſcience of God. They pray toward him rather than to him. When it is ſaid (Zach. 5. 7.) *They faſt, but not to me*; it cannot be ſo underſtood as if God was not the Object of the Duty, or the perſon it was directed and addreſſed unto (for they could not take on them to faſt but that they dealt with him, and made their ſupplications to him) but the defect or default that is found is, that they made him not the End of thoſe duties. *They faſt* (ſays God) *but not to me*: And yet men are content to run away with this, as that regard which is due to God, in being in ſome regard a real reſpect.

2. They may further look to God as the Author and Efficient of the Command, and the Rewarder of the performance of it, and the Puniſher of the Breach of it, when ſtill they reſpect him not in their obedience as the final Cauſe. They look to him as from whom the Command comes, but they obey it not for his ſake, and ſo Conſcience moves from God, but not effectually for God. *They return* (ſays God) *but not to the moſt high*, (*Hoſ.* 7. 16.) An unregenerate mans Conſcience looks to God the Commander, as well as a regenerate mans, but then it is either as a Slave hath an eye to his Maſter, which is termed *Eye-ſervice*, as not being done heartily for him, (*Col.* 3. 22, 23. compared) or as an Hireling on his Maſter; or as a condemned man upon his Judge: But a godly man looks at God as one whoſe intereſt he hath made his own, and is therefore glad that God will command him. A godly man loves the Command the better becauſe it comes from God, and loves God the better becauſe he is pleaſed to command and uſe him. And when it is thus, then a mans Works are ſaid to be wrought in God. (*John* 3. 21) The want of which is oppoſitely that which makes other mens Works evil. (*v.* 20.) *For every one that doth evil, hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be reproved. But he that doth truth, cometh to the Light, that his deeds may be made manifeſt that they are wrought in God.* Where you ſee, to do the Truth, or to act ſincerely, is all one as *to work our works in God*, that is, chiefly upon his Intereſt. It is termed (2 *Cor.* 1. 12.) Sincerity of God, as having reſpect to him, as if none elſe were concerned: And no other eying God in his Commands (as appears by that place) will ſatisfie a regenerate Conſcience.

3. Men may have a real reſpect to the Glory of God, when yet not to that Glory which is due to his Name (which the Pſalmiſt calls for) and ſo not glorifie him as God. Haters and Perſecutors of the People and Children of God, and ſo Haters of God, yet relieve themſelves with this pretence (as having ſome reſpect thereto in their Conſciences) not only that *They think they do God good Service*, (John 16. 2.) but farther (Iſa. 66. 5.) *ſay Let God be glorified. Hear the Word of the Lord, ye that tremble at his Word; Your Brethren that hated you, that caſt you out for my Names ſake, ſaid, Let the Lord be glorified: But he ſhall appear to your joy, and they ſhall be aſhamed.*

But 1. They do but ſay it (as there) and that Faintly, and when their great Zeal is in the proſecution of their luſts of Malice, they colour it over with taking that reſpect into their Thoughts, and ſo relieve themſelves with the pretence of it.

2. And

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2. And *Secondly*, If the thought thereof rise up to a zeal of God (as in *Paul* and the *Jews* (Rom. 10. 3.) it did, and may do in others) in what is truly the Service of God, yet it still comes in but secondarily, not as the predominant end, and motive, but as an end taken in by the by. They act as a man that at once can pleasure himself and another, and who will be glad it falls out so well, that what is done for himself chiefly, is also a kindness to another. And thus, a man may be glad when he can pleasure an Enemy, when withal he serves himself, and will make the best of such a kindness, as if he did it for him.

3. And again, men may aim at doing Service to God as far as they use to aim at serving men, as their King, as their Countrey: As Souldiers and Subjects use to say, that they do service to their King and Country, as it is a common Cause, magnified and cryed up to do so: And in this Service they use to spend their bloods. And after the same manner was *Paul* zealous for God, and the Religion of the *Jews*, as a man would be for his King, or the Cause of Religion as it is a Cause in common. But thus only to aim at serving God, is too low for him; It is not enough to aim at God thus far in thy Service, as much as thou wouldest aim at men: But if thou glorifiest not God as God (*Rom.* 12. 1.) that is, as such a great God ought to be glorified, and transcendently set up above all Creatures, even above thy self; thou dost not glorifie God as thou oughtest. Many aim at glorifying God as far as they would serve a man, a Superiour, but they must glorifie him as God, that is, above all else; even themselves and all their own Interests: Not only by going against their Interests for him, but when both fall in, yet to be moved by his above their own.

4*thly* and *Lastly*. There is no deceit more general, than is this. *viz.* That if in the motion to any Duty, the Considerations of God and his Command were the first Propounders or Motioners thereof in a man's Conscience, then the man thinks them to be the chiefest swaying Motives. If these get but the start, and have but the priority of time, if they put forth the first hand out of the Womb; men then put the Birth-right, the Dominion or prerogative upon them; and this they do, tho' Worldly or other self-ends do carry the work on, and are the most effectual Agents to bring it to the Birth. You will find that when a man is to do any action that is good, upon the motion twenty by-ends will come in about him, like so many Beggars about a great man, if he offers to stir abroad. Now, the main repute of bringing forth the action, will not be cast on that which was the first Propounder, but on that which was the main and strongest stickler in it, and promoted it, and brought it forth to execution. Now, Conscience is apt in most such actions, if not to be the first in them, yet to shuffle in such Considerations, as wherein God should be respected, and then to cry, this is done for God. *Jehu* was indeed first moved and set a work by a Prophet, and by God and his Conscience, to destroy Idolatry and *Ahab*'s House, but it was respect to his Kingdom which maintained the action, and which fell in and carried him thro' in it: And yet because Conscience had some hand in it, he in his own deceitful thoughts ascribes all to it, entitleth Zeal for God to be the only Author of it: *See my Zeal* (says he) *for the Lord of Hosts*. Conscience often doth but cast in the Bill, and make the motion, and rules the Suit; and Worldly by-ends follow it, bears the Charges, and are the great promoters in it; yet then it must needs be made an act of Conscience, and the Verdict is given in its name alone as the Foreman of that Jury.

CHAP

CHAP. XII.

The Deficiency of Natural Conſcience in another of it's Effects, viz. *In ſpeaking Peace to Men upon their doing well.*

THE laſt Effect of Natural Conſcience in reſpect of what is good, is, *That it gives forth Peace upon doing well,* as God's Commiſſioner. And of this Tranquility of Mind, which accompanies doing Vertuouſly, great things are ſpoken by *Heathens*, and (as would ſeem) out of their own experience.

And truly in Anſwer unto this, I would in the firſt place readily grant, that God, even God himſelf, in and by an Unregenerate Man's Conſcience, doth for particular Actions, ſpeak an Approbation and Encouragment when they do well. That outward Bleſſings and outward Peace in this Life were diſpenſed under the *Old Teſtament*, (and are now) even to Carnal *Jews* and *Gentiles*, upon their outward doings that were Righteous, few, if any Man denies; when yet their Perſons were, and are for the ſame Actions liable to Eternal Wrath. Now that ſome inward Peace from God ſhould be vouchſafed their ſpirits upon ſuch Actings, by which he ſhould ſo far appear to approve and own Actions that are materially good, with a different reſpect from what are Evil; this holds but a due Proportion with that other diſpenſation of God. *The Judgment of God is according to Truth,* (ſays the Apoſtle, *Rom.* 2.2.) that is, God will ever acknowledge a thing to be what in truth it is, and ſo will own what is good ſo far as it is good: Yea, even at the latter day, then when he pronounceth ſome Actions to have been deficient, and in reſpect of the Manner of performance deſerving Wrath and Condemnation, yet then as a Righteous Judge, he will acknowledge what was any way good therein with any other ſort of goodneſs. For every Man ſhall be judged with all the abatements his Condition did or would afford, even when he Periſheth, *Rom.* 2. 12. *For as many as have ſinned without Law, ſhall alſo Periſh without Law; and as many as have ſinned in the Law, ſhall be judged by the Law.* And Conſcience as well in excuſing (which is, when a Man hath done a good Action) as in accuſing for what is evil, is ſaid συμμαρτυρεῖν to *witneſs with*, *Rom.* 2. 15. Witneſs with whom? Even with God in either, God in the one Witneſſing with the Conſcience, as well as in the other. And as the Directing light of Conſcience is from God (as hath been ſaid) ſo alſo the Excuſing light may *ad tantum*, that is, in ſome meaſure, be alſo aſcribed unto him. I would but further propound *Jehu*'s Caſe and Inſtance to any Sober Man, for the Confirmation both of this Truth, and the Reaſons for it which I even now alledged, 2 *Kings* 10. 30. It is expreſly ſaid, that *God ſaid unto Jehu, Becauſe that thou haſt done well in Executing that which was right in my Eyes, and haſt done unto the Houſe of Ahab, according to all that was in mine Heart.* God, whether by himſelf, or by a Prophet, or otherwiſe, I need not diſpute, teſtified to him the Approbation of this Fact as good. Now hereupon I urge, that what God ſpake to his outward Ears, the ſame thing this ſame God might, yea, and did ſpeak to his Conſcience, which is the inward Ear, apprehenſive of what God doth ſpeak. Yea, and further, God did ſpeak this to ſhew his Approbation of it, to the end that his Conſcience ſhould know ſo much, and view it with Comfort: And then God alſo makes an outward Promiſe hereupon, *Thy Children of the Fourth Generation ſhall ſit upon the Throne of Iſrael.* This alſo his Conſcience with a Joy and Contentment might take in from God, as a Reward of his well doing; which makes good the Propoſition of that Reaſon

son afore alledged. I might say the like in the Case of Gods acknowledging *Abimelechs* Integrity to himself, in that sense he apologiseth for himself, (*Gen.* 20. 5, 6.) Chap. 12

Yet 2. I say, (that this Concession may not be mistaken) That though God thus far doth witness with Conscience in Approbation of what is good in the Fact, yet Natural Conscience usually doth (as it is apt thro' the defilement of it) carry on it's own Testimony further than God ever intended.

1. Conscience proceeds too far in assuming and taking upon it this Occasion to pronounce Peace to the State of the Person, which is as false a Conclusion upon the premises in it self, as pernicious to the Man. *Cains* Conscience when it was once struck and blasted from God, with the Guilt of Killing his Brother, ran out in a despairing Conclusion, *My Sin is greater than that it may be forgiven*, Gen. 4. 13. This Sense the Original bears, and is so varied in the Margent. Here Conscience carried it on further than that which God had spoken to his Conscience; for his Sin was not such, but it might have been forgiven; so now on the contrary, when God gives forth and speaks such an imperfect Approbation of the fact for the outward performance of it, Conscience runs away with it, and speaks Peace to the State of the Man, and from outward carriages pronounceth Justification, and Eternal Peace. Thus *Paul* once thought himself alive, from his doing the Law; and so they cry *Peace, Peace*, when *there is no Peace*, as the Scripture speaks. And so here that distinction Interpreters give upon that of *Abimilechs* Integrity, holds true: There is, *Integritas facti, & integritas personæ: An Approbation of the particular Fact, when there is not so of the Person*, and his State. I might give many Instances of this kind, how when God speaks but so far to a thing, Mens Hearts in the Application and Conclusion fall into the greatest delusions. This is true in Men Godly, as well as Unregenerate. No Man shall draw near to God, but God will so far draw near to him. A Temporary Believer that is not in the state of Grace, if he doth come and pray to God fervently, God will put a Joy into his Heart to encourage him to come again. No Man shall set a step towards God, but God will set a step towards him. But then Men mistake, to the perdition of their own Souls, that what is really intended but an incouragment, they draw and conclude to be an acceptation of their Persons to Eternal Life, and account Joy from God to be joy in God.

A *Second* Error which Natural Conscience runs into, is even concerning matters of Fact, inasmuch as God approving the Fact in and with Conscience, but so as it is morally good, Conscience is apt to pronounce the same Sentence, *super totum, upon the whole of it*, the carriage of the Heart in it, and all, and often blesseth and applauds it self in it. This is evident in *Jehu*, whose Conscience shewed it self unfaithful to God and him thus, that he overlook't the carrage of his Heart in it, and the carnal ends he drave therein; and yet pronounced Peace to himself upon the whole, both for Matter and Manner: *Come see my Zeal* (says he) *for the Lord of Hosts*: Whenas the same God pronounceth of the very same Fact, in respect of his Carnal Ends that were predominant in it, and acted him, that it was Murther, *Hos.* 1. 4. So that I may apply what befell that good Lord *Protector* in the Reign of *Edward* the *VI.* (who was acquitted of Treason, and yet Condemned for Felony) unto what befalls an Unregenerate Man in this respect: That namely, whilst for the outward fact God in this Life gives him such an answerable Approbation as hath been spoken of, yet at the same time he binds over his Person to Eternal Wrath for Treason against himself, in not having made him his chiefest End therein, nor aimed at his Glory, which is the highest Treason against the Soveraign God.

This hath been spoken by way of Concession herein, and to clear it from mistakes: I come now to a more set Examination of the difference Natural Conscience gives, from that which a Regenerate Man hath. In the Examination whereof, I shall Consider Three things.

1. The

Book IV

1. The differing Well-Springs and Fountains or Originals, whence Peace is fetcht.

2. The ways of Peace (as the Scripture phraſe is) which Natural Conſcience takes to fetch and bring in peace, differing from what the Spirit of God in a true Believer carries on, and directs the Heart unto.

3. I ſhall caſt in ſome differences concerning the peace it ſelf.

1. For the Source or Originals of true peace and falſe, I ſhall fully couch my intendments in it under this following Metaphor and Allegory.

You may remember how in this diſcourſe we have carried in our eye thoſe two dividing Covenants of Grace and of Works, under one of which all men are at preſent. Unregenerate men are under the Covenant of Works, Regenerate under that of Grace. And I have alſo ſhewn how each of theſe have a Lordſhip or Dominion over thoſe that are under them, (*Rom.* 6. 14. *Rom.* 7. 1.) And ſo they have the power of Life and Death, Peace or Wrath, according as men demean themſelves towads them. It was a Royalty which the ovenantE of Works once had, to give Life and Peace, and to pronounce the Sentence hereof which ſtood good in Law. *The Commandment* (or Covenant of Works) *was ordained* (originally) *unto Life* (ſays *Paul*, *Rom.* 7. 10.) and *the man that doth them ſhall live in them*, (*Gal.* 3. 12.) and that is all one as to have Peace, Abſolution, and Juſtification from them. And therefore in Scripture a Covenant of Peace (*Iſ.* 54. 10.) a Covenant of Life and Peace, (*Mal.* 2. 5.) are equivalent.

2. All Royalty and Dominions have (as you know) Courts belonging to them, unto which the ſubjects of their Homage come. Now theſe two Dominions have all their Courts and Judgment for Juſtification, *&c.* By the ſame reaſon, *ſpeaking Peace*, is *verbum forenſicum*, a forenſecal act, properly belonging to Court proceedings, or holding Analogy with Sentence in a Court, and this our Divines, out of Scripture, againſt the Papiſts, have largely ſhewn.

3. Each of theſe Courts (which are firſt kept in the Mannor or Manſion-Houſe of every mans own Soul, ſhall be more publickly held at the day of Judgment) have their two Offices, which (becauſe we are ſpeaking of Peace) I may term *Juſtices of their Peace*; or (if you will) two *Stewards of theſe Courts*, that are authorized to manage things in their Names. Natural Conſcience is by Nature and legal Inheritance the *Steward* of the *Covenant of Works*, but Faith is by Grace appointed to tranſact the Affairs of the Covenant of Grace, (*Eph.* 2. 8.) *By Grace ye are ſaved, through Faith.*

4. Every man in either ſtate that is a Seeker of Peace, (which I add, becauſe ſome are ſo ignorant that they mind not any ſuch thing; ſo the Apoſtle ſpeaks of the *Gentiles*, *Rom.* 9. 30. *The Gentiles that ſought not after Righteouſneſs*) doth ſeek to have his Peace from that Court to which he belongs. Look what his ſtate is, or what the Juriſdiction is which he is yet under, look what homage he belongs to, unto what he falls in his own Spirit, and unto that Court he ſecretly comes and hath recourſe for a Sentence of Peace and Life. If a man belongs ſtill but to the Covenant of Works, although now man being fallen, that Covenant be utterly unable to give Peace; yet this having been the ancient Cuſtom of this Mannor in *Adams* time when the Covenant was in power and force unto ſuch ends and purpoſes, and this being the Natural Law between the Creature and Creator: Thither therefore do poor deceived Souls come all of them ſtill to take up their Copies for Life and Peace. And Natural Conſcience being by Nature conſtituted the ſupream Judge in that Court, will hold its place, and being true to it's Lord and Maſters Royalty, and having never yet ſubmitted to the ſupream Juriſdiction of Faith, and theſe poor Souls knowing no better; they come and

deal

deal with Conscience for Life and Peace; and Conscience takes upon it to proceed according to the ancient Rules and Customs of that Court, and so sets men on work, a doing, exacts the performances of such and such Duties, then undertakes how it will thereupon issue out Peace and Comfort. Satisfie me (says Conscience) by doing what I direct, and instigate you to, (and nothing will satisfie it but doing what it commands, nothing else will bribe it, no other pay passeth currant with it) and thou shalt have inward peace from me. Yea and further, if men be slack and negligent in those dues, it tortures, disquiets, and issues out Writs of Threatnings, *&c.* And thus, as it undertakes to sanctifie by urging legal Motives, so also to justifie and pronounce Peace in a legal way, for indeed it was once ordained to both. Chap. 10

But now 5*thly*. On the contrary, this Covenant being made void, and so God having given unto Free-Grace the Dominion for Justification, and true peace, (*Rom.* 5. 21.) Grace is said to Reign to Eternal Life, and it hath taken the Kingdom to it self. It is therefore now become the onely true Fountain of Peace from God the Father, and from our Lord Jesus Christ. It is written on the Frontis-piece of every one of *Paul*'s Epistles, that by the Inscription over the Porch you may know to whom the Dominion appertaineth, even unto Grace, from God and Christ, upon whom Peace and Life do hold.

6. This Grace in Gods Heart will be applied unto only by Faith in our Hearts, for it can trust no other Principle within us. And though it be the Lord of Peace, yet it doth not issue forth a Sentence of Peace authentickly, but upon mens Believing, and by Faith; as Lords do not give possession without their Stewards. Rom. 5. 1. *Therefore being justified by Faith, we have peace with God through Jesus Christ.*

Lastly, These two have divided the World from the Fall to this day, into two parties, the one seeking Righteousness or Peace, by the works *of the Law*, the other seeking it *by Faith*, Rom. 10. 30, 31, 32. *What shall we say then? That the Gentiles which followed not after Righteousness, have attained to Righteousness, even the Righteousness which is of Faith: But Israel which followed after the Law of Righteousness, hath not attained to the Law of Righteousness. Wherefore? Because they sought it, not by Faith; but as it were by the works of the Law; For they stumbled at that stumbling stone.*

This differing way of seeking Peace by Conscience, or by the Covenant of Works one way, and by Faith in another way, began in *Abel* and *Cain*, the two Prototypes of regenerate and unregenerate men. (*Jude* 11.) Their way is call'd the *way of Cain*. And the difference is evident by the 4*th* of *Genesis*, and *Heb.* 11. 3. both sacrificed and worshipt God; But (*Heb.* 11. 3.) *Abel offered it up by Faith*, that is, he lookt not at the performance, as that from whence he must have his peace and acceptation with God, but by Faith, by believing he lookt on his Free-Grace and Promise of the *Messiah* given. But *Cain* erred in his Heart, not knowing this way of Peace, but thought to go the Old way of Works, when yet he wanted power to perform them, in which way Natural Conscience led him. He brought his Sacrifice as a performance, and was so stout and stiff in his Principle, that he was in a rage that God should give a manifest Token he was not accepted. And God on the other side, perceiving him so angry, says to him, *Why art thou wrath and sullen*, Cain, *I will deal with thee according to thine own Principles.* And out of his own Law and Covenant of Works, by which he thought he had the better of God, God confutes him, Gen. 4. 7. *If thou dost well* (or good) *shalt thou not be accepted?* This is plainly thy Covenant of Works, by doing good to be accepted; therefore, in the next words it is opposed to all sin, *If thou dost not well, sin lyes at the door.* He speaks to him in his own Language, and yet beats his own Weapon to his Head, and bids his Conscience for the time view over, and examine his own performances and ways, and particularly the frame of Heart

Book 6 Heart wherewith he did offer this Sacrifice. *The Sacrifice of the Wicked is an Abomination to the Lord*, much more when he offers it with an Evil Mind, as *Cain* had done. And for time to come God bids him to look to it that he did well in all things (seeing he stood upon it) or he could not look for Acceptation. And thus God dealt with the *Jews*, when they were sturdy in the Opinion of their own Righteousness, *Ezek.* 18. from *v.* 5. to *v.* 10*th.* *But if a Man be Just, and do that which is Lawful and Right, and hath not Eaten upon the Mountains, neither hath lift up his Eyes to the Idols of the house of Israel, neither hath defiled his Neighbours Wife, neither hath come near to a menstruous Woman, and hath not oppressed any, but hath restored to the Debtor his Pledge, hath spoiled none by Violence, hath given his Bread to the Hungry, and hath covered the Naked with a Garment: He that hath not given forth upon Usury, neither hath taken any increase, that hath withdrawn his Hand from Iniquity, hath Executed true Judgment between Man and Man: Hath walked in my Statutes, and hath kept my Judgments to deal truly, he is just, he shall surely Live, saith the Lord God.* Wherein he offers to deal with them according to that Covenant of Works they trusted in, and puts them to it, thereby to shew them their unability to perform it. Thus the Division began, and so it went on to *Paul*'s time, (*Rom.* 9. 31, 32.) and as it was then, so it is now, and will be to the end of the World.

These are the two contrary Sources, and also ways of Peace in the General set out; and this Metaphor of a way the Apostle takes up and follows, (*Rom.* 9. 30.) terming it a *seeking* or *pursuance*, by a Metaphor from Mens running in a way or race.

2. Let us now trace and follow each of these sorts of Men in their several paths which they take, than which nothing more discovers the difference of them. And because *Rectum est Index sui, et obliqui*, I will first set out in few words the way of Peace by believing, or Faith, as it runs in opposition to this high way and Rode of all Mankind, which Conscience will needs mislead them in.

If God means to give true Peace to a poor Soul, by the Tenour of the Covenant of Grace, the way he takes is this.

1. He breaks the old peace which Conscience had spoken, and to that end comes in with a new Light. Upon this heavy dull ey'd Conscience (that hath but half an Eye by nature to discover to a Man his Sinfulness, and shews but the outside of it) and God by this new Light gives a Man a true and through sight into that Condition he hath continued in, and gives him a view of the sinfulness of all his Works and performances (yea of those from which Conscience hath been so bold as to speak Peace formerly unto him) by discovering to him the defect for Manner and Ends of them. Conscience plainly tells him, the true God thou hast not Glorified (as *Daneel* told *Belshazzer*, *Dan.* 5.) nor hadst him ever in thy thoughts to mind and pursue as thy dearest Interest. And so Conscience discovers how the inwards of his Soul are very rottenness, and that he never did a good Action (in respect of what should be the Soul that gives Life and Spirit that makes an Action truly good) no not one in his whole Life. A Man hath a New Light which runs through the inwards of all, as the Spirit that moved in the wheels. I saw (saith *Paul*) that all Concupiscense wrought in me, (*Rom.* 7. 8.) That the best and rightest Actings of the Law on my Heart by my Conscience, had only this issue to bring forth motions of Sins; and now the Law which I thought had been ordained for Life, I found to be unto Death. And my Brethren, because that Natural Conscience was the great misleader in this, therefore God's Spirit first assaults that, and storms Conscience the first of all those Towers and Faculties in Men's Souls, and makes the breach there. Yea God takes this Law, and the true light of it, and cutteth Conscience it's Throat first of all therewith; and so the whole Man dies, and all that false peace which Conscience had given him

him expires for ever in him, *Rom.* 7. 9. *When the Commandment came into my Soul*, (as the light of the Sun into a darkish Room) this new Light caused Sin to revive in his Conscience, namely, the proper state of the Guilt of it; *And I dyed* (saith he) and it was the Commandment slew him. (*v.* 11.) And (saith he *Gal.* 2. 19.) *I through the Law am dead to the Law.* Yea, and Conscience which was the great Deceiver of the whole Man, and undertook to be the *Dictatour*, and *Conservator pacis*, the Keeper of the Peace of this old Common-Wealth, is that part of the Soul, that is made the *Rendezvouse* of all a Man's Sins, and of all Confusion and trouble for them. All a Mans Sins do quarter upon Conscience, and now it pays for all, bears the load, the guilt of all. As in a Man in a Feavour, tho' other parts are in a distemper, yet Head and Heart most; and so here, tho' all in a Man is in a disturbance, yet Conscience is as the Stomach, whether the humours are gathered which makes the Man sick to Death. Cha. 10

Now 2. To be sure this Man will never put trust in Conscience for giving forth Peace to him any more, in this former way; nor will the Heart ever come to it's Court to take it up, nor to have it upon those terms as it had wont to do. Upon this discovery, yea by it, this Court of Conscience, the Chancery, is pull'd down, and so ever dissolved, and that justly too, for it had run all a Man's Life-time into a *Præmunire*. And now all it's decrees of Life and Peace are Casheired and Cancelled for Ever by that one Sentence which the Soul now Submits to, uttered by God upon Man's having broken the Covenant of Works: *That by the works of the Law no Flesh shall be Justified*, Rom. 3. 20. The Law is kill'd in the Man. (*Rom.* 7. 6.) *That being Dead wherewith we were held*, and the Man is Dead to the Law, (*Gal.* 2. 19.) *I am Dead by the Law to the Law.* He speaks of the light and works of Humiliation, by which he was kill'd by the Law. *And I saw I had been so deceived by it*, (says he *Rom.* 7. 11.) that I shall never trust the proceeding of it, or have recourse to that Court for Life and Peace any more. It is Dead, and made void to me as to any such Relief, and my Soul is as Dead to it, and I have no Heart no Spirit to have to do with it, or it's Agent Conscience, upon the old terms, to get Peace by doing any more.

3. Now let us see what way the Soul is directed unto, as the true way for Peace. It is meerly and intirely Faith on Christ, *Rom.* 3. 24, 25, 26. *Being Justified freely by his Grace through the Redemption that is in Jesus Christ. Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins, that are past through the forbearance of God. To declare I say at this time his Righteousness, that he might be Just, and the Justifier of him which believeth in Jesus.* Rom. 4. 5. *But to him that worketh not, but believeth on him that Justifieth the Ungodly, his Faith is counted for Righteousness*, Rom. 15. 13. *Now the God of Hope fill you with all Joy, and Peace through Believing.* Rom. 5. 1. *Therefore being Justified by Faith, we have Peace with God, through our Lord Jesus Christ.*

Yea now that this Court of Faith, is in and by Graces preogative set up to give forth Peace, now even Conscience it self, that was the great Undertaker for Peace afore, the great Non-submitter to the Righteousness and Peace of Faith (it is the Phrase *Rom.* 10. 3.) is now glad to come and appear in this Court, and to make use of Faith, and brings with it all the Works, that were the Darlings of Conscience, which it once Judg'd good, but now sees to be but dead works; as also all the sins, whereof it is the drein, the sink (and therefore is call'd an Evil Conscience) all these it brings with it, and comes weary and heavy loaden to Christ, and cries out, *Oh Sprinkle* me Lord with thy Blood, by Faith! Oh give me Joy and Peace through believing! The Scriptures are express, *Heb.* 9. 14. *The Blood of Christ purgeth your Conscience from Dead Works*, when nothing else can do it. The opposition there shews how it is done, *Heb.* 10. 22. *Let us draw near with full Assurance of Faith, having our*

Book VI

Hearts ſprinkled from an Evil Conſcience. And this is that very ſame Conſcience that once was counted ſo good, and ſpake ſo much Peace once. And now this Conſcience that hath been made the ſeat of Humiliation, the Rendesvouz of all Guilt, is now on the contrary made the ſeat of Juſtification, the Receptacle or Ciſtern of Chriſts Blood, which runs into it thro' the Pipe or Conveyance of Believing.

Queſt. But will you ſay to me, Is there no uſe of a Regenerate Conſcience in the matter of ſpeaking peace after Believing?

Anſw. 1. I Anſwer in General, when Conſcience it's Court is down, and it ſelf put out of Office of being the ſupream Judge, the room where the *Audit* of Goſpel Peace is held, is the Ear of Faith, wherein and whereby God makes the Soul to hear of Peace and Gladneſs, even the Joyful Sound, yet ſtill that Peace which Faith alone brings in and ſettles in the whole Soul, is that which quiets it, and eſtabliſheth it's Joy: And an Eternal prohibition is given in againſt all proceedings for Peace, according to the former cuſtom of that Court, and Conſcience it ſelf hath thus ſubmitted to Faiths court, as to this ſupream Juriſdiction thereof. Indeed Conſcience comes to be taken in again as an Under-Officer under Faith as an Apparatour, as an Appendix or Subſervient, and receives from Faith a New Commiſſion, *Gal.* 3. 15, 17. There is a Phraſe uſed of the Law, that it was *added to the promiſes of the Goſpel*, *added*, that is, as a ſubſervient to it: And as the Law, it's Maſter, ſo Conſcience alſo is added to Faith to ſerve it in many Offices, and among other in this of Peace. It is not proper here to enlarge upon ſome Offices it ſerves in, *viz.* to repreſent what Sins are in the Heart, alſo to inſtruct and direct to what is to be done by us, and inſtigate thereunto, or reſtrain from Evil; it being as a Rule in an Artificers hand to guide us in working. Theſe are Foraign to my Scope, the matter of ſpeaking Peace, and the Influence a Regenerate Conſcience hath thereunto, is that which lies afore me.

1. Faith muſt be the ſole Judge to pronounce the Sentence of Peace, of Juſtification, and Conſcience if it could bring this Verdict, I *know nothing by my ſelf* (as *Paul* ſpeaks of himſelf) yet it muſt be ſilent in this reſpect, and only ſay, *I am not thereby Juſtified*, and leave it intirely to Faith, to tranſact the whole of Juſtification another way.

Yet 2. Conſcience may come in as a Witneſs in this Court of Faith, to confirm that Sentence.

1. It is a great Witneſs to the ſoveraign Vertue that is in Chriſt's Blood, (as that Blind Man was to Chriſt himſelf, *Whereas I was Blind, ſure I am, I now ſee, and this Man hath opened mine Eyes*, ſo) Conſcience comes in and atteſts, Whereas I was wounded, Bloodied and gaſht with ſuch deep and ſmarting Abominations, as no Medicines in Heaven or Earth could cure or aſſwage, I found that Blood of my Redeemer, which Faith alone applied to me, to give me eaſe, yea, cure and heal thoſe Wounds, and Waſh and Purge out thoſe ſtains which no Nitre nor Fullers Soap could do. The Waves roſe high, the Winds bluſtered, and the ſtill voice of that Blood ſpeaking better things in me, than *Abels* did in *Cains* Conſcience, calmed all. The Sea and the Winds Obeyed it, and were ſtilled at it. Blood is made one, yea and the firſt Witneſs (1 *John* 5.) which is no other than the Blood of Sprinkling, in it's efficacy upon the very ſprinkling thereof to make Conſcience as white as Snow, though before it was as Red as Scarlet, with bold and Bloody Tranſgreſſions. Conſcience is that Faculty which gives the Teſtimony of that Blood, and correſpondently (*Heb.* 10. 22.) *waſhing with Water*, which is the Second Witneſs in that of *John*, is mentioned and joined with the Sprinkling of an Evil Conſcience, as here in *John* the witneſs of Blood and Water in like manner are.

2. Con-

2. Conſcience ſeconds and backs the Sentence of Faith, by giving in Evidence of Graces and gracious diſpoſitions in the Heart; and this in and by the Holy Ghoſt, witneſſing with them that we truly believe, and are Perſons Juſtified by Faith, 2 *Cor.* 1. 12. *For our Rejoyeing is this, the Teſtimony of our Conſcience, that in Simplicity and Godly Sincerity, not with Fleſhly Wiſdom, but by the Grace of God, we have had our Converſation in the World, and more abundantly toyou wards.* You ſee it was the Teſtimony of his Conſcience, and it is but a Secondary Teſtimony, coming in to make good an higher Sentence, and ſo ſtill ſubordinate unto Faith. And here I give theſe Cautions. Chap. 10

1. That Faith is left alone to treat for a Man's Peace, and Juſtification, and that it alone goes to Chriſt to pronounce that Sentence; only Conſcence gives a Teſtimony unto Faith and the truth thereof.

2. That the matter of Regenerate Conſciences Teſtimony is not only fetcht from outward facts or Performances (theſe are Natural Conſciences Court-rolls it hath recourſe to, to pronounce Peace from) but Regenerate Conſcience looks chiefly to the inward Sincerity and carriage of the Heart to God in a Man's Converſation, as matter of Evidence. It regards inward and gracious diſpoſitions in the Heart, and regards not all outward Performances further than as it hath diſcerned inward Sincerity aiming at Gods Glory to have been the Companion or rather ground of them. Conſcience diſcerns and finds out gracious Diſpoſitions in the Heart, and ſeeks after ſuch chiefly, and then Faith finds out a promiſe to ſuch diſpoſitions, and the Holy Ghoſt bears witneſs with both.

3. A Regenerate Conſcience witneſſeth not by, or with, theſe our Graces, but as, and when actuated by the Holy Ghoſt; who to be ſure will not uſe or improve that Teſtimony to the prejudice of Believing. This Eminent Diſpoſition in *Paul's* Heart, in wiſhing to be accurſed for his Country Men, he thus brings forth to light, *My Conſcience bearing me Witneſs in the Holy Ghoſt*, enlightening me in the Diſcovery, and ſtrengthning Conſcience to give that Evidence. The truth is, Conſcience ſo far as it is regenerated, and as thus commiſſionated anew by Faith, is not, nor ſhould not be too forward to ſpeak, leſt it intrench upon what belongs to Faith; but only to anſwer, and give in Teſtimony in a ſubordination to Faith, whence it is call'd in to ſpeak. It is termed rather *the Anſwer of a good Conſcience*, (1 *Pet.* 3. 21.) than the propoſition or claim of Conſcience firſt made of it ſelf: And it is the Anſwer of Conſcience, as ſpoken firſt it ſelf unto, and having heard Chriſts Blood ſpeaking better things than the Blood of *Abel*, and as having heard Faith firſt talk of Chriſts Death and Reſurrection for its Juſtification, (*Rom.* 4.) as the Foundation of its Anſwer, and Apology.

But now let us ſee how contrary and remote from this true way of Peace, that way is, which Natural Conſcience doth miſlead mens Spirits into, and how much and how many ways it endeavours to ſet a man out of the way. You may obſerve (*Rom.* 3. 17.) in the Catalogue or Indictment of the particulars, or general heads rather, of mens Corruptions, this inſerted as one, *The way of Peace they have not known*, as not among themſelves; ſo nor to find it with God. *Heb.* 3. 10, 11. *They do always err in their Heart, and have not known my ways. So I ſware in my Wrath, they ſhall not enter into my Reſt.* Their erring, and erring always, this ſtanding univerſal Errata that is found in all Editions and Impreſſions of mens Hearts; is by reaſon of their being thus addicted to the Covenant of Works, as the ſworn Creatures and Vaſſals of it.

The working of this Myſtery of Iniquity, you may perceive through all States and Conditions which the Sons of men run through. For either 1. Men were never enlightned, nor Natural Conſcience ever yet awakened; which was *Paul's* Caſe afore Converſion, (*I was alive without the Law*) or before the revival of ſin in his Conſcience: Or 2. They come to be awakened by the

Book 6 Law, and living alſo under the Goſpel, and being enlightned therein, and inſtructed in the way of Salvation; and Natural Conſcience plays a deceitful part in all.

The firſt ſort, that were never ſtruck, which were never troubled nor humbled under the ſenſe of their loſt Condition at all, are the moſt of Mankind. And either they are ſuch,

1. As are regardleſs of Peace of Conſcience or Righteouſneſs, in order to Eternal Life: They know not what either of theſe mean. Either through want of a diſcovery of their ſinfulneſs, or Ignorance of a Righteouſneſs ordained to Life eternal. And ſuch were the moſt of the Heathens, and ſuch are the moſt of common Chriſtians, that are ignorant and atheiſtical. It is ſaid of the Univerſality of the *Gentiles*, Rom. 9. 30. *The Gentiles, followed not after Righteouſneſs, as the Jews did*; that is, they lived without the ſenſe of any ſuch thing, and ſo had it not in purſuit at all. Theſe are ſaid to ſleep, 1 Theſ. 5. 6. *Let us not ſleep as others*, namely, of Mankind do, *they being in the Night*, (v. 7.) that is, the darkneſs of Ignorance: And *cry Peace and Safety*, (v. 3.) of that Chapter, as being ignorant of any danger they are in, in reſpect of another World; but this at the beſt is but *Quietneſs* not *Peace*, A freedom from being troubled. As if a man deep in debt is kept by them about him in ignorance of his Eſtate; hears of no Suits entred againſt him, no Serjeant to attack him, no Writ out for him: He is in a ſenſeleſs Security, and not at Peace with his Adverſaries. It is ſuch a quiet as a man condemned to die next morning, hath in his Sleep over night. Tis called *a Spirit of Slumber*, If. 11. 8. when yet *Damnation ſlumbreth not*, as 2 *Pet.* 2. 3.

Now, it is Natural Conſcience is in the cauſe for this. For whereas its office is (as the Prophets was, Ezek. 3.) *to diſcover to man his ſinfulneſs*, And *to give warning of the Judgments of God*, (as *Rom.* 1.) Natural Conſcience that is thus betruſted, ſeeks to hide, conceals all this, even from it ſelf, They *wink with their eyes*, and are ſaid *to cloſe their eyes*, &c. *leſt they ſhould ſee*, as the Prophet, and Chriſt out of the Prophet ſpeaks.

For if Conſcience at any time opens an eye-lid half way, ſees a little of a man's ſin, a glimpſe thereof, yet it will ſhut the ſame again preſently, that it might not ſee what follows, and is the Conſequent of it, what is the next behind it, *Judgment and Wrath*, which if it comes in ſo quick as it cannot ſhut out the ſight thereof, as the *Gentiles* could not, *Rom.* 1. *laſt*: Yet it turns away the next thought, and cutts off the application thereof unto it ſelf. *Rom.* 1. 28. and Chap. 2, 3. *And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doſt the ſame, that thou ſhalt eſcape the Judgment of God? Thus they ſhut their eyes leſt they ſhould ſee, Mat.* 13. Now this is wilful ſecurity of Conſcience, this is not Peace. Now if mens Conſciences will uſe ſuch tricks as theſe, when a man doth ill, to keep off the conſideration thereof, or of the Conſequent of it, and to pocket up, and conceal the Writs of Judgment, and let them lye by and not open them. (So Hoſea. 7. 2. *They conſider not in their Hearts that I remember all their Wickedneſs*) And if when a man doth well (as he thinks) then to cry Peace, peace: That man ſhall be kept quiet all his days. But this is not ſo much as true, much leſs peace; but *Deceit* and *Fraud*. This is a making their Hearts glad with Lyes.

Or 2. Mens Caſe is, that they ſet themſelves a-work to follow after a Righteouſneſs in order to peace. As many of the (*Jews Rom.* 9. 30, 31.) are ſaid to do: And ſome few *Heathens*, and many devout Chriſtians among Papiſts and our ſelves uſe to do.

Now 1. For thoſe few Gentiles that ſought for any kind of Righteouſneſs above the reſt, they withal profeſſed to truſt in themſelves. Upon Three Principles. 1. To Obey right Reaſon. 2. And that they Obeyed God in obeying Right Reaſon. And 3. To truſt in themſelves, *Sibi fidere*. Theſe were the profeſſed

fessed Catholick Maxims, or fundamental Principles practical in their Religion. And which is strange, the very same proper Character, in the same words is attributed to the *Jews*, (Luke 18. 9.) *That they trusted in themselves*, with this addition, *that they were Righteous.* So then the same Spirit and mystery of Iniquity wrought the very same thing both in *Jews* and some *Heathens*, and both from the same Cause. A Righteousness both sought, and peace therefrom, and that Righteousness was in and from themselves, on which they trusted, with despising others. And this was their *Sibi fidere*, their trusting in themselves. Which how contrary it is to the fundamental Principle, true Christianity teacheth every ones Heart that is truely a Christian, *Paul* hath informed us, in making this one essential characteristical property of a true Believer, Phil. 3. 3. *Who rejoyce in the Lord Jesus* (as trusted in, and compleat to save) *and put no confidence in the Flesh.* And by Flesh he eminently intends a man's own Righteousness, which is of the Law, opposite to that by Faith, as by *v.* 6, 9. is evident. And how difficult a Lesson it is for us to learn, and how yet with all the main, and as it were the top, and the ultimate of all other God would bring us to, the same Apostle *Paul* hath in his own example after many years proficiency in Christianity, taught us, 2 Cor. 1. 9. *We had the Sentence of Death in our selves, that we should not trust in our selves*, neither for Bodily Life nor Strength, nor Righteousness, nor Revelations, Gifts nor Grace, not any thing we can call ours whatever. Chap. 12

But 2*dly*. As for the multitude of such as profess themselves Christians, which know the Scriptures, though they dare not in their Doctrine make such a profession of principles, yet in their Hearts they practise it.

For the Papists and their Devotionists, who profess Christ, and to trust in Christ, yet in the point of Righteousness and Life, you know what their Doctrine is. And as they set up the Pope, as holding all his power from Christ, yet exercising it against Christ, with profession it is in Christs stead; So they set up their own Righteousness, Graces and Doings, though they profess to hold all of Christ, and that by his merit these were first given: So as Nature in them too speaks out as far as it dares.

And *Thirdly*, For the generality of such Protestants as look after a Righteousness for their Peace, whilst they in Doctrine profess to trust in Christ alone by Faith only, and do at solemn times do homage to it, because of the Doctrine generally profeffed; yet practically their Hearts run the way of all Flesh before them; and having never been struck with the sense of their natural Condition, and emptiness, their Peace lies in satisfying their Consciences with Duties, which in the first and chief place raiseth up and maintaineth in them an Opinion that they are truly Religious and Conscientious in their ways, and then they are bold to add thereto Faith in Christ; yea and the opinion they have obtained of themselves from their Consciences, by complying with it in doing, is the Foundation in their Hearts of that their Faith on Christ.

Now as for this Peace of all these sorts of men, thus raised and maintained, it is sufficient by way of difference to say, that it hath been a Peace hath grown up alone out of what is in themselves; and not made and founded anew after a sight of their lost condition and of their being Enemies; or which is equivolent to it, there is not an utter renouncing of their own Righteousness as dung, and as being afraid to be found therein (as was *Pauls Case*, *Phil.* 3.) but a Peace it is that was never concluded upon a new Treaty with God, and upon new offers of free Grace. The old title remains, and they act for the maintaining of it. For they having taken it for granted that God and they have been at Peace, Conscience which they have by Nature hath struck in to be the upholder, continuer and maintainer of this Peace and the conceit hereof by doing Righteously may have

Book VI

uprightly, *so keeping Peace* (I allude to that Speech used of Christ, and indeed only proper to him, *so making Peace*, Eph. 2. 15.) whereas true and sound Peace is a Peace anew created, as the word is, *Isa.* 57. 29. *I create the Fruit of the Lips*; *Peace* created as light out of darkness at first, so 2 *Cor.* 4. 6. or as Creatures out of nothing. It brings a Man's former Light and Peace into Darkness and Confusion, reducing the Soul to nothing in it self, and in all its performances, and then God causing Light to spring in by the Face of Jesus Christ, it grows not up out of a mans own Heart and Conscience as a natural Soyl, as your Ears of Corn but its Original comes from what is without the Man, in Gods Heart and in Christ. It is a seed and fruit that drops from the lips of others Preaching the Gospel of Peace, either in their Writings or Sermons: *I will create the Fruit of the Lips Peace*, which (*Eph.* 2. 17.) *Paul* interprets of the Preaching of the Gospel of Peace, as it is therefore termed. It is not such a Peace as a Man behind hand in the World holds with his Creditors, Paying a little here and a little there, in some things punctually keeping his word, and so endeavouring to satisfie and keep them off from Arrests, and so thinking he holds up his Credit still with them. But it is a Peace which an utter Bankrrupt hath obtained after he is utterly broke, that hath the Statute sued forth against him; and all his Creditors come in and he hath nothing to pay; yea, further, is discovered to be a perfect Cheat, Coyning himself, and then paying all he seemed to have. And what is the Peace such an one can expect? But a total forgiveness of *Ten Thousand Talents* out of meer Compassion, as you have it in the *Parable*, *Mat.* 18. 24, 27. And most of all, a forgiveness of that Treason and dishonour of which the man is guilty in thinking to put God off with his false Coin, his self coyned Righteousness, that had not his Stamp and Image on it. *Rom.* 5. 1. 11. compared. But the Peace which a Man justified by Faith is said to have, is by his *receiving the Attonement*: A total discharge and acquittance thro' the alone satisfaction of Jesus Christ, pleaded, and had recourse unto, by whom we have now received the attonement. The Debt was sued out, the man ready to be cast in Prison: *Deliver him*, (saith God) *I have found a ransom*, and he receives it, as a matter that wholly is from without him, and which comes as a new Gift, even as Rom. 9. 30. *The Gentiles are said to have apprehended, received a Righteousness*; so the word there used imports, ἔλαβε, laid hold on Righteousness: Even the Righteousness of Faith, as an hand lays hold of a gift without it self, as (*Rom.* 5. 17.) this of Righteousness is termed. Whereas the other thought to have wrought it out by doing, as men by running win a Prize, as those other words διώκων and ἔφθασε import (*v.* 31.)

In the Conclusion of my Discourse, I cast in these three differences of true peace, from that which Natural Conscience gives.

1. True Peace is a peace comes from without you: But the peace of all these men by Natural Conscience is from within. Let me say it to you, Brethren, and be not offended by my inverting Christs word, *The peace that is from within the man defiles*, deceives the man. It is *the peace* that is wholly *without*, that saves and comforts the man. Only it is received within us by Faith, or we could not be comforted by it. It is compared therefore unto a Guard; *The Peace of God*, φρουρήσει, *shall guard your minds*, φρουρὰς is *Præsidium militare*, a Guard, it is the same word that is used (1 *Pet.* 1. 5.) when it is said we *are kept by the power of God unto Salvation*: *Kept as with a Garrison.* Now look, as the power of God is a thing without us, and a Garrison is a forreign external defence, brought in to defend a place, and keep peace in it, which else would be at divisions within it self: So is this true peace, the Peace of God. It is therefore termed not a Peace of Conscience, but of God, (*Phil.* 4.) And also Peace in the Holy Ghost, (*Rom.* 14. 17.) *and that good hope* (as the Apostle calls it by way of distinction from false and untrue) Rom. 15. 13. *It is from the God of hope, and through the power of the Holy Ghost. Now the God of all hope fill you with joy and peace in Believing, that ye may abound in hope thro' the power of the Holy Ghost.* If thou hast not joy, thou mayst have peace: If not peace, thou

mayst

must have hope: Well, but all this joy, peace and hope come from without, from God, from the Holy Ghost; and therefore are taken in by the way of Faith, which is a receiving Faculty, *it is all through believing.* Yea, and they are brought in as Foreigners are, by a mighty power, which as it guards the Soul to Salvation, so it guards the Heart to peace. Or if you will, take that word of Christ, *My peace* (says he) by distinction. It is Christs peace which the Soul of a true Believer seeks, and which Christ in that Speech directs them to, in a double respect, and both of them exclusively spoken, as to the peace we ordinarily term peace of Conscience. Chap. 10

1. Because he is the sole Procurer and purchaser of, and matter of our peace. *He is our peace,* is the common cry of all Believers (*Eph.* 2. 14.) *through his alone merit* (*Rom.* 5. 1. 11.) and accordingly a Soul that seeks peace by Faith, eyes what is in Christ as the object matter of his peace with God, and is taken up with that in its pursuit after peace, (John 16. 33.) *These things have I spoken that in me you might have peace.* He had related in these late Sermons what he was about to do for them in dying, and also what he would do for them in Heaven. And let these things (sayshe) be matter of peace and comfort to your Souls, when I am gone. And therefore *thro' Jesus Christ* is every where added, where peace is spoken of, (*Rom.* 5. 1. *Phil.* 4. 6.)

2. It is *Christs Peace, my Peace,* and the *Peace of God,* because it is such, as God himself speaks and communicates when the Heart is quieted by it. And so in that respect also it is a peace without us. It is not a peace which Conscience speaketh (which is the speaker of the natural mans peace) but which Christ speaketh by Faith to Conscience, whom (*Heb.* 12. 25.) the Apostle termeth τὸν λαλοῦντα ἀπὸ οὐρανῶν. And so in that respect also it is *Christs peace.* The Scripture knows no such Phrase as *Peace of Conscience.* It is indeed *Peace of Conscience subjectivè*; Conscience being the principle it is spoken unto. But when it is spoken, it is so spoken as that it is the peace of God, and not peace with God only. Yea, and as a true Believer seeks for it, it is the peace of God only: He seeks not only to be at peace with God, but to have the peace of God, which God immediately from himself gives and communicates, this is that which a true Believer seeks. He goes to God and says, Lord, 'tis true I have walkt thus, and thus and have these and these Dispositions in me, but it is not the peace which these offer to give me, and in which my natural Spirit would rest in, that I wish for: But Lord, I desire thee to speak it. *I will hear what the Lord will speak* (says the *Psalmist*) *He will speak peace to his People,* (Psal. 88.) *Oh let me hear himself speak.*

A second difference is in that testimony which is allowed unto regenerate Conscience from within to give. It eyes principally what is the sincerity of Heart wherewith all hath been done in respecting God, and laying aside and renouncing carnal Ends. 2 Cor. 1, 2. *This is our rejoycing, the testimony of our Conscience.* What was it which this grand Jury founded its Verdict upon, and witnessed as matter of rejoycing? Even this, *That in simplicity and sincerity of God: Not with fleshly Wisdom but by the grace of God we have had our Conversateon in the World.* So then, his having sincerity, aimed at God as God (in so much as he call'd it sincerity of God) and his having been moved and guided, not by principles or ends which fleshly Wisdom suggested, but by Motives and Perswasions fetcht and drawn from the Grace and Love of God, sweetly and predominantly swaying his Heart, (for so the Opposition of [*By Grace*] there runs unto with [*Fleshly Wisdom*] both being put in opposition as *in eodem genere causarum,* as two differing Principles, yet of the same head or kind of causes that is inducing, moving causes both; that look as Fleshly Wisdom moves and steers a Carnal Heart, so did the *Grace of God* move *Paul's* Heart) these are the things which his Regenerate Conscience was now taught to eye, or else (as in order unto Salvation) he should not have had matter of Rejoicing, for any other thing

Book 6 thing within the Cognizance of Conscience, though he had done more, and laboured more than all the Apostles. On the contrary his Unregenerate Conscience had eyed only the Observation of the outwards of the Law, *serving in the Letter*, Rom. 7. 5, 6. and a blamelesness in the Law, and that was the matter of his Rejoycing afore, *Phil.* 3. which confirmeth this difference. By another Scripture you may see what sort of Actings his Conscience by the Holy Ghost was intent upon, not matters of outward fact, as that he made so many Sermons, *&c.* but an high and Holy Elevated and Sublimated disposition of Soul, even a continual heavinesse and sorrow of Heart; yea even wishing to be acursed from Christ, for his Brethren the *Jews*, *Rom.* 9. 1, 2, 3. Observe what a Preface he maketh to it, *I say the truth in Christ, I lie not, my Conscience also bearing me witness in the Holy Ghost*; that is acted, and enlightned not by the common light, which Natural Conscience is acted by, but a special and evident work of the *Holy Ghost*, and enlightned thereby to Witness this. His Conscience you see, singleth forth such a disposition of Heart as was eminently Characteristical of saving Grace, and infallibly such, and is not found in any Heart that shall Perish. *I speak the truth in Christ*, that is, as one that is in Christ, and hath this Evidence for it. Thus also speaks *Hezekiah*, *Isa.* 38. 3. *Remember, Oh Lord, how I have walked before thee in Truth, and with a perfect Heart in thy sight.* His Conscience was it that gave this Testimony. Now it was not his outwaad walking he insists on, but his walking afore God in Sincerity or Truth, and with a perfect Heart. And this his own Conscience was instructed to account and esteem to be that *true goodness which is good in Gods sight.* And the Reason is, because when a Man is Regenerate, his Conscience is fill'd with the Genuine Knowledge of God, as God. And so he looks upon things with that light God doth, and so only values and reckons that to be good which God doth account good: And God always in Judging of the Action takes in what the Heart is, which was the spring of it. 1 *Kings* 8. 39. *Thou dost give to every Man according to his ways, whose Heart thou knowest.* And by this Rule doth Regenenerate Conscience his Vice-gerent also Judge. This is the second difference.

3. Difference. The Peace which Natural Conscience speaks is at the height of it, but a dull flat dead Peace: Even as the Original of it are themselves but *Dead Works*, Heb. 9. 14. It is with them as with those that go with and carry dead Children in the Wombs of their Hearts, such living throwes they know not, but (1 *Pet.* 1. 3.) It is called *Living hope*, we are begotten into, and such an hope Faith affords at least in the Object of it. And it often riseth up to a Peace which passeth or exceedeth the Understanding, *Phil* 4. 6. Whereas that which Natural Conscience gives, is but such as riseth up from the Understanding or practical Reason; But that of Faith cometh from Heaven, and carries the Heart to Heaven: *Being justified by Faith we have Peace with God*, (Rom. 5. 1.) *and rejoice in Hope of Glory*, (v. 2.) *yea, Rejoice in God*, (v. 11.) And sometimes this Peace riseth up unto Joy unspeakrble, and full of Glory, 1 *Peter* 1. 5. which though Christians always attain not to, yet the object matter which their Faith is carryed forth unto, out of themselves, hath all this in it. Yea, and the Faith it self that is in the Soul, is still working the Heart up unto it, to seek after this, not to be quiet without it, or rest in any Peace befides it; Even as every Natural Faculty seeks and pursues after some way or other the highest perfection of that which is the proper object of it. And on the contrary, altho' the Unregenerate Man may have a further Joy than that of Natural Conscience, from a tasting of the Powers of the World to come, (*Heb.* 6.) yet that joy is not from Natural Conscience, but an effect of Supernatural enlightning in matters of Faith, and that as it is a Counterfeit of Faith, though not attaining unto true Faith. And the differences of such Joys from that other Joy believers attain unto, is not proper to this discourse, which only treats here of the Peace, which Natural Conscience as such affords, with difference to that which Faith gives, or riseth up unto.

This

This *Paul* knowing full well, being trained up to the experiment thereof, no means, no works, no Teſtimony of Conſcience could avail of it ſelf, unleſs God ſpeak peace. When therefore he would pray for peace, he frames his Prayer thus: That God himſelf would give it, (2 *Theſ.* 5. 16.) It is his manner, you know, at the beginning or end of his Epiſtles, to wiſh *Grace and Peace from God the Father*, &c. and he had ſo at the beginning of that Epiſtle; but at the latter end, being about to renew the ſame again in his Farewell, he as it were corrects his Speech, and frames his Prayer thus: *Now the Lord of peace himſelf give you peace always by all means*: Both as knowing his wiſhes and all means elſe ineffectual to attain or procure true Peace: As alſo ſignifying what kind of peace it was that true Hearts deſire and ſeek after. The Lord of peace himſelf giveth peace, and tho' himſelf bleſſeth means whereby he doth it, and you are to uſe them: Yet ſo, as he, the God of peace, muſt himſelf give it. Take the holieſt and beſt man in the World, whoſe Conſcience is the largeſt treaſury of good done by him, or wrought in him; and although Conſcience be a reflecting Faculty in all men, yet his Conſcience from all the good that is betruſted with it, and it is privy unto, cannot teſtifie a word for that mans peace and comfort, unleſs the Holy Ghoſt ſpeaks in and unto Conſcience by the light of Faith with power. For though the Spirit that is in man is ſaid naturally to know the things that are in a man, (1 *Cor.* 2.) yet they are but thoſe things which we have as men. But ſuch things as we have as good and holy men given us by the Holy Ghoſt, theſe the Holy Ghoſt muſt by a ſupernatural act enable Conſcience to diſcern, or we do not, cannot diſcern them. And therefore in the ſame Chapter it is ſaid, He hath given us his Spirit that we might know the things that are given us of God. And his Graces in us, are Gifts, and ſpecial Gifts of Gods Grace in us.

Chap. 1

CHAP. XIII.

The highest Degree to which a Temporary Believer can possibly attain, describ'd by the Apostle Paul, *(*Heb. 6.*) which yet falls short of that saving Work, wrought in a Sincere Believer, there spoken of by him.*

HEB. VI. 4, 5, 6, 7, 8, 9, 10.

V. 4. *For it is impossible for those who were once enlightned, and have tasted of the heavenly gift, and were made partakers of the holy Ghost,*

V. 5. *And have tasted the good Word of God, and the powers of the world to come;*

V. 6. *If they shall fall away, to renew them again unto repentance: seeing they Crucifie to themselves the Son of God afresh, and put him to an open shame.*

V. 7. *For the Earth which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:*

V. 8. *But that which beareth thorns and briers, is rejected, and is nigh unto cursing; whose end is to be burned.*

V. 9. *But beloved, we are perswaded better things of you, and things that accompany Salvation, tho' we thus speak.*

V. 10. *For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministred to the saints and do minister.*

THE Apostle sets before these *Hebrews*, the most dreadful things about a Temporary's work and Condition, that is to be found in the whole Scriptures; and yet in the Occasion he took for it, he doth it with the greatest advantage for the comfort of the weakest sound Christian, and with the greatest tenderness that possibly so great a matter could be uttered in. The advantage he takes for it, appears in this, That whereas one of the greatest Objections that many sound Believers have against themselves that they are but Temporaries, ariseth from manifold defects, and (some of which are but accidental to a Christians state) the deadness of their Hearts, the lowness of their Graces, the want of Growth, Rebellion of Lusts, and the like; for there are a Thousand such might be instanced. They judg'd such like things, specially when of a long continuance, to argue them Hypocrites; which doubts of theirs, they were the more strengthned in, when withal they compared the soaring Heights, the high Enlightnings, the vehement and forward Affections, Tasts of things in the other World, which concerns Mens Salvations, that they

they had obſerved to have been in ſome that had utterly fallen away. Alas thought they, when I compare what deadneſs is in my Heart, what little or no proficiency my Soul hath made in things Heavenly for ſo long a time; and on the other hand, what wonderful Enlightnings, quickneſs of Affections ſuch as have fallen away have ſhot up into, I cannot but Conclude that I much rather ſhall fall away too; for alas, I am far ſhort of them in theſe things. The Apoſtle therefore intending to diſcourſe this great point in this Epiſtle, takes this ſtrange advantage for it, and ſuch an one as ſhall prevent the diſcouragment of the loweſt Saint. The courſe he takes is this. Chap. 1

1. He preſents the worſt and loweſt caſe of a ſound Chriſtian that well can be ſuppoſed, and tells thoſe *Hebrews* plainly, that it was many of their caſes, *Chap. 5. v.* 12, 13. *For when for the time ye ought to have been Teachers, ye have need that one Teach you again which be the firſt Principles of the Oracles of God, and are become ſuch as have need of Milk, and not of ſtrong Meat. For every one that uſeth Milk is unskilful in the word of Righteouſneſs, for he is a Babe.* He inſtanceth indeed only in point of defect in, and want of growth in Knowledg; but that muſt be proportionably ſuppoſed to have been accompanied with anſwerable flatneſs and deadneſs of Holy Affections, and colder Exerciſe of Graces. 'Tis certain, if they did not grow in Knowledge in ſo many Years, they had not grown in Grace; *Grow in Knowledg* (ſays the Apoſtle) *and in Grace.* And 'tis as certain, that if they had not grown in Grace, there muſt have been a decay in Grace, and the exerciſes of it, and thereupon a Worldly fleſhly frame, and an over-growing of many Luſts would riſe inſtead thereof. Whereby at leaſt they grew nigh unto a Curſe from God, and were even at the very pits brink to have bin given up by God to final hardneſs, *&c.* Yet *Knowledg* is that thing which even Hypocrites uſe to grow up into, more than in any other endowment. In gifts of Knowledge, and the exerciſe thereof, they are Eminent. Theſe are an Excellency which corrupt Nature affects, and ſeeks after above all other; that therefore ſuch as were true Chriſtians ſhould not have ſought to grow up in this; what a ſtrange thing and caſe was this? And the ground thereof muſt needs be, becauſe they had not had a great Valuation of things Heavenly, which if they had had, they would have ſought to grow acordingly in the Knowledg of them.

Now take their Caſe as to Knowledg, as the Apoſtle here ſets it out, it was very deplorable. (*v.* 12.)

1. They ſeem to have loſt of that Spiritual Capacity to take in Spiritual things which they once had, and to have fallen from much of that Spiritual ſavour and quickneſs of Underſtanding in the fear of the Lord which they once had: This that word [*You are become ſuch, &c.*] ſeems to import.

2. They are Repreſented like Men old, or Men in a Conſumption, whoſe Stomachs cannot digeſt ſtrong Meats (as they had wont) and are therefore glad to live on Milk, and the weakeſt ſort of Food. *You are become ſuch* (ſays the Apoſtle) *as have need of Milk, and not of ſtrong Meat*: Which the Oppoſition, *v.* 14. ſhews and explains; *but ſtrong Meat belongeth to them that are of full Age, even thoſe who by reaſon of uſe have their Senſes exerciſed to diſcern both Good and Evil.*

3. That Word [*by reaſon of uſe*] implies that they had not exerciſed their Graces, whereby their Knowledg might have been put in ure, and ſo enlarged thereby.

2. Having thus ſet them forth at the loweſt, he deſcribes the Higheſt and Quickeſt ſort of workings, and operations and advancers in matters of Re-

ligion, made by ſome that yet fall away, *v.* 4, 5. *For it is impoſſible for thoſe* Book 6 *who were once enlightned, and have taſted of the Heavenly gift, and were made partakers of the Holy Ghoſt; and have taſted the good Word of God, and the Powers of the World to come; if they ſhall fall away, to renew them again to Repentance.*

3. And yet Thirdly he Concludes, *That he hoped better things, and things that accompanyed Salvation*, or that *have Salvation in them.* v. 9. *But beloved we are perſwaded better things of you, and things that accompany Salvaiton, though we thus ſpeak;* ἐχόμενα σωτηρίας, according to that ſaying, *He that truly believes hath Eternal Life*; of theſe concerning whom he had afore ſpoken the worſt things that could be ſpoken, he yet hopes, nay is perſwaded that ſuch *better things*, or ſaving Graces, yet remained in them, than all thoſe Enlightnings ſpecified had bin in thoſe other, as having been but ſuch as never had true Salvation in them, but had all the while been ſhort of it, and not in the event only. And the Ground of his Perſwaſion was,

1. That they had wrought in them at firſt a ſound and ſincere *Love to God, his Name, and his Saints*, which they had by Deeds and *Labour* therein given many real Teſtimonies of.

2. And to this end he bids them call to Remembrance, *&c.* Chap. 10. 32, 33, 34, 35. *Call to Remembrance the former days in which after ye were illuminated ye endured a great Fight of Afflictions; partly whilſt ye were made a gazing ſtock both by Reproaches and Afflictions, and partly whilſt ye became Companions of them that were ſo uſed: For ye had Compaſſion of me in my Bonds, and took joyfully the ſpoiling of your Goods, knowing in your ſelves that ye have in Heaven a better and an enduring Subſtance: Caſt not away therefore your Confidence, which hath great Recompence of Reward.* It went it ſeems very low with them at preſent, when to perſwade himſelf and them of their Grace he is fain to have recourſe unto things ſo far back.

3. He elſwhere minds them alſo, that though they had never yet been call'd to Martyrdom, *nor reſiſted unto Blood*, (Chap. 12. 4.) yet they had continued *to Fight againſt Sin*, and with much Conteſt and Hazard to keep themſelves from the evils of the Times, all which are a Fighting againſt Sin to keep a good Conſcience; as alſo they had maintained and kept up a Conflict againſt Sin in their own Hearts.

4. And thoſe things they had continued (though in ſome low Meaſure) to do for a long time from the firſt works upon them; and even there and then, (*v.* 12.) whileſt he blames them for their Non-proficiency, yet thoſe Words, *That when for the time ye might have been Teachers*, &c. argues them to have bin a long time Converted; then again (*Chap.* 10. *ver.* 32.) He bids to *call to Remembrance the former Days*, &c. when firſt Converted, which had been long ſince paſt.

OBSERV. *That in the Conflicts and Diſquiſition your Spirits may have whether your Selves be Temporary Believers or no*, conſider that there are many things Accidental to the ſtate of Grace, which you are not abſolutely to Conclude of your Eſtates by.

1. Not by a great decay of what Affections, and perhaps ſome Principles of ſtrictneſs you had at firſt, now much decayed and leſſened. If theſe he wrote to had theſe as freſh in them when he wrote as at the firſt, he would not have remitted them to their experiments in former times, (*Call to remembrance* (ſays he) *&c.*) Nor would he have comforted them with this, That God is not forgetful, *&c.* of what had been ſo long paſt, if freſher and better Fruits and more lively Evidences had of latter Years been found in them.

2. Nor

2. Nor are you to judge of your ſelves by a compariſon of appearance made of your ſelves with ſome you have known or read of in the Word to have gone ſo, and ſo far, whom you verily think as to your own view, whilſt you compare your ſelves with them, that they have fallen ſhort. Alas, if Theſe, among theſe *Hebrews*, ſhould have compared their low preſent Actings, Enlightnings, Workings of Heart, *&c.* with thoſe other in the appearance of them (as *v.* 4, & 5. he hath ſet them out) where would theſe poor ungrown Chriſtians have appeared? As 'tis an uncertain Rule to judge a man's good by comparing himſelf with others that are worſe, ſo and ſo fetching his Comfort thence; ſo 'tis as uncertain an one to judge of my ſelf and of my Chriſtian Eſtate by comparing it with others, whom I have thought better than my ſelf, to have gone farther, who yet have proved Apoſtates: For what do I know what was the frame of their Hearts towards God, and the Principles of their Profeſſion? Thou doſt not know the whole of the State and Condition of ſuch Men what it was: Bring then thy Heart to God, and view all that hath been between him and thee, either of his Love drawn forth to thee, or thine to him. Conſider whether thy Heart in ſome degree yet cleaves to God, and continues to purſue after him: So ſhalt thou have Comfort from the Lord, who is not forgetful of any of theſe things. Caſt not thy Confidence away in ſuch a Caſe; If you let that go, you let all go, hold faſt the beginning of thy Confidence to the end: Thus the Apoſtle exhorts in this Epiſtle again and again, Chap. 10. 35. Chap. 3. 6. *But Chriſt as a Son over his own Houſe, whoſe Houſe are we, if we hold faſt the Confidence and the rejoycing of the hope firm unto the end:* This is what, above all elſe, the Apoſtle exhorts unto, *v.* 14. Some of theſe poor Hebrew Chriſtians that were Sound-hearted, who had not fallen off and departed from Chriſt as others had done, yet could not but have great doubts and diſputes within themſelves, whether they were not Temporary Believers, and that their latter end might be like unto theirs. For ſuch a declining and ungrowing a Condition could not but have been accompanied with ſuch Temptations in an Heart in any meaſure conſiderative or attentive to its own Salvation. Yet you ſee the Courſe the Apoſtle takes with them. Chap. 13

1. He puts them not upon the diſpute of this, which was a Controverſy and Suit they could never have brought to an end, and which nothing but Faith ends.

Nor 2. Doth he ſeek to work in them ſuch a work of humbling, or apprehenſion of their being in their Natural Condition, as uſeth to be at firſt: Wherein Converts do caſt away all that had been wrought hitherto, as unſound, as if that were a neceſſary Foundation in ſuch unto a new ſaving work. He doth not direct them to make utterly a new Beginning, as to their own apprehenſions: But the caſe ſtands thus; That whereas ſound Believers uſe to have emptyings of themſelves upon diſcovery of their Wants and Corruptions, which cauſeth them to apprehend, for the preſent, their Conditions to be unregenerate, after which the Holy Ghoſt comes and takes the advantage out of themſelves unto renewed Acts of Faith: So theſe having the Convictions of their former unſoundneſs laid open to them by the Holy Ghoſt, are thereupon Gently led into true and ſaving Acts of Faith, Regenerating of them. And look as afore this work, theſe Temporarys had a work ſo like true Grace, as it was very hard to diſtinguiſh it from the true; ſo this very new ſaving work in them, is hardly diſtinguiſhable from that renewed work on true Believers upon and after ſuch Tentations.

3. He exhorts them to remember what had been wrought in them, and how God had drawn and won their Hearts unto him, and accordingly that

Book VI

that they ſhould hold faſt the Beginning of their Confidence to the end, and they would find themſelves partakers of Chriſt. It is unto the way of renewing their Faith he directs them, for Faith would only end it, and renew that often, ſays he, Chap. 4. v. 11. *Let us labour to enter into that Reſt, leſt any man fall after the ſame example of Unbelief.* The word is, let us ſtudy that point, and to enter into Reſt is to believe, as the oppoſition, and likewiſe v. 3. ſhew, *For we which have believed do enter into Reſt.*

If any one object to me, Would you have me recall my firſt Work, and Truſt in that? Suppoſe it were indeed not a ſaving work (as in many that are after made Sound, it is not) would you have me renew my Confidence thereon?

Anſwer, No: That is not my meaning, nor *Paul*'s: For if the work were never ſo good and ſound, your Confidence muſt not be upon that, much leſs when it may be a falſe one; but this I ſay, Renew the ſame acts of Faith, and truſt on the ſame God and Chriſt thou dealedſt withal at firſt. Have recourſe to them afreſh, Reiterate again and again thy Faith on them immediately, as thou didſt at firſt. In the Original it is, *the Subſiſtence* of your Confidence; hold God and Chriſt afore thee as ſubſiſtent by Faith to thee, in thy Treaties with them, and if God continues to carry on thy Heart thus to purſue after him, Chriſt cannot but ſave thee. For if thou continueſt to caſt thy ſelf upon him, and ſtill in all ſuch diſceptations about thy Eſtate plyeſt him, and putteſt thy Salvation into his hands, Chriſt will not, cannot depart from thee whilſt he continues thy Heart to truſt him. He cannot but work ſavingly in the end on ſuch a Soul, if he hath not done it already. Remember then whence you are fallen, and do your firſt Works, and repent, (*Heb.* 6. 11.) *And we deſire that every one of you do ſhew the ſame diligence to the full aſſurance of Hope unto the end.* If you have ſlackned (as you have done) yet revive that diligence again, and you will find your firſt Confidence will come in again, if true, with advantage and encreaſe, even with full aſſurance of hope unto the end; or if there was not a true Faith at firſt, then a better will come in the room of it.

Only 4. He ſeverely cautions and admoniſheth them to take heed leſt there be in any of them an evil Heart of Unbelief, in departing from the living God. *But exhort one another daily* (ſays he) *while it is called to day, leſt any of you be hardned thro' the deceitfulneſs of ſin*, Chap. 3. 12, 13. and v. 15. *While it is ſaid to day if you will hear his voice harden not your Hearts*, &c. He exhorts them to take heed of indulging their Luſts, Heb. 12. 15, 16, 17. *Looking diligently leſt any man fail of the Grace of God, leſt any Root of bitterneſs ſpringing up trouble you, and thereby many be defiled: Leſt there be any Fornicator or profane perſon as* Eſau, *who for one morſel of meat ſold his Birth-right; for you know how that afterward when he would have inherited the Bleſſing, he was rejected: For he found no place of Repentance, though he ſought it carefully, with Tears.* He exhorts them to take heed of leaving off Ordinances, Heb. 10. 25. *Not forſaking the aſſembling of our ſelves, as the manner of ſome is, but exhorting one another, and ſo much the more as you ſee the day approaching.* And many ſuch moſt earneſt exhortaions he makes, not only in relation to their neglect of particular Duties, but in relation to their eternal Eſtates and Conditions.

OF

OF

THE WORK

OF THE

HOLY GHOST,

(THE

Third Person of the TRINITY)

IN OUR

SALVATION.

BOOK VII.

Of the Difference of the Works on Temporary Believers, and those truly called, and that they differ in their Nature and Kind.

CHAP. I.

That the Apostle Peter, 2 Pet. 1. 3, 4. 2 Pet. 2. 20, 21. *makes a clear Distinction between Temporary Professors, and those truly called.*

2 PET. I. 3, 4.

V. 3. *According as his Divine Power hath given unto us all things that pertain unto Life and Godliness, thro' the knowledg of him that hath called us to Glory and Vertue.*

V. 4. *Whereby are given unto us exceeding great and precious Promises; that by these you might be partakers of the Divine Nature, having escaped the Corruption that is in the World thro' Lust.*

2 PET. II. 20, 21.

V. 20. *For if after they have escaped the Pollutions of the World thro' the Knowledg of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome, the latter End is worser with them than the Beginning.*

V. 21. *For it had been better for them not to have known the way of Righteousness, than after they have known it, to turn from the Holy Commandment delivered unto them.*

I Have set these Two Passages of the same *Epistle* together, and by comparing the one with the other, you may easily discern that *Peter* would seem to speak somewhat like, yet clear differing things of two several sorts of Professors, and two several Works in those Professors of Religion. In the

Book 6

the Second Chapter he ſpeaks of ſuch who profeſſed Religion, and had once a work upon their Hearts which cauſed them at firſt ſo to do, and to break forth from the World (*v.* 18.) and that ὄντως (as the word is) that is, *really had eſcaped from them who live in Errour*, or the common errour of a Natural condition, common to you with other Men, but now were fallen away, and their latter end was worſe with them than the begining, (*v.* 20, 21, 22.) But in the Firſt Chapter (*v.* 1.) he ſpeaks of, and unto ſuch who had obtained like *precious Faith with us*, *viz.* the Apoſtles of Chriſt. And of each of theſe he ſeems to ſpeak like things (as on purpoſe) and yet how diſtant are they in the reality!

1. Of both the one and the other he ſays, that *they eſcaped the defilements of the World.* 2 Pet. 1. 3. Chap. 2. 20.

And 2. He tells us, that both of them were wrought upon and induced to this, by one and the ſame means, *through the Knowledg of the Lord and Saviour Jeſus Chriſt*, (compare *v.* 3. of the Chapter 1. and *v.* 20. of Chapter 2.) inſomuch as both are enlightned with ſuch a Knowledg of Chriſt, as hath a powerful Impreſſion upon their Hearts, as (*v.* 18. of Chapter 2.) it is ſaid of theſe (2 *Pet.* 2. 18.) that thus fall away, that they did ὄντως, really and indeed, and in earneſt forſake thoſe Sins.

Yet how differing is the State of theſe Perſons? The ſum of which Difference is reduced to this, that thoſe (of whom he ſpeaks in the Firſt Chapter) that were ſavingly wrought upon, had ſuch a Knowledg of Chriſt as had throughly altered, and changed the inward frame of their Hearts, their very Natures and Diſpoſitions, turning and transforming them from Sin to a Divine Nature.

1. It had prevailed to ſever, and part their Souls from the power of inward Luſts as well as outward groſs defilements, ἀποφυγόντες τῆς ἐν ἐπιθυμίᾳ φθορᾶς, *that Corruption that conſiſteth in Luſt or inward Concupiſence.* The prevailing Knowledge of Chriſt had deſtroy'd and rent the Indentures that had been between the Soul and theſe Corruptions; for the word *Eſcaping* ſpeaks and hath reference to Freedom from the Tyranny of an hard Maſter (or as it is, *v.* 19. of Chapter 2.) of being *Servants of Corruption.* In theſe Sincere Believers the divine Power had cut the very Heart-ſtrings, Ligaments and Tyes between their Souls and their Luſts, ſo far that their inward Man had really parted with, and was delivered from the ſtrength and violence of Luſts. But of thoſe other (Chapter 2.) it is barely ſaid, they had eſcaped, τὰ μιάσματα, *the groſſer Defilements of the World*, (v. 20.) that pollute Men outwardly; in reſpect of which it is, that they are ſaid to have eſcaped from thoſe that live in Errour, (*v.* 18.) He mentions nothing to expreſs that this work had reacht to the deſtroying of Luſts, or alteration of their ſinful Natures; but their caſe was as that of run-away Servants. They had made an eſcape from their Maſters, but the inward Bonds and Indentures were not cancelled, and ſo they were fetcht back again, *v.* 19. *While they promiſe them Liberty, they themſelves are Servants of Corruption; for of whom a Man is overcome, of the ſame is he brought in Bondage*; which he affirms more plainly (*v.* 22.) comparing them to a Sow that was once waſhed, which imports an External cleanſing only from the Mire they wallowed in, which cleaves to the outward parts; but to eſcape the Corruption that conſiſts in Luſts; to have the ſinful Nature, the inward radical Conſtitution changed, this they wanted. The Old Man, or Nature of Man as it comes into the World, is ſaid, (*Eph.* 4. 22. like to what is here) *to be Corrupt in Luſts*, that is, the formal being, and eſſence of its Corruption (as it is Corrupt) is ſaid to conſiſt in Luſts, and therefore to have eſcaped through the Knowledge of Chriſt, the Corruption that is in Luſt, is to put off the old Nature, to have the inward diſpoſition altered, which there alſo the Apoſtle affirms is done by ſuch a Knowledg of Chriſt, as hath a difference in it, from what is in ordinary profeſſours, *v.* 21.

If

If so be ye have heard him, and been taught by him as the truth is in Jesus. It imports a distinction from what is counterfeit, therefore (*Gal.* 5. 24.) those that are Christs, are said *to have crucified the Lusts with the Affections.* Chap. 1

2. Here is another Difference, *viz.* The Participation of a contrary Divine Nature. This Divine Nature clearly shews a Change of Nature, and so *their having escaped the Corruption that is in the World thro' Lust,* (2 Pet. 1. 4.) *is the putting off the old Nature which is corrupt in Lusts:* And on the other side, forasmuch that such a Change from a state of Natural Corruption is specified with this Divine Nature as its Opposite, it is evident that this Participation of the Divine Nature is to be understood of the contrary Divine Qualities and Principles, but now made Natural to the Soul, as Lusts once were. But it is not the Participation of the Essence of God substantially, as some both of old and of late have offered to affirm.

My Assertion is yet more clear, inasmuch as the Apostle also calleth the Communication of this New Nature, *The giving of all things belonging to Life and Godliness*; that is, all inward Principles, Seeds, Powers and Abilities of Godliness, and a Spiritual Life, and those as the Roots and Habits of all Actions made natural. Now look, as there is a different Mercy or Grace in God, out of which he bestows those Gifts he vouchsafes unto men, whom in the Issue he saveth not, different far from that mercy out of which he gives that Grace and Holiness which hath Salvation accompanying it: So the like difference is to be found in the exertings of the Degrees of *his Power*, out of which he worketh either. His Mercies that are over all his works, are styled *Common Mercies*, whereas to his Elect there are peculiar special Mercies, call'd *the sure Mercies of David.* Answerably the works on Temporaries flow but from his common providential Mercies, only farther heightned towards such than to others of Mankind (these being choicer Mercies in themselves than Riches, Honours, *&c.*) and are therefore styled *common Graces*, as being in their general valuation cast but into the same heap with other common mercies. But they are rather call'd *Common Graces*, because they bear the semblance and counterfeit of true and saving Graces.

It is therefore a Subject worth the Prosecution, to shew the disproportion of power which is seen in these two works, that the measure of the one may be mutually taken from each other: For the one by the Kind of it will be found to be such a work as needeth not the exceeding greatness of Gods Power to be put forth to work it; and the other, viz. *The Divine Nature*, is a work of that excellency, as requires the utmost of Gods Power to be stretched forth in the working of it, or it will not be effected.

CHAP. II.

The Uſefulneſs of this Doctrine concerning Temporary Believers, to many holy Ends and Purpoſes.

THE Apoſtle farther in this *Heb.* 6. ſets forth the high and great Workings which are in the Hearts of Temporary Believers that fall away, and the dreadful Event and Iſſue of their ſo falling, (*v.* 8.) And as there were in thoſe times, the higheſt Effuſions of the Spirit and Graces wrought in many true Chriſtians, in compariſon of other times; So there were anſwerably the higheſt ſort of Temporaries (which *v.* 4, 5. doth ſpeak of) and indeed the moſt ſublimated, that Corrupt Nature was capable of.

He adventures this Doctrine among them true Believers that were weak and doubtful: And notwithſtanding there might be very many Souls entangled in Fears that they were of that Number; yet this Doctrine is good and profitable to men, as the Apoſtle ſpeaks in another Caſe.

Obſerv. The Doctrine and Knowledge, that there is only a Temporary Work in many Profeſſors, is uſeful to ſincere Chriſtians for many holy Ends. *Peter* declares it to thoſe he wrote to, 2 Pet. 2. 20, 21, 22. *For if after they have eſcaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein and overcome, the Latter End is worſe with them than the Beginning. For it had been better for them not to have known the way of Righteouſneſs, than after they have known it, to turn from the holy Commandment delivered unto them. But it is hapned unto them according to the true Proverb, the Dog is turned to his own Vomit again, and the Sow that was waſhed to her wallowing in the Mire.* *Jude* alſo upon occaſion of men that had once profeſſed the Doctrine of Grace (*v.* 4.) turned it into wantonneſs, doth the like, at v. 5. *I will put you in remembrance, though ye once knew this, how that the Lord having ſaved the People out of the Land of* Egypt, *afterward deſtroyed them that believed not.* The meaning whereof is, he would have them conſider, that the *Iſraelites* coming out of *Egypt* was a Type of our *common Salvation* (as he had called it *v.* 3.) yea, many of them came forth through a work of God upon them, for they believed, Exodus 4. 31. *And the People believed, and when they heard that the Lord had viſited the Children of Iſrael, and that he had looked upon their Affliction, then they bowed their Heads and worſhipped.* They had been in great Diſtreſs, and mans Nature is apt to believe and embrace News of deliverance in ſuch a Caſe, which was a great ground of that Faith in many of them: but however, this together with the ſenſe of their Bondage, moved them to come out of *Egypt.* You read of the like Faith upon the great viſible deliverance at the Red Sea, Exodus 14. 31. *And Iſrael ſaw that great work which the Lord did upon the* Egyptians, *and the People feared the Lord, and believed the Lord and his Servant* Moſes. But, ſays *Jude*, I would have you withal remember, that though their Faith ſerved to bring them out of *Egypt*, yet it was but a Temporary Faith, ſuch as laſted not, nor ſerved to bear the Condition of a Wilderneſs; their Faith failed them as to perſeverance, chearfully to go on into the good Land. They would, if they could, have returned back into *Egypt*; and you know the ſins they fell into, and concerning them *Jude* adds, that *God afteawards deſtroyed them that thus believed not.* And this (ſaith he) though you know, yet I would have you remember, and lay it to Heart, as that which was Gods Aim and Intendment in this diſpenſation, in relation to thoſe their times and the Profeſſors of it. 'Tis of ſpecial uſe to you all; for this is the Caſe of multitudes

of

of Professors, that come out of a gross sinful Condition; they see their former Estate to be a State of Bondage and Damnation (which is as a coming out of *Egypt*) but their own Lusts in their Progress in the Wilderness of this Life ruins them. And what befell the *Israelites* as Types, is for our Instruction. 1 Cor. 10, 11. *Now, all these things hapned to them for Ensamples, and they are written for our Admonition, upon whom the ends of the World are come.* Chap. 1

And *Jude* tells them, that when he set himself to write of our *common Salvation*, (*v.* 3.) the Holy Ghost, who dictated this Epistle, presented this Caution and Discourse about such temporary Professors first unto him, to present unto them.

The like to this also doth *Paul* in his Epistle to the *Hebrews*, Chap. 3, & 4. and 1 Cor. 9. 24. to the end: *Know ye not that they which run in a Race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things; now they do it to obtain a Corruptible Crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the Air: But I keep under my Body and bring it into subjection, lest that by any means when I have preached to others, I my self should be a Cast-away.* He indeed in that Chapter presents this under another Scene, and Similitudes of the Olympick Games, in which many run, but one obtains: And so in Christianity, many beat the air, and run but uncertainly.

And how much our Saviour insisted on this Doctrine, you all know. How many Parables did he spend upon it? That Parable of Parables (as himself indigitates it to be) *do you not understand* to be, of all other, of the most concernment to you and others? I mean that of the Sower, and the several Grounds; and the Parable likewise of those that built their House on the Sand, when others built upon a Rock? Moreover, many Speeches there are scattered up and down to this Effect, That *many are called, but few are chosen. Enter in at the strait Gate, for many will seek to enter in, and shall not be able. Luke* 13. 24. The usefulness of this Doctrine is,

1. To awaken dull professors (as our Apostle terms those *Hebrews*, (*Heb.* 5. 11.) to consider their Estates. The wise Virgins sleep (*Mat.* 2. 54.) as well as the Foolish, and the noise of this Doctrine rowseth up such, sooner than any other.

2. This Doctrine is useful to quicken them to Holiness, and to endeavour to make sure work. Thus it wrought with *Paul* himself, and *Paul* makes use thereof to quicken Others. 1 Cor. 9. 26, 27. *I therefore so run, not as uncertainly; so fight I, not as one that beateth the Air: But I keep under my Body, and bring it into subjection, lest that by any means when I have preached to others, I my self should be a Cast-away.* He had this in his eye to the last, after he had done all, *v.* 23. *And this I do for the Gospels sake, that I might be partaker thereof with you.* The like use he makes of it unto all, in 2 Tim. 2. 19. *&c. Let every one that nameth the Name of Christ depart from Iniquity. But in a great House there are not only Vessels of Gold and of Silver, but also of Wood and of Earth, and some to Honour and some to Dishonour. If a man therefore purge himself from these, he shall be a Vessel unto Honour, sanctified and meet for the Masters use, and prepared unto every good Work.* It was upon the occasion of the examples of *Hymeneus* and *Philetus* having gone so far, but now shipwrackt both in Faith and Conscience, that he thus wrote.

3. This Doctrine exalts and magnifies unto us the Grace of God towards us, as that which hath put so vast a difference between man and man, in things that are so like to true Grace, and that make men come so near to the Kingdom of God; Who caused *thee* to *differ* (says the Apostle) *from another?* And that other perhaps had a mighty Work upon him, which caused him to profess more than ever thou hadst done. *Judas* had a work upon him as well as *Peter* or the rest of the Apostles, what put the difference? Gods Free Grace, *Thine they were and thou gavest them me, and I have lost none but the Son of Perdition.*

Book 2

4. As this Doctrine is in theſe and many other reſpects uſeful to us, ſo God himſelf hath many Holy and Glorious Ends in ordering ſuch a diſpenſation to be found amongſt Profeſſors.

1. It is for his greater Honour and Glory as he is Lord over his Church, which is his Houſe, to have (as in great Houſes there uſe to be) Veſſels not only *of Gold and Silver, but alſo of Wood and of Earth, and ſome to Honour, and ſome to Diſhonour*, 2 Tim. 2. 20.

2. Theſe Diſpenſations of God, ſhort of Regenerating Grace, do lay up matter for a great Honour unto the Man Chriſt Jeſus, as he is to be the Judg of all the World, and to give the exact account of every Man's condition and ways, and Heart, and to Judg of them accordingly. One would think that ſuch a work of the Spirit as hath ſo great a likeneſs, and that with a Reality joined with it in the Hearts and Spirits of Men, ſhould make a great puzzle and blind at the latter day, how clearly to diſtinguiſh and diſcover to the Men themſelves, and all the World, that ſuch Profeſſors as theſe were never truly Regenerate; but this will turn to the greater Glory to Chriſt, *Heb.* 4. 12. ſpeaking of Chriſt *the Word* (as the cloſe of his Speech, *v.* 13. ſhews, before the Eyes of him *with whom we have to do*) of him thus conſidered as the *Word*, he ſays, He the Word of God, *is quick and powerful, ſharper than any Two edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joynts and Marrow, and is a diſcerner of the Thoughts and intents of the Heart: Neither is there any Creature that is not manifeſt in his ſight, but all things are Naked and opened unto the Eyes of him with whom we have to do.* He ſpeaks this of him, as he is to be the Judge of all Men. *All things are Naked and open to the Eyes of him*, πρὸς ὃν ὁ λόγος, to whom we muſt give the Account. And as in the next Verſes he repreſents him as a great High-Prieſt in all his Compaſſions, and power *to help in time of need*: So in theſe 12 & 13. verſes, he ſets him out as a Judge, with Ability to detect all Men to themſelves; and he ſpeaks this in a way of Admonition, eſpecially to ſuch as were in danger to fall from a work of God upon them, and to become Apoſtates. This the verſe before ſhews us. *Leſt*, (ſaith he) *any Man fall after the ſame Example of Unbelief*, of whom the *Iſraelites* in the Wilderneſs were Types. And becauſe the diſcovery of all Mens Eſtates and conditions depends upon an exact dividing or differencing, what is in the Soul, what is in the Spirit, and what are the joints all Mens Actions turn upon, and what is the Marrow and intimate meaning and mind of every Man's Soul in his Actions, and ways and thoughts; and ſince ſuch a Diſcovery conſiſts in laying open every Mens ends and intents in his Heart, and Thoughts, and Principles; hence therefore he compares the Power of this Judg unto ſuch things as are moſt quick and powerful, as among Metals, Mercury or Quickſilver is, when it is put to other Metals by them that are Refiners. And tho' Metals are blended and mingled one with another, or with Droſs never ſo much, yet this is ſo quick and ſo active, as it will make every Metal run a ſeveral way, and ſever one from the other, and ſhew which is which. Thus the Light that Chriſt ſhall then bring with him, will do unto all Mens Hearts, and all the Thoughts and Intents and Principles which are the Foundations of Mens Actions, and which do difference them, and give them their ſeveral kinds. Theſe will all be clearly diſcovered; and though the Creatures of our Hearts (for ſo he compares our Thoughts, and intents and purpoſes, and the like) are for their kind unknown to us, becauſe ſo like ſometimes to true goodneſs; yet the Apoſtle ſays, they are all manifeſt in Chriſts ſight, and all lye Naked and open unto the Eye of Him; and he, when he comes to take the Account, will lay them all open unto us, that let a Man have had never ſo fine ſpun a work upon him, never ſo deep a Counterfeit of what is true Grace, the light that he will bring, will make them all naked unto Men themſelves, as truly as they are to him; and it is certain that this Manifeſtation and laying bare all Mens Hearts, could be performed by none but him, or his Spirit, when he comes powerfully upon Men to diſcover their Eſtates to them. But the greateſt difficulty of all lying in the Similitude of theſe workings with thoſe

that

that are true and perfect, (and hence the greatest difficulty in Judging must needs lie here) therefore herein especially will Christ shew his Glory and skill, and will give every Man his Accounts perfectly, and set all right and straight unto the least Minute. Chap. 13

3. God dispenseth such lower workings, tho' short of Regenerating Grace, to make way for a fuller Conviction of all sorts of Wicked Men at the latter Day, and to Justify himself in his Condemnation of them. The great design God doth drive all along in this World upon the Sons of Men, is to clear himself at that Day, and to Confound them who shall be Condemned; at which Day he will have a great deal of Doe with the Hearts of Men, to Convince them, as *Enoch the Seventh from Adam in his Prophesy, saying,* (Jude 14, 15.) *Behold, the Lord cometh with Ten Thousand of his Saints, to Execute Judgment upon all, and to convince all that are Ungodly among them, of all their Ungodly Deeds, which they have Ungodly committed, and of all their hard Speeches which Ungodly Sinners have spoken against him.* The hardest Speeches that Men Living under the Gospel speak against him, are touching his Ways and Dispensations about Grace; and by this Proceeding, he prepares both to Confound the deepest Practical Opinions and Sayings in Mens Hearts, and also the Doctrinal Opinions that Men living under the Gospel do take up hereabout.

I. As for the Practical Opinions in Men's Hearts, the greatest thing that God hath to do withall in all Mens Hearts, is this Opinion, That they generally will not see nor believe that Corrupt Nature in themselves is so Corrupt and Disabled, to the attainment of that Grace which only and necessarily must save them; but on the contrary think, if they have any thing that hath the Appearance of Good in them, that they can do and may do much to the Salvation of themselves; especially if they shall be assisted and Elevated by the Spirit of God above what Nature doth enable a Man to do. God hath on the one hand, as much to do with Men in this Point, as he hath on the other hand to do with Men in the breaking forth of their Lusts into grosser Sins. Men will not believe their own utter Inability, and their Dependance wholly upon Free Grace, and their total need of Regenerating Grace, and therefore by lesser Experiments of the failure of Lower and Inferiour Workings of his upon them, God goes about to convince them of this their corruption and utter disability, and of the absolute necessity of their total Dependance upon him, which yet they will not see; and therefore God justly leaves them here, and Works no further, and thereby lays a Foundation of Justifying his Condemnation of them in their several Proportions, and the rest of Mankind, by the Example of those that are wrought upon the highest. And so God provides for nothing more than the Conviction of Men at the Latter Day, concerning the falshood of their Opinion of themselves in this respect.

1. Mens Opinionativeness herein, did cause even *Heathens* to set up what Light or Vertues they found in themselves, as sufficient to bring them unto Happiness: we know the *Stoicks* did set up *Recta Ratio, Right Reason* for their Rule, and their Imagin'd Perfection was, *Vivere secundum Naturam: To Live according to what seemed good in Nature,* either in Light of Conscience, or Vertuous Dispositions, or Inclinations, when acted and put in ure: Yea so Impudent hath the Devil been, that he hath Revived this we see in our Days, in *Quakers*; yea, and caused them Blasphemously to call this *Christ within them.* Hereupon (says God) and he says it Justly, There shall be Instances of some of you in the Issue, to Confute all the rest, in whom this Light and these Dispositions shall be tryed to the utmost how far they will reach, (as in *Socrates*, and *Cato*, and *Aristides*, &c.) and yet in the Exercises of all these he leaves them, and gives them up unto that which shall Convince them of an Unregenerate Estate: as the Apostle doth Convince all those *Philosophers*, that whilst they profest themselves Wise they became Fools, and Glorified not God as God, nor were thankful; and some of them were

adon'd unto Unnatural Lusts, as *Socrates* to the love of *Alcibiades*, &c.

and

Book VI

And however if God hath not left them unto ſome great ſort of Wickedneſs or other, thereby to Convince them, yet the Diſcovery of the *Deficiency* of all the Light of their Conſciences, and of all their Vertues and Vertuous Practices, and of the Ends, Intents, Thoughts, and Principles of their Hearts, which ſhall be laid open at the Latter Day, will abundantly Detect them, and leave this further Conviction upon them herewith, That God had made Tryal of them in their Sphere, how far Corrupt Nature could go, and yet how Infinitely it fell ſhort of true Religion and Happineſs.

2. The *Jews* had a further addition both of Knowledge and Impreſſions that accompanied it: They had the Knowledge of the Law, and God did not deal ſo with any Nation; and they had a Zeal of God according to this Knowledge, and they thought themſelves ſure to attain Salvation if they ſet up with this new Stock. I need not tell you (out of *Rom.* 11. 6.) how whilſt they ſought after Righteouſneſs with all this new rais'd Stock, they did not attain unto the Law of Righteouſneſs, *v.* 31. And *Paul*'s Caſe you know, (*Rom.* 7.) that what was ordained, as he thought to Life, he found to be unto Death; and the Concluſion which the Apoſtle makes (in *Rom.* 8.) is this, *That the Law was weak through the Fleſh*, (*v.* 3.) that is, all the aſſiſtance and energy which it could afford, through Mans Heart continuing ſtill Corrupt and Fleſh, remained ineffectual, like Phyſick in a Dead Man's Body; and the Righteouſneſs which they went about to eſtabliſh (as the Apoſtle ſays) they were not able to make it ſtand, though they attempted it again and again; no more than one is able to make a Dead Man ſtand, and to continue to do ſo, (*Rom.* 10. 3.) So that we ſee that this Addition alſo made unto the *Jew*, would not do; and yet Corrupt Nature finding ſome aſſiſtance and ſtrength come in thereby, they thought themſelves ſufficiently enabled for the attainment of Salvation.

3. But then thirdly, When Chriſt and the light of the Goſpel comes to be revealed to Men, accompanied with Divine Enlightnings and Taſts of the powers of the World to come, though ſtill ſhort of Regeneration, men will preſently be apt to ſay in their Hearts, Who ſhall aſcend to Heaven? that is to bring Chriſt down from above; Who ſhall deſcend into the deep? That is to bring Chriſt again from the Dead, and to bring him into my Heart: For ſtill Men think, and therefore ſay thus in their Hearts, that by that new ſtrength they may attain it, (I take this to be the meaning of the place) and God affords them all helps toward it, inward and outward, true Regenerating Grace and a new Principle of Faith only excepted: Still he proſecutes the ſame deſign, that Corrupt Nature may ſee that when it attains unto the Eleventh ſtep of the Twelve, and that Men not far off; yet Corrupt Nature being Corrupt Nature ſtill, though never ſo much aſſiſted, falls ſhort, and is weak, and utterly unable. And theſe things God works once and twice; in a Tendency to hide Pride from Man, (as *Elihu* ſpeaks) that Man might be emptied of that Opinion of himſelf, and adore and give himſelf up to the Grace of him who hath ſaid, *I will have Mercy on whom I will have Mercy*; and therefore it is not of him that wills, nor of him that runs, but of God that ſheweth Mercy, *Rom.* 9. 15, 16. *Paul* we ſee there lays it upon that: God acts thus with Men alſo, that they might ſee the abſolute Neceſſity of true Regeneration, and of a divine Nature; but this Men would not be brought to ſee, and therefore God juſtly leaves them to go on in their own way, and to enjoy their fond Opinion to their deſtruction; becauſe they would needs againſt all theſe Experiments hold up this Principle and Self-Opinion, in defiance of Gods Grace; and would be ſaved upon ſuch terms as would make Grace to be no Grace: for if this Opinion of Self-working tho' never ſo much aſſiſted continues in the Heart, the Apoſtle tells us, Grace would be no more Grace. And ſeeing that the Glory of the Grace of God would hereby be foyled, if God ſhould ſave Men upon ſuch Workings as theſe, though never ſo ſtrict or high; he therefore juſtly and with Indignation leaves them unto theſe their own Counſels, and hereupon it is that God and they do break off, whilſt they are in the midſt of a Treaty with him for Salvation.

For

For they will never come off to receive God and his Grace upon his own terms, nor set up Gods Banners of his Free Grace to them, and of sincere Love to him, upon their Turrets above Self, and so by degrees the Lord withdraws his Treaties from them, and they by degrees become Revolters from him, and in the End return to some of their old Rebellions, upon which God says, *Which Covenant and Treaty they brake, and I regarded them not.* Chap. 2

Moreover, God by his discovering such as these never to have had true Grace under so high and eminent Workings and Actings, needs make but a short Work (as to point of Conviction) of all the rest; for all those who have lower Works than these, of what kind soever, are with ease discovered to have had no Grace, when these for a deficiency and want of a Wedding Garment, or Marriage Affection to God and Christ, are sent speechless to Hell: so then this design and Dispensation of God is every way prepared for Judging all Men at last day.

II. God hereby makes way to confound the corrupt doctrinal Opinions that men have of Grace. For this Iniquity in practice hath come to be established in all Ages by a Law: Inasmuch as agreeably to mens deportment, according to their fond thoughts of Corrupt Natures Abilities in point of Grace, they have framed Doctrines, and drawn Models of what they judge to be Grace. All *Pelagian*, *Semipelagian*, and Jesuitical Doctrines, and all *Arminian* Tenets about Converting Grace, have in their several proportions arisen from what men in their own Experience have taken to be true workings of Grace in their own Souls, or else from the Pride of carnal Wisdom, whereby men of Learning and Parts think to understand this, (as *Asaph* hath it, *Psal.* 73.) even as they think to comprehend any thing else that is within the compass of mans understanding. And hence they think themselves as sufficiently furnished to judge of matters of Grace, as of any other, yea and would be thought of all things else to have skill in matters spiritual. Whereas on the other hand there are, and have been such, who beside the doctrinal Light they have had from the Word in these Points, have also had a deep and thorough Experience of either sort of workings, both Temporary, and of those other of saving, regenerating Grace on themselves; and who by comparing what the Opinions of the *Arminians* are, and oppositely what are the Orthodox Doctrines, as they are stated in several Columns in Writings of either side, and then by comparing these with what hath been written on their Hearts in those two several Columns of workings (as I may so speak) have, and do clearly see and conclude that the *Arminian* Doctrine about Converting sufficient Grace hath been but a Copy or Model taken from the Experience of a Temporary work; yea, and but for the most part of the lowest sort, or of that of the stony ground; and tho' many Persons that hold the *Aarminian* Doctrine in the point of Conversion may, and shall be saved (because they hold fundamental Truths otherwise, and God works beyond and besides what mens speculative Opinions are often times) yet it is no Thank to that Doctrine of theirs in that particular point of Conversion; for if only such a work be wrought in any of them that is no deeper nor higher than their Doctrine requires, they would not be saved.

And the Rule and Measure these go by in drawing such Draughts and Schemes, either of Conversion, or of sufficient Grace enabling to it; I say the rule and measure which misleads them, is, that they set up Free-will and a Grace attemper'd unto that kind of Liberty of mans Will which they have set up for themselves to be essential to it as it is Will, as they think, and by no means will permit such a Doctrine of Grace as shall detract from that kind of Liberty as they conceive: Which Liberty, say they, can no way be salved or stand with, or be preserved in that infusion of new Principles, or an infallible, effectual working and overcoming the Will, tho' done by all the Power that is in God, and by an omnipotent Sweetness that doth demulce it, as our Doctrine of Regeneration teacheth. So as they say and hold, That Free-will set free by the Light of the Gospel let into the Understanding, may, and doth yield unto God savingly, with less power of Grace than

Book 7 than our Doctrine requires. Their bottom Error lyes in this, that they think if they ſhould pitch upon that Grace which we ſay is requiſite, and abſolutely neceſſary to Salvation, then they muſt derogate from their *Diana* of Free-will, and therefore they frame a Doctrine that may ſtand with it. And then having made theſe Draughts, they take Liberty to rage and rant againſt our Doctrine of Free-Grace, either as it is in the workings of it in our Hearts, or as we affirm it is in Gods Heart towards us, either in Electing or Regenerating Grace; and repreſenting God with our Opinions herein, they take liberty to blaſpheme Him, that if he be ſuch a God, he is ſo and ſo, (not to repeat any.) And it is wonderful to ſee what hard Speeches they ſpeak, as *Jude* ſays. And the bottom of the Quarrel is Free-will and Self, as it is in man corrupted, which is ſet up as the great Undertaker againſt God and his Grace in all theſe things. They pretend and plead moſt outragiouſly, that if God will but take the Shackles off with which mans Will is manacled, ſo as it be left to its own innate Freedom; and if God will but move, and elevate, and aſſiſt it, and work upon the Principles in it already, and ſtrengthen them with an acceſſary and additional power of light and good motions, Free-will ſhall then underſtand to will and run. And men will never be diſputed out of their opinion of its ability to do thus, becauſe they will not conſider and acknowledge the bottom of Corrupt Nature, that it lyes corrupt at the Bottom, in the inward Principles of it, in its Foundations; and that let it be never ſo much aſſiſted, if it be not regenerated and born again, it is never able ſo much as to ſee, much leſs to enter, or to put one ſtep into the Kingdom of God. They conſider not, that without a regenerating paſſive Principle wrought, the Will it ſelf and the Affections, and all in Man remain Corrupt as it was; and that the Underſtanding may be enlightned to divine Objects, and not be ſpiritualized, or endowed with a ſpiritual Capacity of knowing ſpiritual things in their ſpiritual Nature, and as they are in themſelves; and ſuch are the Enlightnings here (*Heb.* 6.) ſpoken of. They don't conſider how far this boaſting Will may be demulced, allured and toll'd on, and elevated to things of Salvation, without having a principle of true Love to God wrought in it; nor yet how far the Affections may be moved and ſtirr'd with the Cords of a man, that is, ſuch as are ſuited to the Principles in man, nor what good things there are in the Promiſes, in Chriſt, in his Righteouſneſs and Salvation, ſuited to work upon Self in a man; and thereupon what taſts and joys may Self be receptive of from all theſe: But all theſe workings will be found (as the Law of it is ſaid) weak through the Fleſh, through Corruption of Self remaining whole ſtill at the Bottom. And until this be inwardly mortified and depoſed in the dominion of it, and the Power of God come with that Almightineſs of working that raiſed Chriſt from the dead, putting in new principles of Life and Godlineſs, and making us Partakers of the divine Nature; until then Free-will in all its Converſions, whether to divine Objects, or what elſe, is but as a Door that turns upon its own Hinges, moves but upon its own Axeltree, and within its own Sphere, let it be moved and turned which way it will; and in theſe workings it is but (as I uſe to compare it) like a Drop of Water upon a Board, which if you gently put your hot and dry Finger to, and then as ſoftly lift it, it will a while cleave and riſe up; but if but a little farther, it falls down again to its own Centure.

But oh! how ſeverely doth God make way to confute and confound all theſe in their Opinions? wherein they deal moſt proudly, he goes beyond them, and is above them. Indeed, would there, or could there any other Courſe have been taken ſo effectually to ſtop their mouths, and ſo invincibly to convict them at the laſt day, as this?

1. He firſt in the World deals ſo with many of them, and with others of the Sons of men, as to anſwer them according to the Idol and Stumbling-Block of their Opinions, and to that end tryes to the utmoſt proportion in ſome or other, how far Corrupt Nature of it ſelf, and left ſtill to its innate Corruption, will riſe and go, and yet remain but Corrupt Nature and Self at bottom ſtill. He tryes how far all in man may be ſo wrought upon as hath

been

been ſaid; and yet ſo allays, and moderates his Workings, as their Hearts ſtill fall ſhort of the Glory of God, or of his regenerating Grace flowing from Election, which theſe men ſo deſpiſe. And herein Free-will and Self, which they adore ſo much, continues (even as they deſire) with the ſame Principles that by nature they have, and devoid of having an inward Principle, and Root of Grace, and this according to their Doctrine, is their deſire alſo. So that indeed by theſe means, by making theſe experiments on Corrupt Nature, God doth but make way for the Triumph of his Grace over the proud Conceits of Self, which are in Mankind, and which are moſt Natural, and the moſt deeply rooted of any other. Chap. 2

Then 2. When he, at the latter day, brings forth his true Saints, and his Workings upon them, and (as it is in the Prophet) ſays, *Theſe are my Witneſſes*, and then lays open (what he hid from thoſe other, the wiſe and prudent) what real, true and uncounterfeit workings and experiments of his Grace there were in their Hearts, ſuitable unto the true Doctrines of eternal Love and invincible Grace: When he diſplays what a new Heart, and new Spirit he gave them, and how he wrote the Law in their Hearts, and taught them all anew to know him with a New and Spiritual Light, and put his Spirit in the midſt of them, that ſhould cauſe them to walk in his Commandments, and put his fear into their Hearts that they ſhould not depart from him: And then ſhall produce what the Word ſays, together with what hath been in their Hearts and Souls, beyond what all the Doctrine of the Adverſaries of his Grace taught: And when it ſhall be diſcover'd, that the workings which theſe Adverſaries had according to their Doctrine, yet fail'd of the Grace of God (as the Apoſtle ſpeaks) even for want of that farther power to be put forth by God, which they deſired not of him to beſtow upon them; what a fatal deciſion, tho' a final one, will this be, whereby God will put an end to their Controverſie!

For then, 3. He will come upon them with their own Principles, Iſa. 5. 3, 4. *And now judge I pray you betwixt me and my Vineyard: What could have been done more to my Vineyard that I have not done in it? Wherefore when I looked that it ſhould bring forth Grapes, brought it forth wild Grapes?* This is your ſufficient Grace, which your ſelves deſired, and would have none other; Much good may your Free-will-Grace do you; You have had, many of you, enough of it, as God in that place of *Iſaiah* ſpeaks thoſe words unto proud man, that under the Covenant of Works would be ſetting up his own Abilities, which God, according to their Principles, had aſſiſted. This (as I take it) is the true Air of the interpretation of that place. He will in like manner plead againſt theſe at the latter day, and then muſt all men fall down and acknowledge, that it was the Grace of God alone could ſave, which before man would never underſtand, nor be brought unto. In theſe men (whoſe work is deciphered here *Heb. 6.*) God did vouchſafe as full a ſufficient Grace according to their Principles, as they do deſcribe or deſire in their low model of Doctrines; for they will needs argue theſe men to have been actually converted, and to have walkt as true and ſincere Chriſtians, which yet how ſhort it was of ſaving Grace, I have out of the *9th* and *10th* verſes ſhewn. So then God will be found to have gone beyond their Doctrines and Demands: Yea and it will appear, that becauſe God did not farther work that in them which we ſay ſaving Grace muſt do (and thoſe *v.* 9, 10. ſhew) that, therefore, and therein they were ſhort of Grace.

CHAP. III.

That a Genuine Saving work of Grace is ſpecifically diſtinct from that which is in a Temporary Believer, evidenc'd from a Conſideration of the ſtate of the Thorny Ground here in (Heb. 6.) ſet in Parrllel with the Parable of the Sower in the Evangeliſts. Some Obſervations on the Whole.

IN proſecution of my Diſcourſe about the Nature of the work wrought in Temporary Believers, and to prove that the true work of Grace wrought in ſincere Believers, is ſpecifically diſtinct from it, I ſhall now Conſider the State of the Thorny Ground, as repreſented in Heb. 6. 7, 8. *For the Earth which drinketh in the rain that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dreſſed, receiveth bleſſing from God: But that which beareth thorns and briers, is rejected, and is nigh unto curſing; whoſe end is to be burned.*

1. I ſhall conſider the Parallel theſe words do hold with the Thorny ground, in the Parable of the Sower, in reſpect of what each brings forth.

2. I ſhall conſider the Alluſion whereby the Event or Iſſue that in the end befalleth theſe Thorny-ground Profeſſours that fall away, as ſet forth in thoſe words,

1. *Nigh unto Curſing.*
2. *Whoſe End is to be Burned.*

3. I ſhall conſider the Import of the Similitudes whereby the MEANS by which they are wrought upon, are ſet out. 1. Rain. 2. The Dreſſing

4. Some Obſervations upon All.

I. As for the Parallel which this Text, (*Heb.* 6. 7, 8.) holds with the Thorny-ground in the Parable of the Sower, an Alluſion here ſeems expreſly to be intended.

1. In the ſubſtance and reality of the things, the works here ſpoken of by *Paul*, from which men fall away, are one and the ſame with thoſe mention'd in the Parable. For he ſpeaks here of the higheſt ſort of workings upon men that fall away, as the deſcriptions of the workings themſelves ſhew, viz. *Their being enlightned, and having taſted of the Heavenly Gift, and being made Partakers of the Holy Ghoſt, and having taſted the good Word of God, and the Powers of the World to come.* And as in the Primitive times there were in True Believers the higheſt Communications of Graces, and of the Holy Ghoſt: So there were then the higheſt Elevations and raiſings up of Principles in men unregenerate, and influences of the Spirit upon them; and here he mentioneth the higheſt of what are ſpoken any where in any other place of Scripture.

Now then in like manner in the Parable, the order of Chriſts placing the Thorny Ground, and the works thereon, doth ſpeak the higheſt work of them that fall away. For, as for the Stony Ground, that imports a lower degree of working upon it, than that of the Thorny: And there is no other work mentioned by our Saviour (whoſe ſcope was perfectly to ſet down all the ſeveral ſorts of Hearers and Profeſſors) beyond the Thorny, but only the good Ground, the good and honeſt Heart that brings forth Fruit with Patience to the end. And therefore this work on the Thorny Ground is, of Temporary works the higheſt, and ſo in reality is one and the ſame with this in *Heb.* 6.

But let us compare the Analogy of the words and Phraſes, and ſo thereby of the things that are found in that Parable, and in theſe words of *Paul.*

2. As

2. As there in the Parable you find three Hearts of Hearers compared in General unto the Ground which Seed is ſown in, to the end to bring forth Fruit: So here unto the Earth which drinks in the rain from Heaven, to the end to bring forth Herbs, doth anſwer. For thoſe words, *The Earth that drinks in the rain* (v. 7.) are to be carried down unto v. 8. in common ſpoken both of good and bad, and are thus to be read in v. 8. *But that Earth which drinks in the rain and bears the Thorns*, &c. The compariſon is in all unto the Earth in bearing and bringing forth: this in General. Chap. 3

2. But Secondly, and more particularly, The Parallel here and there, as concerning the good Ground, agrees perfectly in both, even in this, that the good Heart, or good Ground there in the Parable is ſaid to bring forth Fruit to perfection, Mark 4. 8. *And other fell on good Ground, and did yield fruit that ſprang up and increaſed, and brought forth ſome thirty, and ſome ſixty, and ſome an hundred.* 1. It yielded Fruit. 2. That ſprang up. 3. And encreaſed and brought forth; that is, continued to bring forth, ſome Thirty, *&c.* even till the Harveſt, and ſo from firſt to laſt had ſome Fruit all along. But of the Thorny Ground it is oppoſitely ſpoken, 1. That it brought forth no Fruit, *Mark* 4. 7. 2. That it became Unfruitful, *Mat.* 13. 22. 3. That it brought no Fruit to perfection, *Luke* 8. 14. The meaning of all which comes to this, that it brought forth no true perfect fruit for the kind of Fruit, as alſo not Fruit to the end of their days, unto the Harveſt, or unto maturity. Thus we have it in the Parable. And anſwerably we have here (*Heb. 6. v. 7.*) the difference between the two Earths or Soils. 1. That the Ground that is good, and bleſſed is ſaid, 1. To bring forth Herbs meet for them by whom it is dreſſed. 2. And to receive a Bleſſing from God: The Firſt imports that it brings forth true and wholſom Herbs, meet for his *Uſe*, for his *Taſt*, his *Guſt*, for his Diet, as the Margent varys it.

Yea and Criticks have obſerved this difference between the two Earths here in this place (which I make uſe of unto this Correſpondency with the Parable) that concerning the good Earth here, and of its bringing forth its Herbs, the Phraſe uſed is τίκτουσα, *it begets, and brings them forth as a mature Birth ripened to perfection*; as when a Woman, goes forth her whole time. For in alluſion unto a Womans bringing forth is a Womb aſcribed unto this Earth, (as ordinarily it uſeth to be) and ſo a double metaphor is inſinuated. But of the other Earth (*v.* 8. as proſecuting the ſame) it is ſaid ἐκφέρουσα, they caſt out their production, as abortive Births, and ſo their beſt Fruits arrive not at perfection, but end in Abortiveneſs. And indeed if we would ſtudy an expreſſion whereby to ſet out the difference of a Temporary and a Saving work, or an holy Calling, we could not do it more lively than to ſay, that the one is as a ripe and perfect Birth, the other but a *Mola*, an Abortive, and becomes ſuch thro' and from the deficiency in the work it ſelf from the firſt, as Womens Abortives uſually are. However the Iſſue of this ſecond parallel is this, That the Actings and Products of the Thorny Ground Profeſſors were never true Fruit, for neither Chriſt nor the Apoſtle here do vouchſafe them that Name.

And I may ſtrengthen this Parallel from that of *Jude*, who ſpeaks of the ſame ſort, or of like Profeſſors: That thoſe he ſo vehemently inveighs againſt, once were Profeſſors, is many ways evident, as having been ſuch as once had had ſome green fruit, v. 12. *Trees* whoſe fruit withereth (ſays he) and once had ſome Life, (why elſe are they call'd Trees twice dead?) once in *Adam*, and then wrought on anew, and then dead a ſecond time. And yet lo, he plainly concludes of them, That they had no Fruit. They are (ſaith he) *Trees whoſe Fruit withereth, and are without Fruit*; wherein he corrects his firſt having ſaid, whoſe Fruit withereth; becauſe it might be thought thereupon that yet at leaſt he acknowledg'd they once had ſome fruit, and that freſh and lively, and therein did honour them. Therefore he in this after ſaying abſolutely denys it, that they ever had any true Fruit. No, *they are without Fruit*, ſays he.

Book 7

The Third Parallel is, that in the very letter the Apostle (*v.* 8.) doth describe these Temporaries by the same Similitude by which our Saviour sets out that Third and Highest sort of Professors, that *they both bring forth Thorns.* And this is the most Characteristical and most eminent deciphering whereby either of them did set them forth, and therefore besides the reality in what is the main, they in the very letter agree.

And for the farther Illustration of either, I shall pursue this Query, Whether in the Intendment both of the Apostle here, and of Christ in the Parable, be, that the Thorny Earth in both places did bring nothing but Thorns.

1. In the intention of the Apostle it is so to be understood; for not only he mentioneth no fruit at all, but Thorns only; but takes it in its comparative opposition unto the good Earths bringing forth good Herbs, as in difference from this, and therefore this other Earth brings forth no such Herbs at all, but only these Thorns instead thereof. And this sence is confirm'd by this, that seeing the best Earth or Hearts of the Holiest upon Earth, do bring forth Thorns as plentifully as it doth Herbs; therefore the point of difference in this Opposition must lie in this, that this Second Earth brings forth nothing but Thorns and Briars, and no Herbs at all, whereas that other did bring forth some Herbs, for if it also brought forth no Herbs, there would be no difference between them.

If it be said that he speaks of this bad Earth, how that in the end it brings forth Thorns, and so is cursed, but not so from the first.

The Reply is, 1. That if this Earth had brought forth Herbs at first, as well as Thorns, as the other Earth doth, then it would have received a Blessing from God upon such its bringing forth, so as to bring forth more, for that is also one difference put between the one and the other. 2. The Apostle (in the *9th* & *10th* verses) shews in the Persons, and instance of these *Hebrews*, that the difference between them was not confined unto what was the event on either side, but extended unto what from the very first of their being good Earth they had brought forth. This the Apostle doth here, and also *Chap.* 10. 32. In both he referrs them to time past, yea, unto the first; *Chap.* 10. 32. *But call to remembrance the former Days, in which after ye were illuminated, ye endured a great fight of Afflictions.* And he doth it also here, *v.* 9, 10. *But Beloved, we are perswaded better things of you, and things that accompany Salvation, though we thus speak; for God is not Unrighteous to forget your work and labour of Love, which ye have shewed towards his Name, in that ye have ministred to the Saints, and do minister.* Therefore oppositely (in this *8th* verse) speaking of the other Earth, his meaning must be, that for time past, yea, and from the first, these only had brought forth even Thorns and nothing else.

2. For the Parable I urge that in the περότασις, or fore-part of it, there is this Expression, *Luke* 8. 7. *Some* (of the Seeds namely) *fell among Thorns, and the Thorns sprang up with it.* Where,

1. The Word συμφυεῖσα, imports at least that from the very first together with the Word, there were Thorns sprung up. This cannot be denyed, and therefore take it as it is styled, a *Thorny Ground* (in difference from the good ground) and it is to be understood to have been such as brought forth Thorns from the first, in such a manner as the good Ground did not, for otherwise even the good Ground doth bring forth some Thorns from the first; and it cannot be otherwise, but this of the Thorns must be understood with difference.

2. That word also may, and doth, sometimes import a Coalescency, or a growing up into an Oneness, or a becoming one (as *Grotius* hath observed, * and quotes this very Phrase, *Luke* 8. 7. for that signification) as well as a springing up together from the first, or all along; and so implys, that some of the Thorns did at least coalesce and become one with what these Men had received of the Word, and *as* they received it; for it is the same word that is used of our Engrafture into, and our being one with Christ as our Root, *Rom.* 6. 5. *If we have been Planted together*, &c. The main Emphasis of which

* Quæ simul pullulant dicuntur quæ in unum coalescunt ut plantæ quædam *Luke* 8. 7. &c. *Grotius* in *Rom.* 6. 5.

Speech

Speech lies not in this only, that all the Saints are engrafted together, but chiefly in this, that Christ and all, and each Saint, *are planted together*, and are σύμφυτοι; for it refers to it as explaining his foregoing Speech, (*v.* 3.) *Know ye not that as many of us as were Baptized into Jesus Christ*, which (here in *v.* 5.) he explaineth by our being planted together with him, it having been into him, and therefore *were Baptized into his Death*; (which here in *v.* 5. is explained by a being planted together into the likeness of his Death, *&c.*) Baptism being the Sacrament signifying our engrafture into Christ (*v.* 3.) and our being planted together with Christ into the same Conformity, being the thing signified thereby, (*v.* 5.) Now in the like sence here the Thorns and the work of the word in the Heart are said to grow into one, to be σύμφυτα; that is, the Word they received was admitted by way of engrafture upon some Thorns or other in the Heart, and thence all the actings of their spirits were but Fruits of Flesh, as the Root of them, though conversant about spiritual Objects; and if so, then all such actings of spirits unrenewed, are no other unto God than Thorns in reality, although in view and in speciousness Herbs and Fruits. Chap. 3

And certainly the reason of the thing it self falls in fully for this; for to sow among Thorns, or Earth where Thorns are unplowed up, or in the midst of Thorns (as the Prable *Luke* 8. 7. hath it) is all one in Scripture Phrase, as to sow Seed upon an Heart remaining still wholly Unregenerate, *Jer.* 4. 3. *Break up your fallow Ground, and sow not among Thorns*, which is interpreted to be (*v.* 4.) *Circumcise your selves to the Lord, and take away the foreskin of your Hearts*: so as to sow among Thorns, is to plant the Word received in an Heart that remains utterly *flesh* still; and as this is the mind of the Prophets Caution there, so it must be understood to be the mind of Christ here in the Parable, that there were no other Principles in the Heart to receive that Word into, so as to affect the Heart, but what was *Flesh*, and so there was an engrafture of it upon, and a Coalescency with some Root of Thorns or other, and it cannot be otherwise if the Heart remains Thorny Ground. ἐν μέσαις

But here may this Objection be made, That in the Interpretation of the Parable, these Thorns are said to enter in after the seed was received into the Ground, *Mark* 4. 19. And so the whole Sense of the Parable is to be restrained thereunto.

1. I Answer: That indeed there is one sort of Thorns that do as it were anew arise, and so are said to enter in after the seed was received into these Mens Hearts, and they are such as Christ (in that 19*th* verse) instances in, *viz.* either Worldly Lusts, or gross Sins, the tops whereof by the power of the Word, when it was received even into these Mens Hearts, were lopt off, so far as they grew above Ground; of which thing *Calvin* was well aware, whilest he Notes upon it, *That though indeed evil Lusts before the Word riseth up unto a stalk* (in these Mens Hearts) *did wholly possess the Heart, that yet they did not seem to be predominant at the first beginnings* (of such Mens being so wrought upon) *but to come or steal upon them by little and little, after the Word is grown up into some blade, and where it promiseth some Fruit.* Yet still (say I) this no way lets, but that there might be some other Thorns that should rise up with the word received even from the first, (which I will call in respect of their Objects *Spiritual Thorns*, seeing in their Root they are *Fleshly*, and indeed but the affections and actings of self, upon what is in the word suitable thereunto;) and my reason is, because these Two Speeches of Christ, (the one of which is in *Luke*, *They sprung up together with the word*, and the other is in *Mark*, which speaks of Lusts entring in afterward) must be reconciled; especially considering withal, that these Thorny Professors were Men Unregenerate, and by their Thorns so distinguisht from the good Ground at the very first, the Reconciliation seems easie; for that Speech, *They sprang up together*, expresseth and takes in the whole from first to last as to this Sense; that some were still springing up, and not at last only, but from the first, insomuch as there were some or other all along. There were at first, those Spiritual Thorns,

and

Book 7. and afterward thoſe other Worldly Thorns; ſo as what with the one, nd with the other, there was ſtill a growing up of Thorns all the while, which do both of them alſo tend to *choak the word* (as 'tis there ſaid) received in the Heart. For ſelfiſh Affections unto Spiritual things are ſtill behind hand with themſelves, and do deſtroy themſelves (as *Ariſtotle* ſays of vices) and through their intermingling with the Word received, do hinder and ſpoil the efficacy thereof, and turn all into Sin. And then again thoſe other Thorns, namely Worldly Luſts ſupervening, do more conſpicuouſly choak that word, by Sucking and drawing away all the Sap and Juice, and intention of the mind from thoſe Spiritual Objects at firſt entertained. And theſe latter are ſaid to *enter in*, as it were anew; becauſe indeed the former growth of ſuch Luſts was (ſo far as before this new work they appear'd above Ground) in a great meaſure as then cut down, what through Terrors of Conſcience, ſenſe of Sin, Taſtings of the powers of the World to come, by which the intention of the mind was drawn out another way, yet ſtill ſelf remained in it's full Vigour the ſame, though diverted another way, and turned upon other objects. Hence therefore all thoſe Worldly Luſts do in their Root remain ſtill unſtubbed up, for they are all ſeated in ſelf, and if that be not mortified, then they all remain unmortified at the bottom, and will in the end riſe up as much as ever; for Worldly Pleaſures are the natural Objects ſuited to the Genius and diſpoſition of Self-Love as it is now Corrupted, and are the natural Channel for corrupt ſelf to run in: But on the other hand, it's diverſion unto Spiritual Objects of the other World (whilſt it ſelf remains in it's Native Strength) is but forced, and with a violence offered upon it, and therefore will not continue; and for the ſame reaſon thoſe other Worldly Luſts will ſooner or later ſprout and revive, as *Job* ſpeaking of a Tree ſays, *Job.* 14. 7, 8, 9. *There is hope of a Tree if it be cut down that it will ſprout again, and that the tender branch thereof will not ceaſe, though the Root thereof wax old in the Earth, and the ſtock thereof dye in the ground, yet through the ſcent of Water it will bud and bring forth Boughs like a plant.* Thus here in the caſe before us, the General Root of Self is ſtill as much alive as ever, and upon the freſh ſcent of former objects preſenting themſelves, who had been the old and natural Acquaintance of their Hearts, they obtain their wonted life and ſtrength again, and overcome, as *Peter* ſays.

2. The Second thing propoſed, is the Dreadful Iſſue that befalls the Thorny Ground Profeſſors; and the Alluſions it is ſet forth by.

1. In this Life, *Nigh unto Curſing.*

2. *Whoſe end is to be* Burned, in the World to come.

Our Saviour Chriſt in the Parable doth not mention this dreadful Iſſue, for his main Scope was to ſhew the cauſes of each Grounds unfruitfulneſs, but *Paul's* drift is mainly and farther to ſhew the end of ſuch Men.

1. They are *Nigh unto Curſing.* This hath Relation and Alluſion to the condition of the Earth afore the fall, and after the fall: I ſay the *Earth*; for the *Subſtratum* or principal Subject matter or thing the Compariſon runs upon, is the Earth, to which Men and their Hearts are compared; ſo *v.* 7. *The Earth which brings forth*, &c. *v.* 8. but *that Earth*, namely *that brings forth Thorns*, &c. it is that Earth is nigh unto Curſing; ſo as to make out the Alluſion we muſt find out ſome Earth that was Curſed, and what other Earth do we find to have been Curſed, but that Earth for *Adams* Sin: And ſo as *Adam* himſelf was a Type of Chriſt (*Rom.* 5.) and *Adams* World afore his fall a Type of the World to come (*Heb.* 2.) ſo upon *Adams* falling the Curſe of his Earth was the Type of ſuch Perſons that ſhould Apoſtatize from Chriſt: And ſo the Alluſion holds thus, That as before the fall the Earth was ſo Fruitful, that with a ſmall pains it would bring forth Fruit in Compariſon of what it did after the Curſe, as thoſe words, *In the Sweat of thy Brow*, &c. do ſhew. But how it was after the Fall accurſed, you read, *Gen.* 3. 17. *The Ground for thy ſake is Curſed, Thorns alſo and Thiſtles ſhall it bring forth to thee.* Now to make up this Compariſon about the thing in hand; Mans Heart before the fall was a Paradiſe to God, planted wholly a right ſeed, as the Prophet expreſſes it;

and

and man himself was bless'd of God, and God rejoyced in him. (*Gen.* 1. 31.) But now man being fallen, is curſed, and brings forth nothing but Thorns and Briars: Well, but yet the Lord comes again to cultivate and till the Earth of ſome mens Hearts a ſecond time, ſowes his ſeed, and comes with rain, and ſends Dreſſers to manure it, but it ſtill brings forth Thorns; then it is nigh unto a final Curſing (ſays he) as the Earth was then curſed. See Iſa. 5. *v.* 1, 2. Jude *v.* 12, *Trees twice dead*, once in *Adam*, and then after their fall ſome little Life was put into them, but they brought forth Thorns: And *Peter* writing of the ſame ſort of men (as you well know that *Jude* doth) his expreſs Sentence of them is (2 *Peter* 2. 14.) *curſed Children.* Chap. 3

2. *Whoſe End is to be burned.*

That the Thorns are to be burnt, is not immediately ſaid of them, but that the Earth ſhall be burnt, and therefore by Conſequent the Thorns that are found growing thereupon; yea and the Thorns being ſet on fire, do help towards that Fire that burneth the Earth together with themſelves. Now the *Earth* notifies the *man*, the Perſon, and the Thorns his works and fruits brought forth; but it is the Man chiefly, for He is the Earth. This I take to be an alluſion to the Land of *Sodom* and *Gomorrah*, with the Inhabitants of All ſorts on it. The Soil of *Sodom* and *Gomorrah*, before its being burnt, was as you find Gen. 13. 10. *Behold all the Plain of Jordan, that it was well watered every where, before the Lord deſtroy'd* Sodom *and* Gomorrah, *even as the Garden of the Lord*: It was like to Paradiſe it ſelf (which we ſpoke of before) before God deſtroy'd it. Thus here, the rain comes often upon this Earth, and it is watered with better water than ever Paradiſe was, but the effect of all being that it brings forth Thorns, then follows that which is equivalent unto the Curſe of *Sodom*: For God comes upon that Land with Fire from Heaven, and burned the very Ground, as well as all that were upon it. He did not only turn it into Barrenneſs, as when 'tis ſaid a Fruitful Land ſhall be turned into a Deſart (ſo the *Pſalmiſt*,) but it was turned into a Lake, and that a ſulphurous Lake of Fire and Brimſtone, out of which ſuch Vapours do ariſe as kill Birds that fly over it, and the Fruits that grow upon the Banks do, through the Heat and Fire that is in the Earth, turn to duſt, which Fruits are call'd proverbially, *The Apples of Sodom*; The very Rocks are blaſted, and the Ground ſmells of Fire to this day. Now to this Earth are the Hearts of Apoſtates here compared, in their fatal and final Puniſhment in the other World: And *Jude*'s Compariſon (when he ſpeaks of theſe) is the ſame. *Even as* Sodom *and* Gomorrah (ſays he) *and the Cities about them, in like manner giving themſelves over to Fornication, and going after ſtrange Fleſh; are ſet forth for an example, ſuffering the Vengeance of eternal Fire*: He ſpeaks of ſuch very Apoſtates, and theſe that were Trees twice dead: And on the contrary, he thereupon comforts and encourages *the Preſerved in Jeſus Chriſt*, as *v.* 1. in a purpoſed oppoſition He ſtyles them in reference to thoſe Apoſtates. O Bleſs God for Election! That we were not left to be ſuch Profeſſors as theſe, bringing forth nothing but Thorns, whoſe end is to be burned, as if he had left us to our own Spirits, and had not changed our Hearts, we had been: Rom. 9. 27. *Except the Lord had left us a Seed* (viz. of Election) *we had been as* Sodom, *and like unto* Gomorah; It would have been the Iſſue of us all, we ſhould have been burnt with our Thorns.

3. We have next the *Rain* falling on this Earth, and its being dreſs'd, ſpoken of. This is the third part of his Compariſon, wherein he compares the *Means* of Grace whereby men are wrought upon, unto two things: 1. The Rain. 2. The Dreſſing of the Earth. The Rain I take to be inward means vouchſafed, *viz.* thoſe Illapſes, Enlightnings, good motions and comings of the Spirit of God upon mans Soul, falling immediately from Heaven, as the rain does. The Dreſſing is the outward means, as Preaching of the Word, and other Ordinances, differing from and beſides the rain, as when it is ſaid that *Paul plants*, *Apollos waters*, &c. (1 *Cor.* 3. 6.) there's the dreſſing; but the Rain is the inward means, of which I underſtand that of *James*, when he ſpeaks of the Husband-mans waiting for the Harveſt, (*Iſa.* 5. 7.) ſays

Book 7 says he, *He hath long Patience for it, until he receiveth the early and latter rain.* These come before the Harvest, and are those inward influences and refreshments which do accompany the outward means. The Lord affords such Rain to poor Souls when they need it, some at one time, which is the Early rain; and some again at another time, still as they need it; and All tends to ripen the Fruit, and keep the Soul in Heart, as the Rain doth the Earth. And then what man doth in the outward Ministry of the Ordinances, that is the Dressings or Culture here spoken of. Now I come to the Observations, which are of three Sorts.

1. Upon the Ground that is Cursed.

2. Upon the Ground that was fruitful.

3. Concerning the *Means*, Rain, *&c.* These two lattter I shall put under one Head.

1. The first sort of Observations is upon the Ground that bore Thorns, and that was Cursed. 1. From that of the Earth bearing Thorns, although the good word had been sown into it; and although the Rain had come upon it, and it had drunk in that rain, yet the Heart remaining only carnal, and the roots of Thorns abiding (as hath been opened) it brought forth no other Product: Observe, That *All means, inward and outward, and influences from Heaven, do but nourish Self, and but cause Worldly Lusts and self-love to grow.* Take a poysoned Plant, plant it by another wholsom Herb in the same Ground, and let the Rain fall upon both; yet the Rain and the Ground nourishes the poyson in the one, and causes that to grow, as well as a good Plant in the other: So that we have no way but to turn to God, and to get the Thorns out, and new Principles in their room. Yea, in a regenerate man, so far forth as the roots of Thorns remain, so far forth all the actings of the Spirit will be the Actings of Flesh, and so but Thorns. The root is Thorn, and the fruit will be like the Root, as Christ says, *that the Fruit was like the Tree.* They are all Thorns to God; and carnal Affections to Spiritual Things, or Affections arising meerly from Self-Love to divine Objects, will make Fuel for Hell as well as Worldly Lusts; they are all Thorns in the eyes of God.

2. Observe, Concerning these Thorny Professors, that God proceedeth towards them in casting them off by degrees, and not presently upon the first Advantages against them; which is apparent out of the Text.

For 1. He continues the Rain, the inward good motions long to them: For that which is said v. 7. *The Earth that oft drinks in the rain,* is to be understood ἀπὸ κοινοῦ, and to be carried to the 8*th* verse, and applyed to this Earth that brings forth Thorns, as well as to the good; for that is spoken in common, both to the one that brings forth Herbs, *&c.* and to that other that is rejected.

2. After such a bringing forth of Thorns for some long Space of time, he yet proceeds by degrees: As 1. Though within himself and in his own Purpose he rejects them sooner, that is, He purposeth, if they persist still to bring forth no other Fruit than Thorns, to have no more to do with them. Luke 13. 7. *Then said he unto the Dresser of his Vineyard, Behold these three Years I come seeking Fruit on this Figtree, and find none; cut it down, why cumbereth it the Ground?* He, after two years expectation, had his Heart taken off from them, and began to have no pleasure in them, as the Epistle to the *Hebrews* expresseth it; yet still continued a dressing of it, v. 8. *For he answering, said unto him, Lord, let it alone this Year also, till I shall dig about it and dung it:* and withal, God sends Rain upon it as aforetime. But 2. After some further expectation, it becomes *nigh unto Cursing.* Now what it is for God to curse finally, you may know by the contrary dispensation towards the good here in v. 7. *The Earth that brings forth Herbs,* &c. *receives a Blessing from God*; that is, so as to bring forth more Herbs, which the Parable calleth *an encrease*, and which Christ (*John* 15. 1.) thus expresseh, *Every Branch that bringeth forth Fruit in Me, he purgeth it*

to

to bring forth more Fruit. And that is the Blessing it receives here in this World, nor can there be a greater Blessing in this Life vouchsafed, and yet still to be nigh unto Cursing imports Gods Lothness and Backwardness finally to pronounce it; only in the mean while he withdraws his influences, till 3. At the last he curseth them indeed, as he did those (in 2 Pet. 2. 14. *Cursed Children*) and as he did the Figtree, Mat. 21. 19. *And when he saw a Figtree in the way, he came to it, and found nothing thereon but Leaves only, and said unto it, Let no Fruit grow on thee henceforward for ever, and presently the Figtree wither'd away.* Now, as *Paul* says, *Doth God take care of Oxen?* No, his aim was further, at Ministers in them: So here, Doth Christ curse Fig-trees? No, his aim is to shew how he curseth in the end fruitless Souls. He says of such a Soul, let never Fruit grow more on thee; and look as that Tree stood still in the same place, but yet none of its former Fruit grew thereon: So men may profess Religion after such a cursing of them, and continue in the Church and under Ordinances, but never a Prayer with affection grows any more thereon, no more Dews from Heaven, or inward Correspondencies with God. Chap. 3

Use. Let us take heed therefore, and eye the withdrawings of God, and mourn presently, least we grow nigh unto cursing; Let us watch the rising up of Thorns, for they will bring a Curse of bringing forth worser and sharper Thorns: And let us humble our selves for them, and seek to root them out.

3. Observe Gods dealings with these men, that having had workings on them, do fall away. You see how dreadful they are. Every where you find this dreadfulness expresst: He built his House (says Christ) upon the Sand, and the fall of that House was great. All the Sermons he had heard, and all the profession he had made, and all he had done, fell upon him and broke him to Powder. Read *Jude*, you have black words given to such. The blackest words that ever fell from the Holy Ghosts Pen, are to be found in *Peter*, (2 Pet. 3.) and in this *Jude* concerning such men, for whom the Blackness of Darkness (he says) is reserved; Read but that Epistle, Then says *Peter* (2 Pet. 2.) *If they be again entangled and overcome of Corruption, their latter end is worse than their beginning; for it had been better for them not to have known the way of Righteousness*, &c. Men cannot profess Religion at that rate they may profess other things.

The Consideration of these things, should awaken and quicken us to be observant how Thorns grow in our Hearts, *viz.* Worldly Lusts, Cares, Murmuring, Unthankfulness, inordinate Fancies of what in the World we would be. And we should be watchful to keep them from growing up in us; as also to observe narrowly any steps or beginnings of Gods withdrawings from us, for they tend to cursing, and we should never be quiet in such a Case.

2. The Second sort of Observations, is, concerning the good Earth, and the Means vouchsafed.

1. Observe, Even in good Hearts that have a Blessing from God, the Fruit, or at least the encrease of that Fruit, doth not appear oftentimes of a long while. This is plain out of the Text; for of the good Earth that brings forth Herbs, it is said, *The Earth which drinks in the rain that comes often upon it, brings forth Herbs meet*, &c. and so receives a Blessing from God to bring forth more. If therefore thou dost bring forth Herbs meet for God after the rain hath come oft upon thee, it is well; thou art still within the Compass of receiving a Blessing from God. Affliction works the quiet fruit of Righteousness, after we have been exercised thereby; but it is afterward, not presently.

2. Observe, Gods saving and through workings in the Spirits of men, are not always in violent ways, but in gentle, sweet, soaking Dispensations. The word ὑετὸς here, signifies your mizling rain, *molliores & minores guttas* (saith *Hyperius*) as the Israelites (1 *Cor.* 10.) were sprinkled in the Cloud; 'twas such a rain as falls in a mist. Multitudes of Souls are not wrought upon by

Book VII

ſtormy ſhowers of rain falling with thick drops, no: There comes your gentle rain, the *Early* and the *Latter*, as the poor Soul hath need thereof, and bedews his Heart. He prays and goes to bed, and it may be in the morning finds ſome Dew upon his Heart. Now wilt thou comfort thy ſelf, though thy work goes on but gently, yet it goes on ſurely. Thou haſt not thoſe high manifeſtations and ſudden ſenſible comings in thou heareſt others ſpeak of, yet thou haſt Gods preſence in a ſubſiſtence to thy Heart, and thy Heart drinks it in and goes away ſtrengthned and quickened. There is a ſtill work that doth not make a noiſe, when ſome that are far greater works decay, and like a Land-flood dry up. Of the ſlye Husbandman that found the Treaſure in the Field, it is ſaid, *that he did hide it*, but for joy thereof went and ſold all he had for it, *Mat.* 13.44.

I ſhall anſwer but an Objection or two which good and honeſt Souls may make about themſelves, upon occaſion of theſe obſervations, and the Doctrine that hath been delivered.

1. *Obj.* My Heart hath a World of Thorns in it, and more of Thorns than of what I can ever hope to be good Herbs.

Nemo eſt qui non ingenti Spinarum copia et quaſi denſa Sylva refertus ſit. *Calvin.*

Anſw. So hath every regenerate man a World of Thorns in him: Ay, (ſays *Calvin*) thick ſet Copſes of them. Every ones Grace is ſown and continues amongſt a Wood of Thorns: Yea, but yet there is another Root of ſomething that grows up in thy Heart, that is not Thorns; and there is a Conflict againſt the Thorns, an endeavour to ſtub them up, and they are Thorns in thy Side. Therefore there is another Principle in thee.

2. *Obj.* Thou wilt again ſay; I do not grow by reaſon of theſe Thorns.

Quanquam mediocris eſtit profectus, quiſquis tamen non degenerat a ſincero Dei cultu bona terra et fertilis cenſetur: Etenim etſi centupli reſpectu tenuis eſt ejus fertilitas quæ trigecuplũ reddit, terras tamen omnes ſimul *Chriſt* conjungit, quæ agricolæ laborem ac ſpem non prorſus fruſtrantur; & communi boni-tatis Elogio inferiores quoque dignatur. *Calvin.* in verba.

But comfort thy ſelf (ſays *Calvin*) for he that brought forth the Thirty-fold is by Chriſt reckoned with him that brought forth the Hundred-fold. Chriſt puts them all together, and dignifies them all alike with the common ſtyle of Good Ground; and where the expectation of the Husbandman (as he ſpeaks) is not altogether fruſtrate, that Little they have is accepted.

3. *Obj.* But you will object, Alas my Affections were mightily flusht at firſt, and now they wither, and Worldly Luſts grow up in their ſtead.

Anſw. Shall I yet ſay to thee? Doth God maintain a Conflict in thee againſt ſin, an endeavour to ſtub up the Thorns? doſt thou water thoſe roots of Bitterneſs with bitter Tears and Sorrow, and with the Blood of Chriſt to kill them? Then ſtill the root of the matter remains in thee.

Again, conſider, when thou wert firſt converted to God, as thou hadſt Grace in thee, ſo thou wert a Temporary Believer at firſt, in reſpect of thy unregenerate part. All was ſtirr'd at firſt; Corrupt Self-Love was ſtirred at firſt, as well as what was truly gracious; and when all was ſtirred, there muſt needs be a great fluſh of Affection. This was thy Caſe at firſt, and then the Stream was ſtrong; as Take a little Rivulet which runs naturally and conſtantly, but as the Prophet ſays, runs ſoftly, with a ſlow and gentle Current; let a Land-Flood come upon it, it will prove a River, a ſtrong and violent Stream: But when that Land-Flood ceaſes, then the Brook is not ſo ſwell'd, tho' it goes on ſtill, ſo much of it as was truly and naturally ſo, and had a Spring. So it is here. At firſt, half thy Heart, thy unregenerate Part was turned a Temporary Believer too; and Self-Love, the great *Simon Magus* in theſe was wrought upon, and became a Temporary Believer; but yet beſides, and over and beyond that, there was a little Fountain opened in thy Heart, and this continues ſtill to flow, when the Land-Flood ceaſes, and then look, what is true Grace indeed holds out the Conflict againſt it ſelf in Worldly Luſts, and bears alone the ſtreſs of all, and then Worldly Luſts begin to contend purely with this little Grace in us, and that fights it out alone, and then is the truer Tryal of Grace, though leſs diſcernable to Senſe than it was at firſt.

CHAP.

CHAP. IV.

That the Work of Grace in true Believers, differs in Kind from that which is in Temporaries, proved, because True Holiness of Heart cannot be produced by any Vertue of the Covenant of Works, since the Fall, but that it is peculiar to the Covenant of Grace to effect this.

GOD hath put that Genius and Disposition into the Grace of the New Covenant in us, as might answerably Glorifie the Grace of God in Christ towards Us, according to the tenour of that Covenant: And the Soul accordingly hath in it a Radical disposednes to give up the Soul to Christ, to be acted by him, and to be made sensible of it's own insufficiency to act it self, and so to glorifie Christ as its Root for Sanctification, as well as its Saviour for Justification; and accordingly sooner or later, both through the experience of its own inability to act it self, and of that continual infused strength which from without it feels freely derived as the Spirit pleaseth to dispense, and whereby it is carried on to motion, especially when by the Word, and the relation of that Truth out of it, it is called upon to do this, it actually doth most readily submit, and followeth the Truth revealed therein in a continual dependance upon Christ, to do all in him, and through him, as being that which glorifies Christ, and debaseth it self, and so it practiseth accordingly. But I do withal conceive, that this giving up the Soul to be acted only by Christ, doth arise rather from the Grace of Faith unto which of all Graces in Us, the predominancy and prime agency is committed under the New Covenant, (*Rom.* 4. 16.) whose Office it is to enervate and spoil all derived Grace in us of its strength, by discovering it's Weakness and Insufficiency, as also to carry them out of all to Christ, to abide in him as their only Element in which they move, and from whom also. And this Faith also doth from its Object Revealed to it, and Apprehended by it; namely, that the tenour of this Second Covenant (under which the Soul is now brought) is clean altered and changed in respect of Gods dispensing strength and motion, from what was in that first Covenant with *Adam*, with whom the Covenant was struck, being the Covenant of Nature; hence Gods concurrency with it was ordained suitable to the principles by nature bestowed, which were habitual Graces, that is, to concur with them according to their kind, as in a free agent, as with other natural Principles in their kind. And hence they had a strength to act from themselves, according to the freedom of Mans Will to use it. But now that Power is forfeited, through the breach of that Covenant which was, as now, the strength of Sin (as the Apostle speaks) so then of Grace. And therefore the strength of Grace to act under the Second Covenant, can never be in Grace it self, but in him who is the strength and foundation of that Covenant, Jesus Christ. Faith being thus *taught of God (the Truth as it is in Jesus)* this lesson of dependance for Motion as well as that for Justification, doth keep all those principles of Graces in Us, from attempting to put forth in their own strength, and carries them out of themselves to Christ, and teacheth them to lay down their own Abilities in subjection to his Spirit: Therefore this living in Christ, is attributed to *Faith*, G. 2. 20.

Book 7 *The Life I now lead, is by the Faith in the Son of God*; which evacuates ſtill all the power of Grace, any otherwiſe than as in Chriſt the Fountain, and preſerves the Soul in a Senſe of its *weakneſs* under his ſecond Covenant, that ſo *the power of Chriſt might reſt upon it*, 2 Cor. 12.9. Faith being herein to all Graces that which Moraliſts ſay that Prudence is to all other Vertues, their Governour and Tutor; was made thus the great Officer in this Second Covenant, becauſe it would give all to Grace, and Chriſt, (*Rom.* 4. 16.) Otherwiſe I do not conceive that in the Graces themſelves there is any ſuch peculiar inbred inſtinct, differing from what under the firſt Covenant; and therefore the Apoſtle *Paul* and all elſe have found it the hardeſt Leſſon to have their Hearts brought to this dependance, and not to truſt in themſelves, and act from themſelves; becauſe Grace was not at firſt brought up to it, to be of it ſelf thus poor and beggarly as this ſecond Covenant hath made it.

2. It is acknowledged that one Eſſential difference between a Temporary Work and a Saving, is, That the one acts all from it ſelf, though it be received, and that Grace Evangelical acts or is in diſpoſition to act *from* Chriſt as a *Head*, as well as *to* Chriſt as a *Lord*, and accordingly is taught to depend at length for Sanctification in working, as well as for Juſtification, upon Chriſt; which I take to be the main difference intended in that 15*th* Chapter of *John*, in the Parable of the *Vine*, and bringing forth *Fruit in Chriſt*, as the *Syriack* reads the words, through *Abiding in him*, in a continual Senſe *that they of themſelves can do nothing without him*: And this Fundamental Principle did Chriſt teach his Diſciples then at his Departure. So that Chriſt is made to us Sanctification as well as Juſtification, by a new Covenant. Yet ſo as 1. It may be a long while er'e ſuch true Grace is taught diſtinctly and knowingly to it ſelf thus to do; as may ſeem to have been the caſe of theſe his Diſciples and of *Peter*, not long after this new Leſſon of their Faith towards Chriſt; for this as in other things of more concernment, was little or not ſo diſtinctly as yet exerciſed; as they exerciſed *Faith on God*, but not ſo diſtinctly, *on Chriſt*, *John* 14. 1. therefore Chriſt calls for it. Thus alſo they had not *prayed in his name*, *Hitherto ye have asked nothing in my Name*, nor yet ſo diſtinctly knew *how they were in him*, and how he acted all in them, as appears by the 20*th* verſe of the 14*th* Chapter of *John*, and yet in the mean time that Grace was acted by Chriſt ſecretly: And herein it falls out as Chriſt ſays to *Peter*, *John* 13. 7. in another caſe, *What I do now thou knoweſt not, but thou ſhalt know hereafter.* So it is with them, that Chriſt doth all in them they at preſent haply do not know, but when their Union with him is cleared up to them, and their Faith taught this Leſſon more diſtinctly out of the Word, of their dependance upon Chriſt, they then more diſtinctly acknowledg all they formerly did was from him, and give him the Praiſe: And 2*dly*, In the mean time ſuch Souls do acknowledg all they have and do is not from themſelves, but Chriſt only, if they do any good; which acknowledgment (upon all occaſion of their quickning) is to be taken *interpretative*; for this doing all in Chriſt by Faith, is not always apprehended by many poor Souls that in a ſence of their emptineſs wait upon Chriſt for all, and do from their Souls deſire to attribute all to Chriſt, and yet always diſcern not how the ſtrength to do all flowes upon an act of Faith fetching that vertue from Chriſt, or from Union with him, becauſe that their Union is yet doubted by them. They acknowledg both that Chriſt is and muſt needs be the Fountain of all, and accordingly have recourſe to him by Acts of Recumbency in all, and vertue comes from him inſenſibly upon ſuch acts put forth; but yet the Connexion between the Cauſe and the Effect they do not ſee, nor can hang them together, the power that works in us being as ſecret as that of the Heavens on our Bodies, and as ſtrong as that of Phyſick, which yet is often not diſcerned; and therefore the Apoſtle prays for the *Epheſians*, Chapter 1. 19. *That their Eyes might be opened to ſee that power wrought in them.*

3. It is acknowledged, that all the Gifts and Graces in Temporaries, whereby they conform to the Law, *&c.* are all conveyed *by the Knowledg of Chriſt*, for thereby it is ſaid they conform *to the Holy Commandment*,

mandment, 2 *Pet.* 2. but yet these are by no other tenour convey'd, than as that moral Light and natural Light which Christ sets up in the dark Hearts of all Men, (*John* 1. 9.) neither are they any more convey'd by a Covenant, or as the Foundation of a Covenant, than such light to Heathens is or was, although they be convey'd by the Knowledge of the Word, and of the Covenant of works, set on by the Spirit of Bondage, and also of the Covenant, which being indefinitely propounded to them, as well as to the Elect in the Ministry of it, Christ for the magnifying of saving Grace in and towards his own the more, and many other ends, makes tryal how far corrupt nature remaining such, may be induced by working upon the Principles therein, and also by infusing such Principles thereupon as may stand with nature remaining still corrupt, (though adorned and garnished) and how far it may be carried on and invited by this indefinite Revelation of the Gospel, to close with Christ and the Grace of the Gospel, and as Christs phrase is, how *nigh the Kingdom of God* it may be brought, and accordingly be Obedient, which yet it *falls short of* (as the Phrase is in the *Hebrews*;) God meets them in the indefinite promulgation of the Gospel as he did *Balaam*, and enlightens them, and allures them, and as he filled the *Gentiles Hearts with food and gladness*, and so *left not himself without Witness*, acts thereby *to lead them to Repentance*, Rom. 2. so he makes impressions of further joyes and a sweetness from himself (tho' not in himself as their chiefest good) upon the Hearts of Temporaries, to lead 'em to Repentance and Faith; so that though it be a work tending *to Salvation in* this sence specified, yet not saving, or which *hath Salvation annexed to it* at any time, (as *Heb.* 6. 9.) the Apostle distinguisheth them. Chap. 4

4. It is acknowledged, that such thus wrought upon, though by the Gospel, do for their Persons remain still under a Covenant of works, or under the Law, because they were created under it, and having been once thus Married to the Law, 'till they Dye to the Law to be Married to Christ, they according to the rule of Law are never freed from this Husband, but (as *Rom.* 7. 1, 2, 3, 4, *&c.*) the Law hath still power over them: And hence also those Graces and Gifts they use in a legal way, though they be exercised about Evangelical Objects, and do turn (as my Expression hath often been) the Gospel and the acts required therein into Law, (their Husband the Law converting all it's own way) yet they trust *on their own Righteousness*, and upon their own acts of Faith, Repentance, *&c.* (the counterfeits whereof are wrought in them) and even the Ordinances of the Ceremonial Law (which unto true Believers were then Evangelical through their Faith looking at Christ, and Justification through him, *Psal.* 51.) were yet all turned by the carnal *Jews* into pure legal performances, they going about in a legal way to expiate their Sins by Sacrifice, and so *Rom.* 9. 12. *They sought Righteousness as it were by the Law*, says the Apostle there; so these seek a Righteousness in their Evangelical acts (such I call them in respect of their Object) but *as it were by the works of the Law.* And as in point of Justification they thus err, so also in Acting of their Graces, they do all *as it were by the Law*, as *Adam* at first did, but by their own strength, and so bring not forth *Fruit in me*, as Christ complains (*John* 15.) and so are cut off, as there it is said. Ezek. 33. 13.

5. I yield these Graces and Gifts given them to be a true real work, as Reality is opposed to Hypocrisie, taking Hypocrisie for acting a part, and so that word ὑπὸς, speaking of the work on them really, (2 *Pet.* 2. 18.) implies; yet still so as compared with true Sanctification it is but counterfeit, as of *Aurichalcum* we say, that it is false Gold though it be true Metal, and of a Brass Shilling it is counterfeit Coyn, though true Metal, and which otherwise may serve to many purposes, and so I ever accounted it an Expression not according to the word, to call them Hypocrites, but rather *Temporaries.*

6. Grant also I do, that through those Gifts and Habits they are enabled to perform Duties of the Law and Gospel; *Herod heard gladly, did many things*, and many others much more, yet as the Apostle says, (*Rom.* 2.) of the Gentiles, they do but τὰ τοῦ νόμου, *the things of the Law*, but not in doing do they obey the Law, nor is the action legal, or such as the Law requires, no not προσκαιρος

for

Book 7. for the Kind of it; but as the Heathens did in civil things many things commanded by the Law in the Second Table, by Moral Habits of Vertues, which were yet when done *splendida peccata*; so these Temporaries perform the Religious Duties of the first Table, in many things (by the like Habits infused) but they serve God, but in the *oldness of the Letter*, as the Apostle says of the best of the *Jews*, *Rom.*7. but still not *in the newness of the Spirit*, as his distinction there is, that is from *a received principle of Spirit* opposed to Flesh: so that indeed they conform not to the Spiritual Law, as the Apostle calls it, which only truly is the Law, as appears in that Chapter; *the Law is Holy, and Spiritual*, and when he thus served God, he yet says *He was without the Law*, v.9. because without the Spiritual Light of it in his understanding, and therefore without all true genuine spiritual dispositions, suitable thereunto in his affections: and hence it appears to me (as many ways else) that the difference of their specious holiness from true Sanctification in the Elect, should not only lye in acting of it self, or from another, though that be true, but in the materials themselves, that is, that the one reacheth not to a true Spiritual Conformity, to the Holiness of the Law, in any degree nor is such as was in *Adam* in innocency; whereas the other doth, neither is there true love to God, nor is God made the supream end; untill which be done, there cannot be said to be true Holiness in the Heart or Action, till they be predominant; for Holiness is a setting up God as the supream end, or it is not Holiness; so untill then Self-love is the predominant principle, and so they remain wholly Flesh still; though Self is diverte from Worldly to Heavenly Objects; and so all their Actions from these Graces are deficientd of legal Righteousness, such as should be in them; and without love to God as the predominant principle, there cannot be any true legal Sanctification; for *Love is the fulfilling of the Law*, and *the end of the Commandment is* Love, *out of a pure Heart*, 1 Tim.1.5. God requires a right Manner, and a right End, or else the Command is not said to be done at all: So *Deut.*6. ult, *This is your Righteousness, if you observe all these Commandments* as *he hath Commanded them*; without which there is no more true legal Righteousness, or any thing of the Image of God, than of the true image of a Man in the Body without the Soul; and Bodily Exercise and Godliness are opposed by the Apostle.

7. I acknowledg this work to have also a *goodness* in it; so *Hos.*6. 4. it is called: But yet which still falleth short of the goodness which is in the Law, of which the Apostle says *Rom.* 7. 12. *The Law is Holy, Spiritual and good*, for it is not the Law Written in the Heart, but τὸ ἔργον τῦ νόμῦ γραπτὸν *Rom.* 2. 14. (so in the Gentiles,) that is, something which produceth many effects of the Law: And in the *Jews* it is called *v.* 20. μόρφωσις, *a Form of Knowledg and of the Truth of the* Law, which he had in his mind, which as it signifies a System or Body of the Law (as we say) in his mind, so withal insinuates the slightness of it for the kind; it is but a Form, a Picture, in comparison of the real Law it self, and so 2 *Tim.* 3. 5. μόρφωσις, a *Form of Godliness*, is opposed to the power or reality of Godliness; and so I confess it hath a goodness in it. 1. *Natural*, as it is a Creature wrought by the Spirit. 2. *Moral*, so far as the letter of the Law may be called such; as in a Picture there is a double truth and goodness, the one Natural in the substance of the Colours laid on, the other Relative or artificial as it is a Picture, and as more or less it comes neer the Life: But still so as it reacheth not that kind of goodness that is in the Man himself: So hath this Work, the more lively it is the more goodness, but still not that which is in the Law, which is *Holy, Spiritual and Good*, I call it a *literal Goodness*, because it is the image of the Letter, not Spiritual: As Picture represents the outwards, so this: and if it counterfeits the inwards (as in some of a finer Thread) yet still it is but the Picture there-

And that not any such a kind of true Righteousness was ever renewed in any that Perish Eternally, and that no Man that is but under a Covenant of Works attains it, nor that ever the first Covenant availed to work any such Righteousness in any one since the fall; much less in all the *Jews*: I prove by these Reasons among many other.

1. That

1. That is made the very Fundamental difference between that first Covenant, and that second of Grace, that in the latter God *Writes the Law in the Heart*, by *giving a new Heart and a new Spirit*, Jer. 31. 33. Heb. 8. 8, 9, 10, 11. that is, an Heart conformable to the Law; for the Law Written in the Heart, is imprinted dispositions suitable to the Law, which is called the Law of the Mind. That Scripture *Heb.* 8. being so expres, and making this the difference of the two Covenants, that which is made the difference of the latter Covenant, cannot be made common to the first; compare with this *Heb.* 10. where it is said, Christ hath [*for ever perfected*] (therefore none of them Perish) *them that are Sanctified*, v. 14. And what Sanctification is it? In the 15*th* & 16*th* verses he explains it, by alledging the Words of that Second Covenant, which at once interpret what it is *to be perfected for ever*, and what *to be Sanctified*: to be *perfected for ever*, is to have your *Sins forgiven and remembred no more*; and to be *Sanctified*, is to have the *Law written in the Heart*, v. 16. what God hath thus put together for ever, let no Man sever. The same is the difference that is put between the two Covenants, 2 *Cor.* 3. throughout. The one Wrote it upon Mens Consciences, but as in Letters upon Stone, there they might read it; but the other in living Letters, in dispositions suitable in their whole Hearts; the Gospel changeth into the same Image, the Law not so; and this was by *Moses* himself put; when he came at the end of all to publish this second Covenant, which he doth in the 29*th* & 30*th* Chapters of *Deutronomy* throughout. He tells them *verse* 1. *Chapter* 29*th*, that it was a Covenant *besides that made at Horeb*, which he did now Publish, that is the Second Covenant, and *v.* 12, 13. it was that Covenant he swore to *Abraham*, and that was the second Covenant, *Heb.* 6. 16, 17, 18. That Covenant made to *Abraham* with an Oath was to shew the immutability of his Counsel to the Heirs of Life, that is the Elect; and so *Luke* 1. 72, 73. we have it. Again, the Covenant there was the second Covenant, for *Rom.* 10. 6. *Paul* in Opposition and Distinction to the Law, quotes the words of that Covenant then promulged, in 30*th* *Chapter*, as proper to the Gospel; *The Righteousness of Faith speaks on this wise*, &c. Now *Chap.* 30. 6. among other promises peculiar to this Covenant, this is one, *to Circumcise the Heart*, and so to cut off the Foreskin of Flesh, and *to give them an Heart to love the Lord*; and this is delivered as that which should be fulfilled under the *New Testament*, upon the *Jews* at their last call, because then it eminently takes place; and in opposition to this, he speaks of those *Jews* who had the first Covenant, that God had not *given them a Heart to perceive to that Day*, by all he had wrought, so *Chap.* 29. 4. Chap 4.

2. My Second Reason is, That *to be under the Law* is to be under the predominancy of sin, and so their State is distinguished (*Rom.* 6. 14.) from that of Grace. *Sin shall not have dominion over you, for you are not under the Law but under Grace:* Now if those, under such a work, have still a predominancy of sin, they cannot have true legal Righteousness or Holiness, which, if not predominant, at least is not Holiness.

Again 3. In the seventh Chapter, which follows, the Apostle in his own person, now when evangelically sanctified, sets forth as his corrupt part remaining, by the *Law of the Members*, so the regenerate part in him *by the Law of the mind*, which is a conformity to the Law of God in the inward man, *approving it, delighting in it*, and though the imperfection of it still drives him to Christ to deliver him, to whom he flies, *v.* 25. yet so as he there doth abstractly, and apart consider his Grace in it self, as it is a created Habit in the Heart, and as it is a conformity to the moral Law (of which he there speaks) as it is Holy, Spiritual and Good, *v.* 12, 14.

4. The fourth Reason is, That in the highest instances of Temporaries, they are still reckoned men unregenerate, and Flesh, *&c.* and Grace evangelical as it is considered abstractly, a Qualification conformable to the Command, is mentioned as the difference from the work on them, and not only as it is acted by Christ in us, though that be true, *John* 15. 1, 2, *&c.* as I said before.

First,

Book 7

Firſt, In the 6th of *Hebrews*, how are thoſe Enlightnings, Taſtings, & diſtinguiſhed from true Evangelical Graces, which are called v. 9. *Better things* (that is in themſelves for the work and ſubſtance of them) *and things that have Salvation* (as the word is) annexed to them? We find *the Grace of Love* unto the Saints in truth, and a *Labour of Love* thence iſſuing, to be the thing inſtanced in, and are mentioned to be in them oppoſitely to their Enlightnings: Anſwerably, the Thorny Ground, the higheſt degree of Temporaries, unto which theſe enlightned are compared, (*v.* 7, 8.) How is it diſtinguiſhed from the fourth Ground (*Luke* 13. 15.) but by the change in the Subject the Heart, *A Good and honeſt Heart* receiving the word, *Honeſt* as in not robbing Chriſt by taking any thing to it ſelf, ſo alſo in conforming it ſelf to all the Commands, as truly as laying hold on Promiſes. And ſo the other, the Stony Ground, their fault was, That ſtill they remained unrenewed at all; for the Stony Ground wants *a Root in ſeſe*, in themſelves, that is, as they wanted Chriſt, ſo alſo *a true Principle of Sanctification in themſelves*: *But the root of the matter is in me*, ſays *Job*, pleading his own Righteouſneſs.

As in like maner, concerning *the Foolſh Virgins*, the difference put between them and the Wiſe, is, that the Wiſe had *Oyl in the Veſſel*, habitual Grace, which thoſe other wanted, though they were acted for preſent performances, as a dead Body is by Angels for a fit, having *Oyl in their Lamps* for preſent acts. And then the Thorny Ground, was an Heart, though humbled, yet never regenerated or Sanctified: For Jer. 4. 45. *The taking away the Foreskin of the Heart*, is oppoſed to *ſowing among Thorns*; and our Saviour ſhuts up all that Parable with this, *From him that hath not, ſhall be taken what he hath*; and in Luke 13. it is explained *what he ſeems to have*; So as indeed it was not *true Sanctification*, but ſeeming ſuch. So theſe in 2 *Pet.* 2. 20. who *really*, ὄντως, *eſcape* from the World, embrace the *Holy Commandment*, thro' the knowledg of Chriſt, yet, 1. They are ſaid but to eſcape τὰ μιάσματα, not τὰς φθορὰς, that is the defilements outward, and in that reſpect they are called *Virgins*, Mat. 25. But they eſape not inward corruptions at all of Luſt, as by being *partakers of the Divine Nature*, the true Believers are ſaid to do, (*Chap.* 1. *v.* 4.) In oppoſition to theſe, 2. They are therefore called *Swine*, for their Natures ſtill remaining as afore, though *waſhed* outwardly; and *Dogs* vomiting out through preſent pain, yet with a Stomach to the Vomit; and therefore were never renewed into ſo much as true legal Sanctification inward; which if they were, ſuch expreſſions of differences could not be given them; nay they are on purpoſe given them to expreſs the contrary. And for that expreſſion of *Goats* elſewhere, it ſeems not to note out any farther degree of Men not ſaved, than ſuch as theſe were, but rather ſeems to be put for all wicked Men, placed at the left hand in oppoſition to the Sheep.

Object. It may be objected, that they are ſaid to be *Sanctified* through Chriſts Blood, *Heb.* 10.

Mat. 27. I anſwer, 1*ſt*, In that ſenſe as elſwhere they are ſaid *to believe*, and *Judas* to *Repent*. All Graces have a counterfeit call'd by their name, as in Herbs and Stones, and as the Picture of the King is called the *King*.

2*d*. Shew me a place that they are juſtified (when yet a promiſe thereof is affirmed to belong to them) which being an act of God upon us, hath no counterfeit. Yea, or ſhew a place that they are ſaid to be Born again; which if they are not, they are ſtill Fleſh, and ſo have no Holineſs begun.

3. That is ſaid to to be ſanctified, which is ſet apart from Common Uſes, as the *Prieſts* the *Sabaths*, &c. So in men their Graces, though not ſanctifying their Perſons inwardly, yet they ſet them apart to God in many works done for him, and to his Church in their Gifts outwardly.

Which 4. being the purchaſe of Chriſts Blood is ſaid to be done by his Blood. 4. Eph. *He gives Gifts to the Rebellious alſo*, and being wrought by at knowledge

knowledge of Christs Blood, as *Peter* speaks, and that as in the Covenant of Grace revealed, therefore they are said to be sanctified by the *Blood of the Covenant.* Chap. 4

Obj. That Instance of *Abimelech* (*Gen.* 20.) may be objected, he having followed his Conscience in the matter of *Sarah*, so as if he had known her to be *Abraham*'s Wife, he would not have taken her, and this Act God acknowledgeth to be Integrity.

1. The Answer is, that it is acknowledged such in the sense as *Abimelech* meant it, who pleads there his Innocency in what he might seem to have been guilty of, speaks according to the Judgment of his Conscience, and such an Integrity God acknowledgeth; and the meaning is, *Abimelech* followed his Principles in it, and so it was good in its kind, but not in that Court God means to keep hereafter. So in that Speech of *Paul* (*Acts* 23. 1.) He speaking in a Court of *Pharisees*, where he was to justifie himself and his Cause, he speaks according to their Principles, I have kept a good Conscience, (says he) and might well say so afore them, but not afore God: For in his Estate of Unregeneracy, whilst in the Flesh, he says the affection of sins which were by the Law, that is, stirred up by the Light of the Law in his Conscience, had a force in his Members to bring forth fruit unto Death, that is, outward Actions against Conscience and that light of the Law therein.

2. There is a twofold Integrity. 1. Absolute, which agrees with the first Rule of the Word. So this action of *Abimelech*, though he follow'd his Conscience, was not Integrity. But 2. It might be comparative Integrity, Namely, in that he followed his Conscience, which was his immediate Rule. Integrity we know is a conformity to its Rule, and so Conscience being a mans Rule when a mans Actions are squared to it, they are said to have a kind of integrity in them; but there being a rule above Conscience, to which both Conscience in the motives, matter, *&c.* ought to be conformed, from which Natural Conscience swerves, therefore an Act which is wrong in such a respect it is not Integrity. A man may honestly tell an untruth, because it agrees with what he thinks, yet it is an untruth, and *Veritas est conformitas cum suo Archetypo*, so is Integrity.

And as I have thus proved, That not true Spiritual Holiness, regularly to act according to the Law, was ever renewed in such Temporaries. So 2. That not any Promises of Life, Justification, Adoption Communion with Christ or Covenant, is made to any such works by God. And as in the former I granted some things, so in this: 1. That 'tis their Persons and Works are under a Covenant of Works (for all are either under the Law, or under Grace (*Rom.* 6. 14.) yet it is but by reason of their first Creation, when they were made under the Law, and had it written in their Hearts, unto which, in that respect, they are eternally subject till they die to that Law, and are married to Christ (*Rom.* 7.) And 2. I think that in judging men at the latter day, God will condescend to proceed with Corrupt Nature not in the rigour of that Law, but according to what was by Nature or otherwise revealed thereof unto them as appears (*Rom.* 2. 12, 16.) God winking at much of their Ignorance, as it is in the *Acts*; and the rather, because Jesus Christ he is their Judge then, who may (for he hath paid for it) relax of that righteous exaction of the Law in a way of abatement (That they *without the Law, should be judged without the Written Law*, by the Law written in their Hearts, by Natural Light, *&c.*) And so punish them with less punishment, who by reason of such Work, have had fewest sins; and as such a work is a restrainer of Corruption in them, so there will be a minoration of their punishment, unless they have returned again unto their Vomit, when their Latter End is worse than their Beginning, as *Peter* speaks. And 3. I acknowledge that so far as any goodness is in it, 'tis respected and accepted by God himself, and so far as it serves to any end, as God hath ordained, as he did that Act of *Jehu* (2 *Kings* 10. 30.) God commends it, and says he had done well, and all that was in his Heart to do, and accepted it to a temporal Reward: But in any spiritual acceptation he rejected it, yea in one of the Prophets he calls it *The murther of* Jehu; having his own ends in it. No man can bring forth *Fruit to God*, which he accepteth, until he be married to Christ, and dead to the Law. *Rom.* 7. 4.

Book 7 And ſo in this Life whilſt Chriſt governs he is pleaſed, I grant, to reward ſuch legal performances (and as he crowns other his Graces, ſo thoſe) with rewards within their own Sphere, as he did *Ahab* for humbling himſelf, and in the Parable, gave the Penny to the Labourer, and accordingly alſo Forgiveneſs; Namely, in a way of forbearance, *To have patience with Sinners* (as in that Parable of the evil Servant, the Forgiveneſs is expreſſed but by no more) which forbearance is truly a Forgiveneſs, in that he loſeth ſo much Glory ſo long unrecovered on them, and ſpendeth Riches of mercy which he will never reckon to them, farther than as they have abuſed them, yet this is but ſo much as he vouchſafed the Heathens, towards whom he exerciſed Riches of forbearance (*Rom.* 2. 4, 5.) But that he ſhould work theſe common Graces in a way of any Covenant, or make any ſuch Promiſes of Adoption, Juſtincation and Forgiveneſs, the ſame for ſubſtance with theſe to the Elect, and theſe proportioned to that degree they ſhall act their Graces given; for this I ſee no Footſtep at all in the Word or in any thing written to prove it. Neither can I ſee how without a contradiction *in Adjecto* any ſuch Covenant though for Chriſts ſake ſhould, or could be made with Creatures fallen and ſinful that had broken it already, how they could come to be capable of promiſes of Forgiveneſs, *&c.* for the Covenant of Works given to *Adam*, which we call *Fœdus Naturæ*, and the Moral Law (the Copy of it) promulged by *Moſes*, ſays expreſly, *Curſed is he that continueth not in all things*, *Gal.* 3. and already all Mankind have not continued in all things, having ſinned in *Adam*, and ſo are uncapable of any Promiſes of Forgiveneſs, of Life Eternal, and Communion with Chriſt in any degree, upon condition, of imperfect doing of the Law, though never ſo holily; for if any ſuch Promiſes be made, it muſt be ſuppoſed that this firſt Covenant of Nature (now in the renewing of it to corrupt Nature) was attempered and allay'd by Chriſt in the rigour of it, but how this is conſiſtent with that Sentence yet in force, *Curſed is he that continues not in all things contained in the Book of the Law to do them*, I cannot conceive.

The argument in ſhew for it is The renewing that Covenant in *Horeb* with the *Jews*, *Exodus* 20. and elſewhere, which together with the Ceremonial Law joined with it, was ſprinkled with Blood, with glorious Promiſes, that they ſhould be to him *an holy Nation*, and of *Prieſts*, &c. and alſo Gods ſaying *Do this and live*: When alſo it is ſaid that God ſanctify'd that People to himſelf, and promiſed to be their God, and was preſent with them, *&c.*

For Anſwer, This Covenant which was *Fœdus ſubſerviens* to the Goſpel, (as Learned *Cameron* calls it) had many ſcopes and Aſpects, but none of them is that Scope which is here put upon it.

1. It was truly the promulgation of the Covenant of Nature made with *Adam* in Paradiſe, in the moral part the Ten Commandments, and did refer thereto, and ſo did call them to look but to that Eſtate they once were in, and now were fallen from; and becauſe the Story of *Adam*'s Righteouſneſs was loſt, what was written in his Heart was there renewed, only delivered Negatively, becauſe man was turned againſt it; *Thou ſhalt not*, &c. which was written rather affirmatively, *This thou ſhalt do*, &c. in *Adam*'s Heart; and God delivers it now Covenant-wiſe, becauſe he preſents himſelf as ready to perform his Covenant, *Do this and thou ſhalt live*; and calls on them to perform their part, they being born under the Covenant as Creatures; Hereby at once to convince man of his Impotency to fulfill it, and withal to ſhew what God would have done for man if he had kept it, and it was thus promulged with Evangelical purpoſes to drive men to Chriſt; neither did the promulgation of it convey any Heart to them to do it in the leaſt degree; for God, when they promiſed to fulfill it, ſaid, *Oh that there were an Heart within them*, &c. *Deut.* 5. 9. And *Joſhua*, at the ſame time when the Covenant was renewed, intimates to them that the purpoſe of that Covenant was not as if they could do any thing of it, but to ſhew them rather their inability to do

it;

it, *Joſh.* 24. 19. Thus *Joſhua* when he renewed it, told them, *Ye cannot ſerve the Lord, for he is Holy and Jealous*, and will not forgive your ſins; yet they, in confidence of their ſtrength, would take it as a Covenant they were to perform, *v.* 21. And *Joſhua* tells them, *v.* 22. that they were therein Witneſſes againſt themſelves: So as both God and *Joſhua* would have them underſtand by it, and the promiſe of Life by it, their unability rather, which yet they were not brought to be ſenſible of: And ſo when *Moſes* did ſo diſtinctly propound the ſecond Covenant, *Deut.* 29, &30. He tells them, that by the former Covenant God had not given them Ears to hear, nor Hearts to perceive, *v.* 4. *Chap.* 29. and to propound it thus Covenant-wiſe, was the moſt fit way to convince them of this their unability; that in the attempting the obedience of it they might ſee *the weakneſs of the Law through the Fleſh*, that it *could not do* as afore it did in *Adam*, not in the leaſt degree, (*Rom.* 8.4.) and anſwerably the Ceremonial Law annexed to it, concurred in this very ſcope; it was given that they, now fallen, might under their own hand as it were acknowledge themſelves Debtors to this moral Law, both as Sinners fallen unto the Curſe of it, and yet the obedience of it obliged, So Gal. 5.3. *He that is circumciſed is a Debtor to the whole Law*; and ſo to the Curſe of it, and Col. 2. 14. it is called *The hand writing of Ordinances againſt us.* God, at the ſame time he promulged the Ten Commandments, brought a Bond for men to ſeal, and therein to acknowledge themſelves bound and Debtors to it. Chap. 4

And as this was one ſcope both theſe had, ſo 2. The Moral and Ceremonial put together (both which put together, I have long obſerved as given the *Jews* to be reckoned one Covenant, out of *Heb.* 9. 15. 18, 19. compared) became in the latter of them as to the outward performance, fit matter of an outward Covenant with theſe *Jews*, as they were a national Church; and ſo conſidered as ſuch a *Covenant*, with *Promiſes* ſuitable, I do acknowledge it given *de novo* to the *Jews*, though fallen, as they were a Church (but this being proper to the *Jews* hath no influence or relation at all to Temporaries under the Goſpel): And ſo in all thoſe places quoted where the Law was given, did they ſtand as a Church to enter into Covenant with God, as in that 19*th. Exod.* &c. and the Apoſtle calls the whole as thus conſidered, *a Carnal Commandment*, *Heb.* 7. 6. becauſe beſides their Spiritual uſe in typifying things Heavenly to Spiritual Believers then, they had an outward carnal uſe to the whole Nation, who became a Church, and therefore called *Holy*, as ſet apart from the Nations, to be ſeparated to Gods Service and Worſhip preſcribed in the Law ceremonial and moral, and ſo as alſo a *Nation of Prieſts* (wherein yet was typified out the Spiritual Aſſemblys of true Saints and Churches under the Goſpel, and is ſo applyed by *Peter*, 1 *Pet.* 2. 5, 6.) and this Covenant was founded on a Redemption and Deliverance of that Nation out of *Egypt*, as that of the Goſpel is upon our Redemption thro' Chriſt; and yet they being Sinners how ſhould they have acceſs to God that was holy? They therefore had *Moſes a Typical Mediator*, *Gal.* 3. 19. The people ſtood afar off, and *Moſes* only drew nigh, as *by Chriſt we have acceſs to the Father*, *Eph.* 2. and ſo it had a *Blood* ſprinkled upon the Book, *Heb.* 9. 19. *Exod.* 24. 8. and anſwerably outward *Juſtifications*, δικαιώματα, *Heb.* 9. 1. as well as the Goſpel, and a *remiſſion*, *v.* 12. of that Chap. But how? Not at all purifying the *Conſcience* from the guilt of ſin *from dead works*, or from the power of ſin, but *of the Fleſh* and outward man, for that is the very difference that is put *v.* 13, 14. and therefore there was no promiſe of ſuch a Forgiveneſs as ſhould clear the Conſcience, or reach it in the leaſt to pacifie or purify it, nor therefore of any true Ground for any ſuch *legal Faith*, but a Forgiveneſs of reprieval, not to be deſtroyed for their ſin, if they offered Sacrifice (as it is expounded in the *Pſalmiſt* exegetically, *Pſal.* 78. 38.) and was ſo limited by God and *Moſes* their Mediator alſo, *Num.* 14. 19, 20. Pardon *as until now*; that is, ſpare them at preſent; and God ſays, *I have pardoned*, that is, ſo far, but *threatneth to take vengeance* however afterwards *when he ſhould viſit*: for as their Church Fellowſhip was outward, ſo their Forgiveneſs, ſo their Promiſes of Bleſſedneſs were outward annexed thereunto, which God fulfilled: And they had alſo ſins which were no ſins morally, as *the touching the dead*, and ſo had *a Sanctification* and a Juſtification which were not really ſuch,

Book 7 that is, not of the Heart and Conscience from the guilt and power of Sin. And they had *Promises* Typical, *Heb.* 8. 5, 6. and in that respect those of the Gospel are called *Better*: And they had an answerable Communion with God in a Church Fellowship, and an outward presence of God amongst them in visible signs of a Cloud and Ark, and the Observances of the Ceremonial Law were the Expiations of the Transgression of the moral, in respect of the outward Transgression of it, so as the outward punishment (which else to the despisers of it without Mercy had befallen him, *Heb.* 10. 28.) was remitted and they absolved, and stood *Recti in Curia* again, as we say: And they had Promises of a Life, *that in doing they should Live*, even in *that good Land of Canaan the Type of Heaven*, Deut. 6. 2. 18. And this Covenant, Promises, *&c.* considered in these Two forementioned Scopes thereof, was truly, and *toto genere*, differing from that Second Covenant of the Gospel given, *Deut.* 29*th*, & 30*th*, *Chapters*, and was that old Covenant God found fault with.

Yet so 3*ly*, As the Holy and Great God had not made such an outward Covenant with that Nation as a Church, in such promises, such a Justification, Adoption, Sanctification outward and carnal, had not he therein had a farther scope in Types, hereby to note out another Covenant, Church, Promises, Justification, Sanctification, true and real, whereof he made this the shadow; and this he did for Christs sake also, whom and whose Covenant these things Typified out, and so made this Covenant, and Promises in the very terms of the thing signified, thereby to point out those Glorious Promises, that real Holiness, Justification, Adoption of the Gospel, (*Heb.* 9. 21, 22, 23. compared,) which true Believers among them had in their Eye, and had wrought in them, and they endeavoured after, so as to them it was Gospel also; yet in this, differing from that delivered (*Chap.* 29, & 30, *Deut.*) that there it is expressed clearly and directly in plain words, here it is enfolded in a Parable that had also another Scope besides it unto the Carnal *Jew*. And because this Covenant had these several and various Aspects (though some more, some less principal) hence though the carnal *Jews* should have literally performed the Typical Covenant in the letter, yet God finds fault with them, as wanting Spiritual Holiness, to which, by the Moral Law they were obliged as Creatures, and as a Church Redeemed, and which in the Ceremonial Law was Typified out, as that which was aimed at in those Types, and hence were those continual complaints, and finding faults by the Prophets (who understood the Spiritual intent of all) for their want herein.

Now then that Covenant, those Promises, that Sanctification thus understood, how far is it from any such scope as is put upon it by some Men to convey a true Sanctification, by a meer legal Covenant, unto others of the *Jews* beside the Elect. I acknowledg that as it was an outward Covenant, so it had an answerable Grace went with it to some of the *Jews* not Regenerate, to help them outwardly to keep the Law, as it had in *Paul*, who was blameless in it through Conscience enlightned by it (*Phil.* 3.) But withall I have sometimes thought that those Heavenly Enlightnings, Tastings of the powers of the World to come, *&c.* which are now in Temporaries under the Gospel, were never under that Covenant wrought in the Hearts of any Unregenerate amongst them; because sinning against Truth so acknowledged seems to be proper to the times of the Gospel, and Presumptuous, sinnersthen did but Sina against *Moses* Law, which is spoken oppositely to sinning against the Truth of the Gospel (*Heb.* 10. 26, 28. compared) and Temporaries now under the Gospel, are not to be Church-Members, if they could be known to be such, and the *Jews* were not in respect of any such work from the Law as then Members but Typically only. My Reason is, because that Churches are to consist of *Saints Elect*, therefore only under the Covenant of Grace (1 *Pet.* 5. 13.) and such as are so Sanctified as *that Christ will perfect the Work*, Phil. 5 6, 7. That they are admitted *de facto*, is because the Rules given Saints in the Word whereby we are able to judge of others by, are but such as Temporaries may

seem

ſeem to them to be true Saints, and ſo they are bound to receive them, yet not if diſcerned ſuch, for to them the Seals of the Second Covenant (which they are not under) cannot belong; but ſuch are our Sacraments now, *viz.* the Seals of the Covenant of Grace, *This is the Blood of the New Teſtament*, ſays Chriſt, and only ſo. Chap. 4

So as I add this for a Concluſion, God hath made Tryal of Corrupt Nature how far it might be wrought upon, by ſeveral workings of his Spirit and Truth without attainment of true Holineſs. And this is manifeſted in three ſeveral Degrees of the Revelation of his Truth, with workings of his Spirit proportioned thereunto.

1. He made and ſtill makes Tryal how far the light of Nature would go without the Law, (though not derived by Nature but from Chriſt, *John* 1. 9.) which Light of Nature is Gods *Truth*, ſo called *Rom.* 1. 18. & *v.* 19. it is alſo called *Gods manifeſtation of himſelf to them*, and *Gods Wiſdom*, 1 Cor. 1. 21. and which had that effect in the Hearts of many of them, the Law hath in ſome things, *Rom.* 2. 15. τὸ ἔργον τοῦ νόμου, *The effect of the Law* it is the recalled, and the Revelation of this Truth had a Spirit within them, as *Seneca* (the higheſt inſtance among them for Knowledg Moral that ever was) calls it, *eſt Spiritus in nobis qui ita nos tractat ut a Nobis tractatur*, who made Impreſſions of many moral Vertues on their Wills, and alſo in and to their Conſciences, for their Conſciences are ſaid συμμαρτυρεῖν, *to witneſs, with* whom? God in their Conſciences, who witneſſeth alſo, the ſame word that is uſed of the Spirits witneſſing with our Spirits, (*Rom.* 8. 16.) revealed and then ſeconded that light with a Bondage of *accurſing* if they Tranſgreſſed, and fed the fear of Death, *Heb.* 2. 15. and *excuſing* if they obeyed, *Rom.* 2. 15. which was a Reward for ſo much Integrity as was found in their Actions; and the higheſt inſtance for practice I know, of how far corrupt Nature might be empowered this way, was *Socrates*, who ſuffered for that Truth of God manifeſted to him.

And 2. A further Revelation of Truth was made to the Carnal *Jew, who had a form of Knowledg and of the Truth of the Law*, Rom. 2. 20. (But as I take it without any perceivance of the truth of the Goſpel and the Spiritual Redemption by Chriſt, by reaſon of that carnal Commandment, in the letter of which they reſted, 1 *Cor.* 3. 13, 14. through the vail on *Moſes* face, and on their Hearts, ſo as the glimmering notion thereof was peculiar to the Elect during thoſe times) and this had a further meaſure of the Spirit (for *Neh.* 9. as he gave them on *Mount Sinai*, good Commandments, *v.* 13. ſo alſo his *good Spirit to inſtruct them*, *v.* 20.) who became a Spirit of Bondage to them, *Rom.* 8. 15. and who (according as that Covenant was literal and outward, ſo far as *de novo* ſtruck with them) did accompany the Revelation of it with habits of *Devotion*, and of a *Zeal of God* miſguided, with warmth in (*Rom.* 10. 2.) and his Worſhip, to ſerve God *according to the oldneſs of the letter*, but not at all *in the Spirit*, which is to *Worſhip* only *in truth*: And the higheſt inſtance I know that God held forth of this work, was *Paul, who was blameleſs, as concerning* [that outward] *Righteouſneſs of the Law*, Phil. 3. 6. and wherein he *exceeded* others of his Companions, yet without the true Holineſs of the *Law* as it is *Holy*, for ſo he was *without the Law*, Rom. 7.

3. A farther diſcovery was made under the Goſpel, wherein as there is a plain Revelation of Chriſt and the way of Salvation in him (which is eminently called *the Truth*) which is now common in the notion of it to carnal Men; ſo God makes a further Tryal, and Experiments the utmoſt how far corrupt Nature may yet be wrought upon by the Truths thereof, without his infuſing or their attaining true Faith and Holineſs; and anſwerably gives a further Spirit, *Heb.* 6. 4. called the *Spirit of Grace*, *Heb.* 10. 29. that is of the Goſpel called *Grace*, *Tit.* 2. 11. whereby they are partakers of further Taſtes than of outward Bleſſings, and the comforts of an excuſing Conſcience, even of *the powers of the World to come*, which was not ſubject to the Angels who gave the Law,) *Heb.* 2. 2. and 5. compared) and are *partakers of an Heavenly gift*; yea, they may receive a work on their Hearts ſome way anſwerable to all the Truths of the Goſpel; for as *Junius*

and

Book 7 and others have obſerved, and by comparing thoſe Six Principles mentioned *v.* 1, 2. of *Heb.* 6. (the ſummof the reſt) and thoſe works on them mentioned *v.* 4, 5. they one anſwer to the other, and yet theſe attain not to true Holineſs or any true Qualifications or Works truly ſuch; not to true Love to the Saints, and works thence iſſuing for Chriſts ſake, which is put by way of diſtinction as better (*v.* 9.) than all that work upon them: And the work there mentioned, I account the higheſt Inſtance can be given of any Temporaries. For which dealing of God with Men, I muſt refer the Wonderment *to the deepneſs of the Riches both of the Wiſdom and Knowledg of God: How unſearchable are his Ways, and his Judgments paſt finding out!*

BOOK

OF

THE WORK

OF THE

HOLY GHOST,

(THE

Third Perſon of the TRINITY)

IN OUR

SALVATION.

BOOK VIII.

That there are Three parts of our Regeneration: 1. Humiliation for Sin, and the Neceſſity thereof, in order to Faith. 2. Faith in Chriſt for Juſtification. 3. Turning from Sin unto God, or Holineſs of Heart and Life: Proved, from the work which our Lord Jeſus Chriſt aſcribes to the Holy Ghoſt, *John* 16. 7, 8, 9, 10, 11. from the inſtances of Converſion in rhe time when *Job* lived; and of the Converſion of the Apoſtle *Paul*. Of the Subſervience of Humiliation unto Faith. Objections Anſwered. Of our turning from Sin unto God, or of Holineſs in Heart, and Life.

CHAP. I.

That Conviction of Sin, Humiliation for it, Faith on Jeſus Chriſt, Sanctification, or amendment of Heart and Life, are the parts of our Converſion to God, is demonſtrated from the work which our Lord Jeſus Chriſt aſcribes to the Holy Spirit. John 16. 7, 8, 9, 10, 11.

JOHN 16. 7, 8, 9, 10, 11.

Nevertheleſs, I tell you the truth, it is expedient for you that I go away: For if I go not away, the comforter will not come unto you; but if I depart, I will ſend him unto you.
And when he is come, he will reprove the World of Sin, and of Rigbteouſneſs, and of Judgment.
Of Sin, becauſe they believe not on me;
Of Righteouſneſs, becauſe I go to my Father, and ye ſee me no more,
Of Judgment, becauſe the Prince of this World is judged.

THESE Words contain a Summary of the Work of the Holy Ghoſt in Regeneration and Converſion (of which in the General ſo much hath been premiſed) throughout all the parts thereof. And the occaſion

Book 7 occasion of Christs so distinct an enumeration of his several works in all the parts thereof, was this; In these his last Sermons he had told them, he was shortly to go away from them, and they in his absence to *bear witness* of him, by preaching him over all the World, (as it is in the last verse of the former Chapter) and withall, that for that their message they should find but hard Entertainment of it and of themselves at most of the Worlds Hands; (and this at the beginning of this chapter:) And because they began to be sorrowful at this, and to repine to be employed in a Business of so much danger and trouble; therefore to comfort them, he tells them, it was *expedient* it should be so, both for theirs and his Churches good: *It is expedient* (says he) *for you*; that is, You my Apostles, even in you particular: For I going away *will send you my Spirit*, who shall be a *Comforter* unto you in all those troubles which you are to meet withal. Neither is it for you only that I shall send my Spirit to you, but for my Elects sakes, who are now to be called over all the *World* by your preaching, and not only for those impaled within the Church of the *Jews*, (to whom only I have hitherto sent you) *For* (my Spirit) *when he is come* (on you namely) *shall convince the World*, that is, savingly convert my Elect in all Nations. And this work of Conversion he sets out in all the parts of it. 1. By *Convincing* the World, is meant Conversion: For so the word is used both in the Old and New Testament.

1. In the Old. When the Prophet speaks of the Conversion of the *Gentiles*, and establishing Christs Kingdom among them by his Word and Spirit, you shall find the same word in the *Hebrew* that is used in the *Greek* here thus, *Isa.* 2. 4. & Micah 4. 3. it is said, that *the Word going forth from Jerusalem* (as it did then, when the Apostles went to preach) Christ should *judge among many people*; that is, set up his Kingdom among them, and rule them by the Scepter of his Word. And how was it that this should come to pass? He should *rebuke the Nations*. *Rebuke*, *Reprove*, *Convince*, are all one, (as Interpreters observe) and it implies the opposition that is in mens Hearts to receive that his Word, so as they need rebuking and convincing, before they will effectually yield unto it. And whereas other Conquerors obtain their Crowns by force of Arms, He acquires his only by the Conviction of his Word and Spirit.

2. It is thus also used in the New Testament, (1 *Cor.* 14. 24, 25.) where the Apostle, to shew the Benefit of preaching above speaking with Tongues, giveth this Instance; Put the Case, an Unbeliever and *Ignorant Person should come in*; by that means (says he) he might be *convinced of all*; that is, truly converted from his Heathenism, Ignorance and Unbelief, unto the Profession and Worship of the True God, (as it is in the following words:) In a word, *Heb.* 11. 1, 2. the Apostle useth the very same word that is here, to express Saving Faith by (which will appear, if you compare the Original Texts together) he there taking it in its common Nature, as it hath all Spiritual things, for its object. The word there used is ἔλεγχος, *Evidences* or *Conviction*: And so here, ἐλέγξει, *He shall convince*. The words therefore are all one as if Christ should have said, I send you into the World to preach, and I send you my Spirit: And though the World be drown'd in Ignorance and Unbelief, and set in opposition against your Doctrine, yet my Spirit which I will send, shall convince them, make them know, believe, and yeild unto it. And because the Apostles might further desire to know what Doctrine were best to preach to convert them by, as also in what manner and order the Spirit would convert men; that they might accordingly apply themselves in their preaching, our Saviour Christ therefore at once sets forth an universal Platform both of the Sum of their Ministry, and of the Spirits working in mens Hearts, the one answering the other as the stamp doth the Image that made it. That whereas there are three things necessary to be known and believed particularly, and savingly, of all that shall be saved; so in the true conviction of them, Conversion doth consist.

1. There is Mans Sinfulness and Misery in himself, out of Christ.

2. The Way and Means appointed by God to come out of this misery, Christs *Righteousness*.

3. What

3. What a man ought to do by way of thankfulneſs to Chriſt for that his delivery (unto which three Heads our Divines have reduced their Catechiſms and Syſtems of Theology) our Saviour doth at once inform them, how the Spirit in converting them ſhould convince them of theſe Three; and that in their conviction of theſe three the work of Converſion is abſolved; and withal inſtructs them what particulars to inſiſt on in their preaching, as being thoſe things which the Spirit would make moſt uſe of to convert. So that he at once delivers both the particulars of the work of the Spirit in Converſion, as alſo the ſumm of Chriſtian Doctrine, and the Apoſtles preaching, and the order and method to be uſed in both. Chap. 1

1. The Spirit will *convince of ſin*; that is, of that miſerable and ſinful Eſtate which men live in by Nature, ſo long as they are out of Chriſt: And which, without belief in him, will prove matter of Condemnation to them; ſo that the Spirit will humble them, *Becauſe they believe not on Chriſt.*

2. He will convince them of *Righteouſneſs, becauſe I go to my Father* (ſays Chriſt) that is, the Spirit ſhall by Faith reveal unto them the Righteouſneſs of me, who am to aſcend up to Heaven to be the only true means to be juſtified and ſaved by. He names his Aſcenſion (which includes his Reſurrection) becauſe that declared his Righteouſneſs to be the true Righteouſneſs of God: Elſe (had he been an Impoſtor) God would never have ſuffered him to come to Heaven.

3. He will convince of Judgment, *Becauſe the Prince of this World is judged*, The meaning of which Phraſe, that which is in *John* 12. 31. evidently explains, Chriſt there ſpeaking of the fruit and efficacy of his Death, as it were triumphing ſays, *Now is the judgment of this World; and the Prince of this World ſhall be caſt out.* He there ſpeaks of the Converſion of the *Gentiles*; *When I am lift up* (ſays he) *I will draw all men unto me, verſ.* 32. Thoſe whom Satan had ruled and ſubjected to his Kingdom, and who had lived according to his Laws, now were to be reformed: *Now is the Judgment of this World.* That is, there is now a great change and reformation to be made in the Hearts and Lives of men: For ſo the word *Judgment* ſignifies, namely, a Reformation made according to ſome Law or Statute. And ſo Satans Kingdom is to be deſtroyed, and He caſt out, and Chriſt by his Laws to bear ſway. And thus Satan is *judged*: So that to be convinced of *Judgment*, is to be convinced of that Sanctification and true change of Heart and Life which Believers ought to take up. And ſo in Mat. 12. 18. (out of Iſa. 42. 1.) 'tis ſaid of Chriſt, that he ſhould *ſhew forth Judgment to the Gentiles*, by his Miniſters: That is, teach them true Holineſs and Reformation of Heart and Life, and the right manner of ſerving and worſhipping of God. And at the *20th verſe* 'tis ſaid he ſhould *bring forth Judgment unto Victory*: that is, carry on the work of Grace and Sanctification (begun in the Heart of any Convert) unto Victory and Triumph, by upholding it and cauſing it to prevail, by ſubverting Satans Laws, and holds in the Hearts of men, and erecting his own. And this is all one with *Convincing men of Judgment* (as here) making them believe, ſubmit, ſtoop to, embrace and take up that ſtrictneſs which he in his Word requires. And ſo in *Zeph.* 2. 3. the Saints are ſaid to be ſuch as had *wrought his Judgment*; that is, had endeavoured to reform their Hearts and Lives.

CHAP. II.

In which it is proved that to convince us of ſin, and to humble us in the ſenſe of it, is the work of the Holy Ghoſt in converting us to God.

IT is granted, that in the humiliation of a Sinner, the viſion and knowledge of Chriſt and his glorious Righteouſneſs ſtrikes the greateſt, the laſt and moſt compleat ſtroke. But whether the firſt and ſingle ſight of it, without any work of the Law before Chriſt revealed, as a ground-Colour to make this take upon the Heart, is ſufficient, This is the Queſtion between us; and thoſe of the contrary Opinion, of which the great and main ground is, that becauſe the Viſion of Chriſt doth by reflexion and compariſon diſcover a Mans Sinfulneſs; that therefore there ſeems to be no need of any uſe of the Law to do it. But if this were ſo, then by the like reaſon alſo, Becauſe Chriſts Example is a compleat Rule fully directory to a Chriſtian, therefore there needs no direction from the Law: And ſo you wholly aboliſh the uſe of the Law. But that there ſhould be a foregoing diſcovery of Sin by the Law, before Faith and the Revelation of Chriſt: And that it is an Ordinance of God to this end, and a way of Gods ſo to work, and ſo to that end, that the Law ſhould be preached, is clearly evinced.

1. By that Inſtance of the firſt Work of Converſion, and of the firſt Sermon that ever was made in the World, by GOD the Father, who firſt gave the promiſe of the Son unto our firſt Parents. Yea, although *Adam*'s Natural Conſcience was already made ſenſible of his Miſery, ſo far as the light of that Conſcience left in him could Work, *Gen.* 3. 7, 8. (for *Adam* confeſſeth to God his being afraid, and his Senſe of his own Nakedneſs *verſe* 10.) yet God er'e he Preacheth the Goſpel, and lets fall the promiſe of the Seed *verſe* 15. ſpends the firſt part of his Sermon in a further convincing him of his Sin by that Law which he had given him, and which he had Tranſgreſſed, thereby to convey the Spirit of Bondage, to work a further Conviction than Natural Conſcience had wrought, expreſly putting him in mind of the Command which he had broken, *verſe* 11. and though he doth not terrifie him with the Curſe annexed, becauſe his Natural Conſcience was already made ſenſible of it, (for that was it which he feared:) Yet becauſe this Humiliation preparatory is mainly to be for Sin as Sin, and as a Tranſgreſſion of the Law, which Natural Conſcience without a further Work of the Spirit, is not apprehenſive of; therefore that which God intends his Conviction in, is the hainouſneſs of his Sin, by ſetting before his eyes Himſelf as the Commander, [*which* [I] *commanded*] and the Law it ſelf commanded and broken: Which diſcovery is the main and proper end of the Law in its work. If therefore a Man whoſe Natural Conſcience was already awakened, needed yet a further diſtinct, and more Spiritual conviction of Sin by the Law, er'e it was fit to Preach Chriſt unto him; then much more, if we were to Preach to *Turks* or *Pagans*, who are *paſt feeling* (as the Apoſtle ſays) ſhould we firſt awaken them e're we ſpeak to them of Chriſt. And God himſelf being the Preacher to *Adam*, and appearing to him, if the Viſion of his Glory alone would have done it without a diſtinct diſcovery by the Law firſt wrought, then ſurely God might have ſpared this legal diſcovery, rather than all the Preachers that ſucceed him.

2. When

2. When Chriſt himſelf, the promiſed Seed, came to Preach the Goſpel, the firſt Sermon *Luke* records, Preached at his own Town, was upon that Text, *Iſa.* 62. 2. *I am ſent to Preach the Goſpel unto the Captives, and in Priſon, (ſhut up under the Law,* as *Paul* ſays) *to heal the broken Hearted,* &c. For to ſuch only does the Goſpel belong. And therefore he ſent *John* before him, to *prepare his way*, even to make way for the entertainment of his Miniſtry, to break and bruiſe and ſhut up ſuch as Chriſt might heal and enlarge; whoſe Miniſtry, though it had Goſpel in it, (for *Acts* 19. 4. he bids the People *Believe*, &c.) yet ſo, as that came in but in the cloſe and up-ſhut of his Miniſtry, as the thing which his Preaching made way for. But ſtill the eminent Impreſſion of his Miniſtry upon Mens Hearts was a ſenſe of their Sins, which legal Humiliation ſtill left. Though a Seed of Faith was in the bud, and by his Miniſtry begun; yet was it not bloſſomed, but to be raiſed up to Victory by him who breaketh not the bruiſed Reed: And Chriſts Miniſtry was to raiſe Aſſurance in them upon whom *John* had wrought; and therefore *John* is ſaid to have *come Mourning*, and to have *Preached Repentance*, and his Baptiſm is called *the Baptiſm of Repentance.* And theſe Titles his Miniſtry had given it, to ſhew what were the eminent effects which it was ordained to work. And accordingly though it ſowed a Seed of Faith by his pointing to the *Meſſiah*, yet it left his Hearers and Converts a greater impreſſion of legal Terrours ſtill remaining upon their Conſciences, for Chriſts Miniſtry to take off from them by a more clear Preaching the Goſpel. And in this reſpect *John* was ſaid to *prepare the way of the Lord*; and that by caſting down Mountains, filling Vallyes, and removing diſcouragements, ſo to make Chriſts way level, and by cauſing Men to ſee the Vanity of all Fleſh, *Iſa.* 40. 1. to the 6. *v.* And in ſome of thoſe Sermons recorded of his, you ſhall obſerve his method to anſwer this, and ſo diſcern the better what was the Scope of his Miniſtry: For he firſt falls upon them and threatens them, and convinceth them of their Eſtates, *Luke* 3. 7. he tells them of Gods Wrath, and takes away thoſe falſe conceits which had kept them from being ſenſible of their Eſtates, as if they were *Abraham*'s Seed, *verſe* 8. And further to convince Men of their particular ſins, he tells them each of their Eſpecial boſom Luſts (which is the diſtinct and ſpecial way to Humble, obſerved alſo by Chriſt to the Woman of *Samaria*, and by *Paul* to *Fœlix*:) So *verſe* 11. he tells the People of their want of Charity, the Publicans of their Oppreſſion, *verſe* 13. and the Soldiers of their Violence and Rapine, *verſe* 14. and Preacheth Chriſt as it were but by occaſion of Mens Wondering whether he were the Chriſt, and that too, after all theſe other paſſages in his Miniſtry premiſed, *verſe* 15, 16. Chap. 3

3. God the Holy Ghoſt who is to work with, and ſecond our Sermons, and to deal with Mens Hearts, hath a peculiar Office aſſigned him; which therefore muſt needs be neceſſary; as appears by that Title given him, *Rom.* 8. 15. *the Spirit of Bondage*, and as ſuch he is received, er'e he becomes a *Spirit of Adoption.* Which Spirit of Bondage hath not relation to the Bondage under the Law, for he ſpeaks it to the *Romans* who were *Gentiles*, and not nurtured up under the Law; [*Ye*] *have not received*] nor to the Bondage of natural Conſcience; for it is a Spirit *received*, and a Spirit that returns no more to work fear, which in them that are Converted Natural Conſcience ſtill doth, yea, even in many Believers: But the Holy Ghoſt is a Spirit of Bondage in Converſion only; and in that it is ſaid [*to fear again*] it implies it was once received. The Office of which Spirit appears by the oppoſite Effect of the ſame Spirit as he is called *the Spirit of Adoption*, which is to Witneſs Adoption and Son-ſhip, as the other is to witneſs our Slavery and Bondage to Sin and Death.

4. As the Spirit hath an Office deſigned him for ſuch a Work, ſo God hath appointed a Word in the Hand of this Spirit, to work and *engender Bondage* by, as the Phraſe is *Gal.* 4. 23, 24. And that the Law was revealed to the World to this end, and that this is as proper an uſe of it as any other now ſince the Fall; I will take that which the Epiſtle to the *Romans* affords for the proof of it.

Book 8

I come to the more direct Proofs out of that Epistle, the very method the Apostle takes up to promulge and lay open the Gospel (which is the Subject of that Epistle) offers something to me clearly to evince this; which by the hand will bring me to what I aim at.

The Epistle (you know) is an exact System or Form of wholsom Words, such as *Paul* would have *Timothy* keep by him. After Salutations from *verse* 1, to the 15. he propounds the General Subject and Argument of his Epistle, the Gospel, *verse* 15, 16. and the main Argument of that Gospel, *verse* 17. Now after he had declared the Argument and drift of the whole, he enters upon this System and Method of handling and revealing it: And to clear the way for it, he convinceth the Gentiles that they are under Sin and Wrath, *Chap.* 2. 1. from *verse* 18, to the *9th verse* of *Chap.* 2. and then he convinceth the *Jews* that they also are under Sin; and this he doth by taking away their false Props, *Chap.* 2. from *verse* 9, to the *9th verse* of *Chap.* 3. and then he enters into a proof, that all, both *Jew* and *Gentile*, and all Man-kind are wholly corrupted; from *verse* 10. to the *19th*, where (*ver.* 19, and 20.) he shews, that as the Gospel was appointed to reveal Christs Righteousness (*Chap.* 1.17.) so the Law to give *the Knowledg of Sin.* (True, you will say) but unto whom? *ver.* 19. answers us, *To them that are under the Law.* And therefore it is most properly given to discover to Men Unregenerate whilst under the Law, their Sins. [*It saith*] that is, it Preacheth to them; and to what end? To Humble them, *that every mouth may be stopped*, and so *every one* (in their own apprehensions) *become Guilty before God.* And *by this Law*, (says he) *is the Knowledg of Sin.* And to what end is this Knowledg of Sin, but to make way for the Conviction of that Righteousness which the Gospel holds forth, and unto which all this tended? *verse* 20. and so on to *Chap.* 5. where at *verse* 12, he again proceeding to the discovery of the source of all that Sinfulness *viz. Adams* Sin, and of all that Righteousness, *viz.* Christs Righteousness, he at the 13th verse shews, that the end why God gave the Law was, to discover Sin: *Sin indeed was in the World* before *Moses*; but was *not imputed till the Law came*, that is, not charged on Men's Consciences. And verse 20. more expresly says, *The Law entered that the Offence might abound*: That is, in Mens Aprehensions. For though the Law stirred up Sin, (as he shews, *Chap.* 7.) yet that was but an occasional and accidental end (as it is in the 8th verse of that 7th *Chap.*) not the primary end of Gods revealing it: And it entred not, that Sin might be more, but that it might be imputed; and so, that that Guilt which was already contracted might be charged upon Mens Consciences, and that the Guilt imputed might abound, or appear above measure Sinful: And this, to the end to set up and to illustrate Grace and Christs Righteousness, in their Hearts who should be partakers of that Grace: *Where Sin abounded, there Grace abounded much more.*

If you will yet make Question, whether that the first Knowledge of Sin is to come in by the Law, so to make way for the abounding of Grace; consider what is said in the 7th *Chapter*, wherein the Apostle (having proved that both Justification and Sanctification were from Christ alone, in the 3d, 4th, 5th & 6th *Chapters*, and having before professed, *Chap.* 3. last, that *he did not make void the Law, but established it*) undertakes to shew the ends whereto the Law now serveth unto Men. (And this, to remove that great Objection, that the Law was made void by him.) Whereof one primary and direct end unto which it serves, is, to give in Conversion the first Knowledge of Sin. So *verse* 7. of that *Chapter*, *I had not known Sin but by the Law*; and what Knowledg speaks he of, but that which humbled himself at his first Conversion? For *verse* 9. he says, *He was once alive without the Law*; that is, without the Knowledg of it; as the *Gentiles* are said to be *without God in the World.* Now *Paul* being a *Pharisee*, was never without the Law, and some Knowledg of it; he being Educated in the Law from a Child; and therefore he must needs speak of that Knowledg which he began to have when he was first Converted, differencing it from his former Pharasaical Knowledg of it; in that he was *alive*, notwithstanding that Knowledg of it. Nay he calls that Knowledg

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no Knowledg in comparison of this, for he says he was *without the Commandment*, when a Pharisee. And that he speaks of his knowledg in or after Conversion, is evident by this, that he knew not Original Sin, nor Lust until then. The Pharisees (as appears by Christs Sermon, *Matth.* 5.) thought it no Sin: But now *Paul* was humbled for it; he saw that in his state of Unregeneracy the Law had occasionally *wrought all Concupiscence*, verse 8. And that he speaks of his Knowledg not after Conversion, but in the work of Humiliation, appears by this, that *Sin revived, and he dyed*, who in his own apprehension was once alive, and thought himself a living Man and an Heir of Life, thinking to be Justified by the Law. And so the Law not only really put him into a State of Death, by occasioning Sin, *verse* 11. but stirred up in him apprehensions of his Bondage unto Death. *verse* 13. by discovering it unto him, he finding himself deceived in thinking to attain Life by the Law, whenas it wrought Death in him. In all which Sin every way appeared to him above measure Sinful. And this effect of the Law in his first Conversion he brings, to shew the proper use of the Law, confirming it by his own example (as he doth the other ends of the Law also,) which he shews in that whole Chapter, in three things, according to a Threefold condition wherein Men may be supposed to be: Chap. 3

First, Of an Unregenerate Man, having a common Knowledg of the Law, such as himself had whilst in the Flesh, *verse* 5. which Knowledg did then enrage his Lusts; which yet (to excuse the Law) he shews *verse* 8. to have been but occasional. And this condition he sets down from *verse* 5. to the *7th.*

The Second Condition he mentions, is, when Men come to have a Spiritual conviction of their Sin by the Law, to bring them out of that estate, by being humbled: To which end the Law serveth more directly to give them the Knowledg of Sin; not such as stirs up Lust, as afore, but such as humbles them, and lays them for Dead. And this also he shews by the effect it had in himself; *v.* 7, 9, 10, & 13. his purpose being to confirm all by his own example throughout the Chapter.

And Thirdly, after his Conversion he shews the use of the Law to a Man Regenerate, to discover Sin and his Captivity under it, by the Spiritualness of it, from *Verse* 14*th* to the 24*th*, so to drive them to Christ for help; *Verse* 24, 25.

All which I take to be the true Analysis of the Chapter. For all which uses he brings his own Example, speaking in his own Person as a pattern herein. Now if his own particular instance before Conversion and after, be brought as a common example to shew the use of the Law in common, and after Conversion, then also in Conversion it must be taken as a common pattern also. Whose Conversion thus by the Law, had it not been extraordinary, it had not been a fit instance to vindicate and clear the Law, that it hath still it's use subservient to the Gospel, and particularly in This, To discover Mens sinfulness when first converted.

And I will add but this, That if the vision and conviction that Christ was the *Messiah* and *Saviour* of Sinners, be ordained to humble alone at first without the Law Then of all other *Paul* needed not to have had this Revelation by the Law added: For who ever had such a Conviction and vision of Christ upon the first moment of his Conversion, as *Paul* had from Heaven? If therefore he was notwithstanding by a Legal Humiliation Converted; how much more then, We? Yea, he plainly says, that *he had not known Sin, but by the Law.*

CHAP.

CHAP. III.

In which it is proved from the Inſtances of Converſion in the time of Job, *long before Chriſt came, from the Inſtance of the Apoſtle* Paul's *Converſion, after Chriſts coming in the Fleſh, that a Converted Soul muſt be convinc'd of ſin, be humbled for it, and believe on Chriſt for Righteouſneſs and Salvation.*

SET Narrations of ſolemn Converſions are rarely found in the Old Teſtament among the *Jews*. We read not how, or by what means *Iſaac*, or *Jacob*, or *Moſes*, or *David*, were wrought upon, and turned unto God: But here, among the Records of thoſe that were not of that Genealogy, or of the *Jewiſh* Line, and ſo not Members of that Church, and yet circumciſed, and retaining the Profeſſion of the True God, being *Eſau*'s Seed, we find in a Book of greateſt Antiquity, a lively Deſcription thereof; taken from the experimental obſervations of *Elihu*. He ſpreads them afore *Job*, (Chap. 33.) for his encouragement, and hopes of Mercy from God; notwithſtanding his great ſinfulneſs, which *Elihu* had charged him withall, in the Former chapters; or maugre thoſe deep Afflictions God had viſited him withal, in his Body, his Mind, and outward Condition: It hath rejoyced me to have met with ſo ancient Footſteps of the ſame *Doctrine*, of Ways, and Means, and Operations in Converſions ſo long ago, to have been for Subſtance much one and the ſame, as under the Goſpel we have ſeen; and is frequently exemplified in theſe Laſt days.

The Means *Elihu* relates to have been, ſeveral *diſpenſations* of God; as by awakenings and *Inſpirations*, in *Dreams* and *Viſions* in the Night, which, then, when the Word was not put into writing, but conveyd either by Tradition, or immediate Revelation, was more ordinary in thoſe times: And with this means he therefore begins: *Job* 33.15, 16, 17. *In a Dream, in a Viſion of the night, when deep ſleep falleth upon men; in ſlumberings upon the Bed; then he openeth the Ears of men, and ſealeth their Inſtruction; that he may withdraw man from his purpoſe, and hide pride from man*: He inſtanceth likewiſe in Gods viſiting men, with *great and ſore Sickneſs* unto Deaths door; and when humbled thereby, and not knowing what to do to be ſaved; He ſends a Meſſenger to open, and make known Gods mind to them; to *Shew* and *Inſtruct* ſuch an one in the *right way* of Salvation: This you may ſee in *Verſe* 19 unto *Verſe* 27. And a Seaſonable word coming upon Apprehenſions of Death, God often both then, as now, bleſſeth wonderfully; to work upon men ſavingly: And *Elihu* ſhuts up theſe Inſtances, (which are but a few of many, and inſtead of All the reſt he might have produced) with this *Concluſion*, *Verſe* 28. 29. *Lo, all theſe things*, that is, both theſe and divers other ways and means (which he names not;) doth God work by: As alſo *all* theſe operations by thoſe ſeveral means, doth God work. E're I draw forth the Particulars, of theſe workings of God with this ſick man; I premiſe two Generals.

1. That theſe Inſtances do ſet forth the workings of ſaving Converſion unto God; both *Initial* at firſt, or *renewed Converſions after great ſinnings*: Yet *Initial*, *eſpecially*, and moſt directly, as the *Circumſtances* inſtanced in, do carry it: Although in the intended or uſeful aims of *Elihu* in them to *Job*, (who was converted already;) they are directed as a preſcript for him to take the ſame courſe that new Converts are ſaid here to do; to be reſtored to the Favour of God again, by the ſame ways which new Converts are at firſt admitted into it: And indeed, Initial Converſion, and renewed, come all to one in the ſubſtantial Operations of either: *All theſe*

these things, God works in all and every Convert, whether at first, or after in repeated Repentances, the Operations are the same in both: Like is in the original draught of a Picture, the first drawing gives all the substantial Lineaments, and the after-draughts go but over the same Rudiments, in additions more to the life, and that such an Original draught is intended principally, is evident from the series of *Elihu*'s Discourse; in that from the Instances he draws this *Conclusion* as from the premises; *viz.* a gracious *Invitation made to all, or any man*; *and an encouragement* given them in like manner to come in, and turn to God; with promises of like Grace and mercy: And that he plainly infers this as a Corollary brought of, and deduced from the Example of this sick mans Conversion; and That the Grace that God had manifested in saving him, should be shewn to any other Convert, is apparent in those words, v. 27, 28. *He*, (that is God) *looketh upon men, and if any say, I have sinned; and perverted that which was right; and it profited me not; He will deliver his Soul from going into the Pit; and his Life shall see the Light*: This is a General proposition which concerns the Sons of men; so involves those that never as yet had been wrought upon; as well as those and that had been; *Elihu* declaring that God would in like manner upon Faith and Repentance be gracious to them: *To deliver his Soul from going into the Pit.* And the argument, or encouragement, from the Conversions of men unregenerate afore, must needs have more force, and persuasive power in it, to prevail with others, that are still such: For it is not only the same case; but if the instance had only intended men actually wrought upon already; the encouragement, and hopes given, had been capable of this grand exception; That those that had been in Grace already, and had a Seed of God still abiding in them, would be easily received into Gods Favour, and Grace renewed in him: As a Charcole that hath been dried will easily take fire: Oh but an unregenerate Soul might say; I who have lived all my days in such a condition of sinning, and have provoked God with so long continued a Course of sins, without any, the least spark of Good in me; how shall I hope to have it begun, and my person to be renewed: But when he shall hear of so great, and so long hardned Sinners, who have been converted, and that God hath been gracious to them, as if they had never sinned against him; and not only so, but that they have been admitted into his presence; and *seen his Face with joy*; (and such sinners as have utterly been strangers to God, do need the highest inducements, and widest door of hope set open to them;) such an example as this, must needs be wonderfully inviting, and give abundant hope to them: For the condition of these is just the same with their own: Yea the sick man instanced in, seems by his manner of Speech, to be one who had hitherto been Ignorant of the way of Salvation, until then: That providentially some messenger, and he one of a thousand, doth shew and discover to him that *Uprightness*, and way whereby men must be saved, as good News to him, which he knew not of till then: *If there be with him* an Interpreter, to *shew* to man his uprightness. And any intelligent Soul, that knows what it is to be converted, will be ready to acknowledge by descrying, upon view of them, several of the most eminent Lines and Lineaments of such a work drawn in this dark ancient piece: As namely, in general, it is described to be an efficacious *Working*, signified by the phrase of *opening the Ear*; in the Old Testament: Isa. 50. 5. *The Lord God hath opened my Ear, and I was not Rebellious, neither turned away my Back.* In the New Testament it is an *opening the Heart*, as *Lydia*'s to attend to the things delivered; as likewise by *a sealing of the instruction given: v.* 16. impressing them as effectually on the Soul, as the Seal doth on the wax the Image engraven on it: So as finally they resist not, but become obedient thereunto: *v.* 16. But particularly, 1. God worketh so, as to withdraw a man from his former *purpose* of going on in sin, *and hides pride from man*; by convincing him of his sins and sinful Estate, and thereby *breaking the Staff* of *pride of a mans Spirit*, in the sense of his sinful and woful condition, in the ignorance of which he had stoutly gone on

Chap. 3

Book 8 on in the height and Pride of carnal Excellencies: But now is emptied of them all, and of that his conceited Righteousness, he was Opinionated of in his former estate, and *brought Low*, (as *James* word is) Humbled to the Dust in the sight of his Sin and Misery he lyes in, and thereby the Soul is wrought on, for it's *Receiving*, and *Accepting by Faith*, *Christs Righteousness, and Ransom*, or *Redemption*, which was to be given him out of the free Grrace of God: *verse* 24. *Then he is Gracious, and saith, Deliver him from going down into the Pit, I have found a Ransom*; (which Righteousness is the principal part of that blessed Message, which that Messenger or Interpreter from God, brings him then, when, 3. He closeth with, and betakes himself wholly unto *that*, for his *alone Righteousness found*, and provided by God for him; he also 4. Is brought in, and represented to have prayed, and supplicated God, for the obtaining of these; *Prayer being the first fruits* of *Faith*; and 5. The consequent of that, is, Gods Gracious *Acceptation*; and *seeing Gods face with Joy*, as the words of the 23, 24, & 26, *verses*, manifestly shew: *If there be a Messenger with him, an Interpreter, one of a Thousand, to shew unto Man his Uprightness; then he is Gracious unto him, and saith, Deliver him from going down to the Pit; I have found a Ransom, he shall pray unto God, and he will be favourable unto him, and he shall see his Face with Joy*: 6. He withal confessing, and forsaking his Sin, and pursuing after that Uprightness of Holiness, in Heart and Life, which is the other part of that Message the Interpreter makes known unto him. It involveth also the renewed Conversion of a Man that is declined, and hath grievously Sinned, and hainously Perverted that which is right, whom God recovers, and brings to himself again by some great Affliction, by which the Spirit works conviction of his Sin, and Reneweth Faith on the *Messiahs* Righteousness. Whereupon God restores him to his former Comforts out of his Graciousness, through the Redemption of the *Messiah*; and from the instance of such an one brought so low, and by this means so raised again, *Elihu*, (who directs all this personally to *Job*, in his condition,) would give him ground of hopes of Grace, and Mercy from God, under this deplorable Affliction that he was in: And thus in this Parable here *Elihu*, *Callidè* (as *Sanctius* word is) presents himself, as a messenger from God, directing *Job* to the only true means, whereby God is pacified, *viz.* the *Messiahs* Ransom, and Righteousness; and the right course he was to take, to recover the favour of God, and remove that evil that lay upon him; namely, by having recourse to that *Ransom* of the *Messiah*, and free *Grace* of God, by Faith: both which he points unto, *v.* 24. joined with *Repentance*, in Confession of Sin, and *turning* from it, as *v.* 27.

See the Dutch Annotators.

Both or either of these serve to this Scope; but eminently the *first*: *viz.* The *Conversion* of one Unregenerate, as being the greater *Example* of *Mercy*, and *Grace*, which might give the more abundant hopes to *Job* in this his case, who had long been savingly himself wrought upon, though as *Elihu* thought greatly fallen into Sin, the recovery of a Believer fallen but as the renewal of Friendship of one, who had long been in Friendship with another, whom he had unworthily provoked. But the other is as the first beginning of Friendship, of one that had continued an utter Enemy all his days till now.

2. The *Second Premise*, is *this General Rule*, for the understanding the *Workings* upon this sick Convert, his Heart, (which example I make my special centre, of the particulars that follow, drawing all the lines thereto) look, what in other parts of this discourse, he makes to be the *inward workings* upon him, he mentions afore to have been wrought upon, *v.* 15, 16, 17. the same must be taken in, and attributed unto, this sick Mans *Conversion* also; and he to have had the same *inward Operations* in his Soul, also, which that other by Dreams had: And the reason is clear; for although the outward *means* God used, was differing; As a Dream or a Vision to the first, and a great sickness, *&c.* to this other; yet Conversion from Sin, being said to be the effect that was wrought thereby; this is common to either, as to any true Convert else in the World: And therefore when it it is said, *verse* 26. *Then he openeth*

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the ears of Men, and sealeth their Instruction; it is to be conceived that this sick Man, when humbled by his sickness, and apprehensions of Death; and that a Messenger from God had further instructed, and informed him; *That then God also opened this Mans Ear, and sealed up in his Heart effectually*, those *Instructions* that Messenger had delivered to him; he did *Hear* and *Obey*; and and therefore it is said *v.* 24. *Then* God is Gracious to him also. These were but differing *ways*, and Instruments, and occasions of working, but the effect the same in Both; so when in *v.* 17 he declares Gods end to be, *that he may withdraw Man from his purpose, and hide Pride from Man*; that is, to turn a Man from his sinful way and course of Life he was resolved to have persisted in: This must in like manner be supposed to have been the end, and effectual issue in this sick Mans Case: For this is common to all Converts, when likewise he further adds in the same verse, and *hide Pride from Man*; (that is to work Pride out of his Heart, to Bury it (as *Calvins* word is) *extinguisheth* it, which consists chiefly (as in New Testament Language) *in the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God*; *and bringing into Captivity every thought to the Obedience of Christ*: 2 Cor. 10. 5. 'Tis that *Universal Pride* in Mans Heart, that is opposite to Conversion or *Subjection* to Christ, and not only, or chiefly the *pulling down* the plumes of that particular Sin of Pride before and towards Men: But this is to *break the staff of the Pride of Mans Heart* by Nature, which bears Men up in *self Confidence* of ones own Righteousness, and *Creature Confidence*: To work *Poverty* of Spirit in a Man: Now the same is to be Understood the issue, and effect that is in this Sick Mans Heart, and here intended; they are the Essentials of Conversion he sets forth; only mentioneth one piece, or strain of Spirit wrought in the one instance; another in the other; even as in the New Testament, in relating Conversion instances, we find them in like manner scatteredly narrated some in one, other effects in another, which when gathered together, give us a description of the whole work compleatly. Chap. 3

This General Rule I desire may not be understood, as if I meant, that God did not use sundry *means*: As that one *Threatning*, brought home to one Mans Heart, another to another Mans, to humble them; as likewise several Promises, brought home to work Faith, *&c.* yet still there is the same *Effects*, or *things wrought* in the Hearts of all, and common to all: As to be humbled for *Sin*; to confess, and forsake it; to Repent and turn to God; to Believe on Christ, and Gods Free Grace, for they are the *Essentials*, the *Inwards* of the *New Creature*: As every Child born into the World, hath alike the same Inwards; and of such *Substantials*, and none other but such, doth *Elihu* make mention as works in the Soul, in the whole of this his Discourse.

I come to draw out the *particular* workings themselves, as they are represented, either in the Instances or any other part of his Discourse.

The Parts of Conversion our Saviour reduceth unto Three; as I have shewed in opening *John* 16. 8.

1. The Conviction of Sin, which we call Humiliation.
2. Of Christs Righteousness, with Faith thereon.
3. Of Judgment; or Reformation of Heart and Life.

Let us consider if the Substantials of these are not to be descried in, or fairly to be collected from out of the aforesaid instances; as namely of the Sick Man, and the circumstances whereby *Elihu* sets forth the Story of him, or from other parts of the Discourse.

1. They shew a *Conviction of Sin*, and of a sinful estate that they had formerly continued in; so the *Visioniſt* had his Ear opened, and this instruction set home; that the *work* (as some Translate it,) *his purpose* (as others,) is *Sinfull*, and *Wicked*, and to be forsaken, or else he will utterly perish; this *v.* 17, 18. declare; in *v.* 17. God instructs him, *That he may withdraw Man from his purpose*; or [his *work*;] which denotes his *course* and way, and him to have been a *worker of Iniquity*; a committer of Iniquity in Christs and the Apostles sense; translated therefore *his purpose*, namely of continuing in his Sin; he sees likewise the danger of

Book 8 *going to the Pit*, and of perishing, v. 18. And by these, as persuasives set on upon his Heart, he is induced to leave, and *break off his sin*; (as *Daniels* phrase is;) as being the way to Hell, and Destruction: This was *an Instruction sealed* upon his mind: But more expressly in v. 27. *If any man say*, I *have sinned, and perverted that which was right*: And *perversion* there notes out *Great* and *grievous sinnings*: These the Convert is brought to see, and confesseth.

And when the *sick man* hath also his sin, and unrighteousness laid open to him; for these words of v. 27. *If any say I have sinned*, &c. (which is the first A B C of true Repentance;) Thereby is strongly implied, yea declared, that the same was in this sick mans Heart——for it is an Inference drawn from his example in particular; *teaching all men to do, even as this man had done*: To lay to Heart his sin: It had not been an soppoſite general Inference, unless we suppose it to have been in that mans Spirit, who is proposed as the particular example or pattern that it is drawn from.

And if any object and say, That this would then have been expressed in words, in relating the sick mans Case. The answer is, That it needed not: It was enough to be set down in the *Inference*, and needless to have been repeated over and over in both. And such manner of implicarions are frequent in the Scriptures, and especially to be observed in the Proverbs:

Yea, many Interpreters, eminently skill'd and vers'd in the *Hebrew*, do understand and read the words of that *27th verse*, as if they were the Speech of that sick penitents, when restored: And it is so varied in the Margent as to this sense. That *He*, the now penitent Convert, *looks upon men*, other men, as occasionally he meets with any; and proposeth to them his own example and says, *I had sinned, and perverted that which was right, and it profited me not*, but brought upon my self therewith, the danger of Death, and Guilt of *Hell* upon me: But *He*, Namely God, hath upon my Repentance, *delivered my Soul from going into the Pit*: And therefore do you all in like manner repent, as I have done: And 'tis certain that the *Hebrew* will bear either readings, though I preferr that which our Translators have given far before it. For this reason, that Phrase, *He looks upon men*, &c. is most properly used of God, who from Heaven looks eown upon Men, and observes whether they Repent. Neither was this sick Man only brought to be sensible of his sin, but being brought to Deaths door, is made apprehrnsive of *Hell* too, which is *The wages of sin: The second Death*: *v.* 22. *Yea his Soul draweth near unto the Grave, and his Life to the Destroyers*: Which words serve not simply to set out his Danger, as it was in the reality, or as it was in the thing it self; But also to shew that he had *Apprehensions* of it: And how often Hell is called that *Pit*, in the Proverbs, by *Solomon*, and in other Old Testament Scripture, I need not insist on: In the New, *That bottomless Pit*: Rev. 9. 11. *The Angel of the Bottomless Pit*, the Devil is called: Which is likewise as often termed *Destruction*, and is joined with *Hell*, to signifie it: *Prov.* 27. 20. And the word here translated Pit, in General signifies *Corruption*. And the dread of this for his sin, is the great distress which this sick mans Soul is brought to: And this was it which gave the advantage to this Interpreter *One of a Thousand*, (who took the opportunity) to strike whilst the Iron was hot: Even when his Soul *drew nigh to the Grave, and his Life to the Destroyers in his own Fears*: That is, to the *Devils*: Who (as Christ said of that rich Fool *this night* [*They*] (the Angels of this Pit;) *shall take away thy Soul*,) carry it to *that Pit of Destruction*, whereof he hath *the Power*, *Heb.* 2. and he hath his Name from thence of *Adollion*, and *Abaddon*, in the foresaid *Rev.* 9. 11. That is, *Destroyer*: And at death stands ready by an unregenerate mans Bed-side, to take away his Soul: And as the *Grave*, and *Pit*, and *Destruction*, are used to express *Hell*, the thing it self; so in the Old Testamnet, a man that is fill'd with such apprehensions about this, is brought in as using the like Phrases to these, thereby to express his sentiments thereof: Thus *Heman* in trouble, and Terrors of Conscience for sin, and Gods Wrath, speaks of himself as of a *man in Hell*; when yet he was not sick in Body; in like Language to what *Elihu* speaks of this sick man here; Psal. 88. 3, 4. *My Soul is full of Troubles, and my Life draweth*

draweth nigh to the Grave: I am counted with them that go down into the Pit: And again v. 5. *Free among the Dead, cut off from thy Hand; whom thou remembrest no more:* And v. 6, 7. *Thou* [*hast laid me in the lowest Pit*] *in Darkness, in the deeps:* [*thy wrath*] *lyeth hard upon me; and thou hast afflicted me with all thy waves Selah:* This was not sickness Bodily, or danger of the Grave. For he speaks of himself as a man already *laid* in the *lowest Pit*; and that all the *waves of Gods wrath* had gone over him. And how often is it that the Approaches of Death to a mans view, and fore-thoughts of these things, awaken mens Hearts, and possess them with such apprehensions, Experience abundantly shews: Mens Consciences naturally being *subject* to the *fear of Death, all their life long:* (*Heb.* 2. 15.) much more at the sight of Deaths approachment to *them*; who have heard and known that Hell immediately doth follow: As in *Rev.* 6. 8. Chap. 3

But further, in this juncture of time, Here comes *a Messenger, who is one of a thousand,* (as it is spoken of him:) He will be sure faithfully to second this voice of Conscience, by a further laying open his sinful Estate to him, and the Spiritual danger he is in of the second Death, *if he turn not:* And when he is said *to shew to man his Uprightness,* even whilst it is a doing, a man withal is shewn what he ought to be, and what he ought to have been; and what Righteousness he must get, and obtain: This when done, will withal effectually discover unto a man, his own Uprightness, far more than Natural Conscience alone doth do: For this man speaks the *Holy,* and *Spiritual Word,* and mind of God; *and sets a mans secret sins in the light of Gods Countenance,* afore the mans Conscience, which Natural Conscience could not reach to: And the Spirit of God, joyning with both these, as he did in the Heart of the Jaylor; Acts 16. *Convinceth him of sin:* And thus humbleth, and prepareth him: Which by Gods ordination, is the first work in mens Conversion.

And truly that joyful word (*Joyful Sound* the *Psalmist* calls it) *Deliver Him*; *v.* 24. may very rationally be judged to relate to the many Fears his Soul was in, from the sight of his sins, and apprehensions of Damnation; upon his apprehensions of Death: And that God in and by that blessed word, *Deliver Him,* pronounced his Absolution from his Sins and Hell: Especially it being followed, and strengthened by those promises that follow; *that God would favourably accept him,* as the word is; *And He should see Gods face with joy*; in v. 26. both which in conjunction speak that kind of Gods manifesting of *his face,* which is by *lifting up the light of his Countenance immediately upon the Soul*; which gives *more joy,* as the *Psalmist* his Experience assures us, *than Oyl and Wine,* or all temporal mercies whatsoever: These Speeches are too big to express the mercies of this Life only: They are promises, though *in this Life,* yet not *of this Life*; *but the* Beginnings of that which is to come: And those Speeches of *seeing Gods face,* and *accepting with favour,* do referr unto it. And indeed many of those Interpreters, that would understand these *Phrases* of Deliverance only from *Bodily Death,* in a great sickness; yet withal acknowledge this sick man to have been delivered therefrom, upon his true Conversion unto God in the *sight of his sins,* his *true Faith,* and *sincere Repentance,* and *Prayer* unto God, for the continuance of his Life in this World: And this every Verse and circumstance in the Story do abundantly declare: And further, that the sight of his sins, and the sense of Deaths approach, being not sufficient of themselves to work Faith and Conversion in Him; that therefore God afforded the *Spiritual assistance* of a *Messenger,* &c. whose Errand must be supposed to be, to discover and press upon his Soul, such things as are most perswasive, and productive to draw on true *Faith and Repentance in him:* And those things, or motives, we know are such as belong to the other World, after Death and mainly of *Hell that follows it*: Rev. 6. 8. Which all that die in their sins, will immediately be carried into, when they turn not from them: This Messenger also by declaring, and laying open the *rich mercies* that are in God, gives him Hopes, not of recovery only out of sickness, but teacheth him to pray unto God, as *v.* 26. *for Pardon and Forgive-*

Book 8 *ness of his Sins, deliverance from Hell, acceptation of his Person, and seeing Gods face*: And had there not been this use of such a *Soul-messenger*, to Instruct, Guide and Direct him, in these great concerns of his Soul; a *Physitian*, or *worker of Miracles*, that could have raised the sick, had been more useful and proper to have been sent, than such an *Interpreter*, if restoring unto Natural Light only had been All the intent; Nor are the simple concerns of this Life, as deliverance from Bodily Death, and bestowing Temporal Blessings of this Life, without the mixture of the Motives from, and knowledg of the things of the other, sufficient to work Spiritual Conversion, Faith and Repentance in Men, which were wrought in this Man here: And which serve not only for such low things, as those of this World are, but for the great Grace things of the other World, Pardon of Sin, Acceptation of our Persons into and Favour: For Pardon of Sins is that special Mercy, that great Grace and Spiritual Blessing appertaining to the other Wold: *Eph.* 1. 7. *In whom we have Redemption through his Blood, the forgiveness of Sins, according to the riches of his Grace.* And therefore it is not Bodily Life only, or Bodily Death simply, that are ultimately here intended, in those words with which he concludes, *v.* 39, 40. *Lo all these things worketh God oftentimes with Man, to bring back his Soul from the Pit, to be enlightned with the light of the Living*: And altho' it often falls out, that together with Pardon of Sins, *&c.* God vouchsafes a present deliverance from Bodily Death, and from out of such or such a Sickness; and that thro' Christs Ransom; yet they are but some small things added, as Christs word is, and cast into the bargain, which is therefore mentioned *v.* 25. *Then shall his Flesh come as the Flesh of a Child*, &c. yet this were but a small thing, and for a Moment: But that God should produce, and bring forth his hidden Treasures, and alledg that infinite price of Redemption laid down for Mens Souls, when it is so rarely spoken of in the Old Testament, upon occasion of delivering a Man only from Sickness, *&c.* this holds no Decorum, or proportion: That had been a *light thing*, as Christ in the Prophet speaks, of the reward of his Redemption; but to be delivered from Sin, and Sins infinite in their Weight, and infinite in Number, to be delivered from Hell, and Eternal Death; to be discharged at once for Ever, so as never to see Death, nor set a foot in the Pit, not to enter into Condemnation; (and he that undertook for, and paid this price, and knew best the estimate of both, thus sets out this Deliverance and Redemption purchased to Believers, and promised from the time of their Regeneration, that *he that Believes in me shall never dye*, John 11.) This is something indeed, this is a Redemption some way Worthy of, that is, Suitable and Answerable to so great a Ransom, and Worthy of such a mention, so rare, and so unwonted.

And then by that other Phrase, *to be enlightned with the light of the Living*, is meant, that through those Gracious workings upon the Soul, God gives, and brings a Man into *the light of Life Eternal*, which is begun here, and with which a Man is enlightned at first Conversion, and thereby brought into a New World, and to see the Kingdom of God: *Arise from the Dead, and Christ shall give thee Light*: They do therefore very ill, that would limit these Phrases, and the issues of these workings, to be a temporal Deliverance, (and that only) and restoring a penitent Sinner to Natural Life. And therefore many Interpreters, that seem to verge that way, interpose and inject in their Expositions of these Phrases, *à morte utraque*, from both Deaths; or *à morte æterna*, from Eternal Death: And cannot forbear to do it, though literally they expound them otherwise. Thus much for the Conviction of Sin, and of the Soul thus prepared and humbled, and *chastened* for his Sin (as in verse 19.) which word signifies also, *instructed*: for his chastising thus even to Death, helps forward the instructing Man in these things.

* *Mercer* on the 30th verse: *Piscator* on verse 24. *Redimeeum*, id est, *a morte æterna*: *Calvin.* on v. 18. *He pulleth back from the Grave or Pit*, these words (says he) concerns not only Bodily Death, but by a Similitude: The Everlasting Damnation, is termed here a *Grave* or *Pit*: And in his 125th Sermon, interpreting that of verse 24. *Deliver him from the Pit.* The case here standeth not only upon Temporal Death, but upon Damnation: And thus divers others.

I come to the Second work: To effect which indeed, is the main errand of this Interpreter: To whom God had committed the word of Reconciliation of such a Soul to God, and here his part begins, and Gods effectual working therewith. Chap. 3

Verse 23. *If there be a Messenger with him, an Interpreter one of a Thousand, to shew unto Man his Uprightness.*

I will Analise the words into these parts, or Heads.

1. I will consider what kind of Person this Messenger is, with some Observations thereupon. 'Tis a fond, and utterly unwarranted Interpretation, that it should be some good Angel sent from Heaven, as *Mercer* mislead by his *Jewish Rabbies*, would put this upon; to whom I refer the Reader: For that which follows will not agree therewith, as not to say of an Angel sent from Heaven, he is *one of a Thousand*; for in comparison unto what other Angels is it, that this is spoken? To be sure not of Devils, the *Destroyers*. It were a dishonour to any of these Elect Angels, to have any comparison made with them, to set forth their Excellencies thereby; and if with others, the Good, certainly any one of those glorious Creatures coming with a message from God, would have had the same Efficacy on this mans Heart, and would have been sufficient, if that had been the meaning: Nor do we find that God used in those times their Ministry to convert, and to work saving Faith in any, though with other messages they were intrusted: They gave the Law, but that is the ministration of Death: No, God hath betrusted the Ministry of Reconciliation unto us men, and not Angels: Much less not to be Mediators between God and Souls; and to present their prayers to God, or to be employed to carry news of their Faith and Repentance, that thereupon God should then say to that Angel, *Deliver Him, I have found a Ransom*, as these Interpreters would have it. But men eminently *Holy*, or else Prophets, Teachers, and Instructers of others, employed by God for the Conversion and Salvation of Souls, are styled *Angels*: That is, Gods *messengers*: Thus in the Old Testament, *John* the Baptist, *Mal.* 3. 1. And indeed the whole Tribe of *Levi*, the Priesthood, To whom was betrusted by Covenant (Mal. 25.) *the Law of God*, *the Conversion of Souls*, v. 6. [*He*] or the whole Fraternity of them are styled the *Angel* (as here) or *the Messenger of the Lord*, v. 7. In the New, the Ministers, or Bishops of those seven Churches are so *dignified*. And Souls that are truly wrought upon by them, do *reverence them as an Angel of God*: As the Apostle, *Gal.* 4. 14. And these are callled Angels, or Messengers, because *sent* by God to work Faith in men: As Rom. 10. 15. *How shall they preach, except they be sent: As it is written, How beautiful are the feet of them that preach the Gospel of Peace, and bring glad Tidings of good things.*

By *an Interpreter* is meant an Expounder of Gods Mind and Will, in this Covenant of Grace, touching mens Salvation, and of the Way to be taken by man for the obtaining it: *To shew unto man his Uprightness*, is the *matter* of the message here. And he is *one of a thousand* who is able to reveal the things of God touching mans Salvation, and give right *Directions* unto such disconsolate Souls, that are unfeigned, and taken quite off from all their false Supports and Confidences, and their ignorant carnal pleas that their Estates were good and blessed; to settle such Souls upon a right, sound, and new Basis, and bottom of unhinged Faith, and thorough Repentance; this is not every mans skill, that yet is learned in many other great mysteries; but of one who is experimentally versed *in Soul-work*; to whom God hath *given the Tongue of the Learned, to speak a word in season, unto him that is weary*, and hit his Case and Condition home, and *speak to his Heart*, and apply the *word aright*; and whose Spirit Gods Presence accompanieth with the power and Spirit of the Gospel: Such an one is *One of a Thousand: He that converteth Souls is wise*, Prov. 10.

Obs 1.

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Obs. 1. *That Natural Knowledge, though improved and quickened to the height, is not sufficient to be effectual to work Regeneration in men.* The Inhabitants of those Countries where *Job* and *Elihu* lived, were the most raised in Natural Knowledge, participating of all what their bordering Neighbours of *Caldæa*, *Egypt*, and *Phœnicia* had: Witness the many golden Sands and Oar of such Knowledge, dispersed and inserted up and down in this Book: This raised these Indwellers in those Regions, to a greater height than *Greece*, which lighted their Candles with the Light of these: Likewise that natural knowledge these had, though impregnated, and actuated to the height, by the apparent approach of Death, when Conscience is awakened, when sin that lay at the door, as a Dog asleep, comes in and takes a man by the Throat; when the Iniquity of a mans heels dos compass him about, as the *Psalmist* speaks, and the other World is near to view, and but as the Land that is on the other side of a narrow River; yet all these were not found sufficient savingly to work in any of them: It may conduce to convince, as such apprehensions did the Jaylor: *Acts* 16. But the work stays there, yea turns into despair, if there be not a Messenger, an Interpreter of Gods mind from Heaven, and he one of a Thousand too, *to shew to man his Uprightness*, the right way of Salvation, which Natural Light is utterly ignorant of; so far as may effectually bring men into Gods Favour, the State of Grace: There must be a *Revelation* for this; a *shewing* it to *a man*, by a farther means than Nature: *Job* himself had in a large Harangue discoursed this, in chap. 28. throughout: In the midst of which he cries out, *v.* 12. *But where shalt Wisdom be found?* true Wisdom, *The fear of the Lord*, as he expounds himself, *v.* last: (by which Eulogy that Religion which only is saving, was still signified under the Old Testament.) And *v.* 20, 21. *Whence then cometh Wisdom? And where is the place of understanding? Seeing it is hid from the Eyes of all the Living, and kept close from the Fowls of the Air: It is God alone that understandeth the way thereof:* v. 23. that invented it of old, v. 27. *Then did he see it, and declare it; He prepared it, yea and searched it out:* (He searched it out, *and prepared it for them that love Him:*) And no man knows it, so as to be saved by it, but that man to whom He reveals it: *God said unto man*, &c. v. last.

Obs. 2. *We see God used* then *the Ministry of man*; that is, of men that are *Interpreters* of Gods mind, to open and declare his Will: *Teachers of Righteousness:* As *Noah* is called *a Preacher of Righteousness*, afore the Flood: And the like we see hereafter continued, and to be the ordinary Converters of Souls; and the Word, the means of Conversion: Psal. 19. 7. *The Law of the Lord is perfect, converting the Soul; the Testimony of the Lord is sure, making wise the simple:* And the same Course he continueth to this day, to work saving Faith in men: Rom. 10. 14, 15. *How shall they then call on him, in whom they have not believed? and how shall they believe in Him of whom they have not heard? And how shall they hear without a Preacher? And how shall they preach, except they be sent?* Conversion was the same then, that now; and his ordination of Instruction from the Word by mans ministry, is the same. And the Apostle there concludes, v. 17. *So then, Faith cometh by hearing; and hearing by the Word of God:* That is, by the Appointment of God.

2. I come to the Matter of the Message it self, the discovery of which is used as the means of this mans Salvation and Conversion: It is *summ'd up in one word*, (as the Apostle speaks of the Law, Gal. 5. 14.) *to shew to man his Uprightness:* Which is no other than the word of Reconciliation under the new (2 *Cor.* 5. 19.) Revealing both on *Gods part*, How he comes to be reconciled to us; to wit, *God was in Christ reconciling the World to himself, by making Christ Sin for us*; And on our part, How we are reconciled to God, by laying hold on this by Faith, that thereby *we might be made the Righteousness of God in him:* And therewith turning unto God, out of love wrought by Faith, apprehending that Righteousness: These words, *to shew to man his Uprightness*, comprehending both these, were the message committed to this Interpreters Trust; even as the *word of Reconciliation under the New*, is unto ours, in these expressions, *The word of Truth, the Gospel of Salvation:*

vation: Eph. 1. 13. *By which word*, God out of *his own will*, *doth beget all*, that are begotten of Him; Jam. 1. 18. This one word, [*man his uprightneſs*,] comprehends both: And indeed thoſe in the Old Teſtament *were ſaved, by the ſame Grace of the Lord Jeſus*; (though darkly, and afar off revealed) *as we* under the New, (*Acts* 15. 11.) And the *ſhewing this*, for the ſubſtance of it, (which is the Old Teſtament phraſe, here and elſewhere alſo) tho in a more obſcure manner; and mans hearing, and cloſing with it, and obeying of this meſſage, was that which ſaved them then; as well as the clearer *Revelation* of it (which is the New Teſtament Phraſe,) doth us now. Chap. 3

The great enquiry then muſt be, what is to be underſtood *by mans Uprightneſs*; the hearing of which ſhewn, and declared to him by this Interpreter, and this ſick mans Soul cloſing with, and obeying of it, then ſaved him: What that is, the Papiſts carry it to a mans own merits; Our latter proteſtant Interpreters unto that duty on mans part, conſiſting in Faith and Repentance, and upright walking: But *Calvin* in his Sermons on *Job*, publiſh'd in *French* the year afore his Death, hath clearly and fully pitcht it on the *Righteouſneſs of Juſtification*; whereby God pardoning our ſins, accepts us for Righteous for his Sons ſake, and through his Ranſom and Redemption: *This is the Righteouſneſs*, (ſays he) *which is ſpoken of in this place:* Thus, in Sermon 126, and again in Sermon 127; his reaſon is, becauſe *Elihu* ſpeaks it "Of a wretched "Creature in trouble, that feels Gods Wrath and Vengeance; and there is "no way to comfort him but this; that it is, not that men are Righteous in "themſelves, or that they are able to ſtand before God; But that this Righ- "teouſneſs is that whereby God buryeth all their ſins in the Blood of Jeſus "Chriſt: And the *ſhewing man his Righteouſneſs*, is his ſhewing good remedy "for us to be diſcharged of the Bond of Death, wherein we were bound: "Which Remedy is, to put our whole truſt in the Death and Paſſion of our "Lord Jeſus: Thus He: I join to him *John Cotton*; (an Interpreter one of a thouſand;) in thoſe imperfect Notes of Expoſition, on the 1 Epiſtle of *John*, upon thoſe words chap. 2. 29. [*If ye know that He is Righteous*]" A ground "(ſays he) of wonderful Conſolation, to every poor Soul that is burthened "with his own unrighteouſneſs: This comfort *Elihu* gives to a man in ex- "tremity of Body and Soul; *Job.* 33. 23. to declare where his Righteouſneſs "is to be found: That is, it is not to be found in himſelf: God will ſay of "ſuch a Soul, Deliver him from going into the Pit; I have found a Ranſom: I forbear to mention others, who ſpeak near to this: But of late Mr. *Caryl*, in his compleat and accurate Comment on that Book on theſe words, doth ultimately come fully up to the Righteouſneſs of Juſtification *chiefly*; (as his word is,) though he takes in the whole of a mans Duty, in all other parts of *Uprightneſs* in Himſelf.

And I like well enough, and exclude not any part of the Duty of Uprightneſs on a mans part towards God: For unto Juſtification by Chriſts Righteouſneſs, *Faith*, or an act of *cloſing* with it, and *relyance* upon it, for a mans particular Juſtification, is neceſſary: Which is the *duty of man*: And yet requiſite on mans part to his Juſtification. Though as ſuch, Juſtification it ſelf is not attributed unto it; otherwiſe then in reſpect unto Chriſt its object, and as apprehended by it: And as for *Repentance*, and mans turning to God, in his firſt Converſion, and his future obedience, that I acknowledge to be intended alſo; provided that this Righteouſneſs on God's and Chriſts part, for juſtifying a Sinner, be firſt ſerved, according to the merit thereof; and the ſole Honour thereof in *juſtifying*, be kept inviolable in the prerogative thereof: And then I take both in; although theſe two be different Righteouſneſs; Becauſe the Holy Ghoſt chooſing out but one word to expreſs the whole errand, and matter of this Interpreters exhortation, that came to inſtruct him in what was neceſſary to his Salvation: It was meet it ſhouldbe ſuch an one as was moſt comprehenſive: And therefore we are to involve all that may any way be juſtly underſtood and ſignified thereby, and are conſiſtent together: *The word Righteouſneſs* being uſed to expreſs both *Chriſts Righteouſneſs*, viz. made ours by Faith only,

and

Book 8 and our *own Righteouſneſs* inherent alſo, and both requiſite to, and concurrent in Converſion, though in various ways, and to differing purpoſes, and Converſion being the Subject of *Elihu*'s Diſcourſe, it is appoſite to take in both.

I begin firſt to ſhew, that *the Righteouſneſs of Juſtification through Chriſts Righteouſneſs*, is here intended; and this may ſeveral ways appear out of the Text.

1. Uprightneſs, or Rectitude (which *Piſcator* ſays, ought to be retained, and *Vatablus* ſo renders it) are all one with *Righteouſneſs*, in Scripture Phraſe, *Eccleſ. 7. laſt. God made Man Upright*, that is, *Righteous*, and ſo here, only *there* it is uſed to expreſs the *Righteouſneſs* of Man in his firſt Creation, whoſe Righteouſneſs of Juſtification, and of Holineſs, was but one ſingle *Righteouſneſs*, and the whole of it was in himſelf; but herein *Job* is ment, the Righteouſneſs of Man fallen, with which he muſt appear afore Gods Tribunal; and which muſt be the Righteouſneſs of Chriſt alone: And indeed that *Righteouſneſs* in *verſe* 26. that flows, and *Uprightneſs* here, are in *Elihu*'s intention *one* and the ſame, appears by comparing both Verſe 23, and 26. what is *Man his Uprightneſs* in *verſe* 23. is in *verſe* 26. *Man his Uprightneſs*, the *thing* is the ſame, though the *words* are not the ſame, *ſo then Righteouſneſs it is.*

2. This muſt be underſtood to be ſuch a *Righteouſneſs*, as this ſick ſinful dying Man, might with boldneſs appear afore God withal, at the Bar of his ſtrict Juſtice and Judgment; it muſt alſo be a Righteouſneſs which this Sick Man lays hold of, when now he is made ſenſible of his Sin, the Hainouſneſs, the Multitudes of them, and of Hell the Deſert of them, which he ſees he can no way eſcape by himſelf, or any thing in himſelf, he looks to Dye, and expects no other, and *then follows Judgment*; and *where* ſhall ſuch a *Righteouſneſs* be *found*, to come afore God with? Not any *Righteouſneſs* of *a Man's own*. Phil. 3. either *paſt*, (for in Unregeneracy a Man hath nothing but Unrighteouſneſs,) or *preſent*, [that is, his preſent Repentance] or to *come*, that is his filial Obedience: No, *David* cuts off all Pleas, *Pſal.* 143 2. *Enter not into Judgment with thy Servant, for in thy ſight ſhall no Man living be Juſtified*, no none of his beſt, and deareſt *Servants* dare venture, or ſtand at that Bar, in their own Obedience, nor Righteouſneſs, either at or after Converſion; and yet appear before God they muſt, and be Juſtified by ſome ſuch Righteouſneſs, or they will be Condemned, *and where ſhall ſuch a Righteouſneſs be found*, as *Job* ſays of *Wiſdom*? No where but in Chriſt, to be prehended, and pleaded by Faith, *looking* out of a Mans ſelf to Chriſt as a Saviour for Righteouſneſs, and Juſtification thereby: Theſe are expreſs in *Iſaiah*, ſpeaking of Chriſt, *Chap.* 41. *A juſt God, and a Saviour, there is none beſide me, verſe* 21. *There is no Saviour but me, and therefore look unto me (alone) and be ſaved all ye ends of the Earth, for I am God, and there is none beſides me, verſe* 22. And this is our Chriſt, as appears by what follows, *verſe* 23. *I have Sworn by my ſelf, that unto me every Knee ſhall Bow, and every Tongue ſhall Swear*, which is punctually applied to Chriſt, and that twice in the *New Teſtament*, *Rom.* 14. 10. *We ſhall all ſtand before the Judgment Seat of Chriſt*, (to be Juſtified *namely* (as was ſaid) or Condemned) *For it is Written, every Knee ſhall Bow to me*, &c. And again, *Phil.* 2. 10, 11. this as diſtinct from the Father is ſpoken of there, *That at the Name of Jeſus every Knee ſhould Bow, and that every Tongue ſhould Confeſs, that Jeſus Chriſt is Lord, to the Glory of God the Father*; and what both in this World and at the Judgment Seat, ſhall the Righteous confeſs, for their Righteouſneſs, the Prophet goes on to tell you, *verſe* 24. *ſurely ſhall one ſay*, (all Men ſhall not ſay this, *though all ſhall Bow*, &c.) *In the Lord I have Righteouſneſs, and Strength, and to him ſhall Men come* (for both theſe) *verſe* 25. Will you have it yet plainer? *In the Lord ſhall all the Seed of Iſrael be Juſtified, and ſhall Glory*: Now here is a Meſſenger *One of a Thouſand*, from God, on purpoſe to ſhew a poor Wretch, wherein the Righteouſneſs of fallen Man doth lie. And what other Righteouſneſs can he alledge, and produce to make void that Caveat and Bar put in againſt him, (when ever he comes afore Gods Judgment Seat,) and all Men living, yea againſt the beſt Servants God ever had on Earth, which he finds written over the Door of that Court,

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at the very Entrance: *Enter not into Judgment, Oh Lord.* Seconded with this as the unalterable Ground thereof: *Cursed is he that continues not in all things to do them*; now wherewith shall the Clamours that his Soul is filled withal be quieted, but by this Perfect and Alone Righteousness of Christs; *currant* (we see by *Isaiah*,) under the *Old Testament*, Gods Free Grace accepting it for this Man, *without works*; *but now the Righteousness of God, without the Law is Manifested*, (Rom. 3. 21.) *Being witnessed by the Law and the Prophets*, and one of these Prophets that Testifies to, is this *Elihu*, and that in this very Speech of his in *Job*; who Testifies it with the rest, *Even the Righteousness of God, which is by Faith of Jesus Christ, unto all, and upon all them that Believe*, for *there is no difference*; *verse* 22. that 'tis said [*but Now*] *is manifest* in *verse* 21. respects the times of the *New Testament*, when this is most broadly and openly, and clearly Revealed, but was darkly afore, and whispered in the times of the Law, and the Prophets: And as in the dark was yet catcht hold of by Souls that were saved; 'twas the currant Righteousness among the Godly then; one and the same Righteousness, and but one and the same both in the *Old* and the *New*: so as we may conclude, that this Messenger had not deserved the Character of *One of a Thousand*, or of some *Prophet*, (by which Interpreters frequently notifie him,) had he not mentioned, and spoken of this *Righteousness* above all, he had otherwise fallen short of his Undertaking, to relieve this forlorn Soul, if this had been left out. Chap. 3

As the Nature, Necessity and Reason of the matter, or thing it self, and these Circumstances touching the Person in the Text, even now specified, requireth this Interpretation; so Three *Words* there are, and Three *Sayings* spoken of in the Text, which duely Examin'd in the Reference, or Aspect, which those Speeches of them do cast one upon the other, will prove them to be one and the same thing; and that thing to be Christs Ransom, and our Righteousness of Justification thereby: And so as if one of the Three prove to be Christs *Righteousness* and *Redemption*, then the other Two also are to be understood to be the same, and all *one* thereupon. These Three *Words* or *Things* spoken of, are, 1. *Man his Uprightness*. 2. *Ransom*. 3. *Man his Righteousness*. The Three *Things* or *Sayings* spoken of them, are, 1. [*To shew*] *to Man his Uprightness*, in *verse* 23. which is done by the Messenger and Interpreter, and with that Sentence he begins the round to the other Two. 2. *Christs Ransom*, or *Price of Redemption found* by God, and the *Saying*, or *Sentence* concerning this, is Gods [*he* (himself) *says*] *I have found*] *a Ransom*, verse 24. and owneth it to be a Satisfactory *Ransom for Righteousness*, *for* and *unto that Man*; and herein himself doth Second, and verifie that *word* spoken by his *Messenger*, who had *shewn* the Man that a *Righteousness* there was *to be found with God*, for Man fallen; and together therewith a *Righteousness* which might be obtained by this Man, if he would seek out for it; which *Righteousness* having been first laid open by the Messenger, God himself Seconds him in it, and explains to be a *Ransom of Redemption*, which himself hath *found*. 3. There is *to Man his Righteousness rendered*, *verse* 26. and the *Saying* or *Thing* spoken thereof, is *Elihu*'s, uttered of God, *For he will* [*render*] *to Man his Righteousness*: But still uttered of this same God, who in those words afore had himself said, *I have found a Ransom*; and *Elihu* hereupon says, For he *renders*, or gives it forth to whom it belongs as his due upon his Conversion, and laying hold upon it, and renders it as his due, which cannot be with-held from him. So then in reality these *Three* are *One* and the same thing put into Three distinct words; *Uprightness*, *Ransom*, *Righteousness*; and these *Sentences* about them, do in their mutual Aspects and References one to another, *agree in one*, and utter this Harmonious sound joyntly, That Man's Righteousness for his Justification, is Christs Ransom, and Redemption, at least it is included, and aimed at in them all, though *Uprightness*, *verse* 23. and *Righteousness*, *verse* 26. may perhaps secondarily involve something on our parts besides it.

1. They are *One*: This is Proved by parts. 1. That *Uprightness*, [*shewn*] to that poor Man, *verse* 23. is one with *Righteousness* [*rendred*] *verse* 26. not

Book 8 only because *Uprightness* is used to express *Righteousness*, (which was afore observed) but that Addition in both places of [*to Man his*] *Righteousness*, and [*shew* [*to Man his*] *Uprightness*,] thus set to both, doth apparently argue them to be *one thing* in *Elihu*'s Intention, for that addition is appropriative to *Man*, and as distinguishing it from the *Righteousness* of Angels. 2. That middle word, a *Ransom*, is as plainly comprehended in that of *Uprightness*, *shewn* by the Messenger, *verse* 22. for these words, *I have found a Ransom*, are not only Gods own verifying, and acknowledgment that he had indeed *found*, as this Messenger had told him that God had favour to him, and shewn the Man that it was to be found *with God*, and to be had from him for his Deliverance and Salvation; but in this return and Answer of Gods upon it, God particularizeth more distinctly what *manner* of thing, *that Righteousness* whereby Man is saved and delivered, is; 'tis a Deliverance by way of *Ransom*, a *Redemption* of him from Sin, Hell and the Grave, procured by a price of *Redemption* laid down for him by another, whom he procured to lay it down for him; Christ is *made Sin, that we might be made the Righteousness of God in him*; and by calling it a *Ransom* he beats Man off from vain imagination of his *own Righteousness*, for that is no where called a *Ransom*; no, *the Redemption of the Soul* is *more precious than so*, as the *Psalmist* speaks; no, it was so far from that Dream, that such way by *Ransom* at the full Rate and *Quantum* of it, as should satisfie for Sin, could never have entred into a Sinners Heart or thought to perform; 'twas *past his finding out*, as the Aspect intimates: But [*I*] (says God) have *found* this *Ransom*, and therefore give me the Glory of that. God was the *Founder*, or Procurer, and Christ the *Finder*, as we use to speak of the Price as paid in another: And then this middle Word and Speech, *for I have found a Ransom*, hath such a Correspondency with the Third and last Word, and Sentence of the Three, that shews that *Ransom* placed in the middle of the other Two, to be included in *that Righteousness* specified at the close spoken by *Elihu* upon it; He shall *render*, &c. and refers clearly to Gods saying, *I have found*; and is but as if he had said, that *God had found* it for that Man as a Price pay'd for him by another Redeemer, which God will surely *render and give forth* to that Man; and that otherwise God should retain from Man, that which himself acknowledgeth is the *Mans*; now this *Ransom* is that which God acknowledgeth he had *found* for him, in *verse* 24. and *Elihu* in the 26 *verse*, calls *that* which God *renders to Man*, *The Man's Righteousness*, and therefore *Ransom* and *Righteousness* are one also.

The other Instance I shall give of a Converted Souls having a sight and sense of Sin, is the Conversion of the Apostle *Paul*.

There are many Accounts of it of several kinds, the History of it in the Book of the *Acts*, related Two or Three several times, the infinite Riches of Grace that were in it. 1 *Tim.* 1. The work of Faith and Love wrought in him thereby toward Jesus Christ at his first turning, also in his being delivered from the power of the Law, and Married to Christ in *Rom.* 7. with a Narration of his Humiliation for Sin, which in him was a saving Work, in *Rom.* 7. *verse* 4, 5. he there involving his own Example, when he was in the Flesh, *verse* 5, 6. and from *verse 7th* of that Chapter and so on, he professedly applies it unto his own Conversion, and again the same, *Gal.* 2. 19, 20. *For I through the Law am dead to the Law, that I might live unto God. I am Crucified with Christ: Nevertheless I Live, yet not I, but Christ liveth in me, and the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me.*

The only Question that I know may be rais'd, is, Whether these words, *I am dead to the Law by the Law*, which are spoken of the work of Humiliation in him at Conversion, be to be understood of a saving sanctifying work begun to be wrought in him, yea or no; now that it was part of a work of that kind, is clear by the ninth *verse*, where that he speaks of that work which was the beginning of his Conversion out of Unregeneracy, is evident; for (says he)

was alive without the Law once. Thoſe words note the whole time of his Unregeneracy, which he had liv'd in until this turn, unto which thoſe other words *v.* 19. *I am dead by the Law to the Law*, do refer, alive before once, but now dead; his death and his life muſt be meaſur'd to be of one and the ſame kind of Life and Death. Now the Life he had before was an Opinion of himſelf to have been alive by the works of the Law, and the Death he mentions muſt be from the contrary apprehenſion which did ſtrike him dead in his Spirit. And *2dly*, during his former time, when he ſpeaks of that *Once* he ſays, he was without the Commandment, Rom. 7.9. *I was alive without the Law once, but when the Commandment came, ſin reviv'd and I died.* How was *Paul* without the Law in that former time of his, but in this reſpect, that that which was the Soul and Spirit of the Law he was wanting in, he had not the due apprehenſion and right Knowledge of it, ſo that he reckoned as not the Law, all that he apprehended about it in the time of his Phariſaiſm: He ſays, he had liv'd without Law all that time, who yet had been ſo zealous for the Law, as elſewhere you read: but he wanted the true Soul and Spirit of it, which makes it the Law; he tells us in the 7th *verſe*, *I had not known ſin but by the Law, for I had not known Luſt unleſs the Law had ſaid, Thou ſhalt not Covet*; for the Knowledge of this inward Corruption, was that which killed him, and he calls it the *Law*. *I had not known ſin* (ſays he) *but by the Law*, but by the light of thisone Notion let into his Soul, he now ſaw, looking back upon his former Eſtate, this inbred ſin inherent in his own Nature, had taken occaſion by the Commandment, and had wrought in him all manner of Concupiſence; for without the Law ſin was dead. And *3dly*, I call this ſight of ſin, as it had been, wrought in himſelf, the Spirit of the Law; for in the 14th *verſe*, he ſays, *We know that the Law is ſpiritual, but I am carnal, ſold under ſin*, even after he was converted. He ſpeaks this of himſelf after his Converſion, and he ſpeaks the ſame of the Law at the 10th *verſe*, of that Law, the Knowledge whereof he now had, and not before; *wherefore the Law is holy, and the Commandment holy*, which had diſcover'd Luſt to be ſin to be Sin, to him; and the knowledge of this Law was that which did convert him, that ſtruck him dead, and put him out of his jolly Life he had led, which was from the thought and apprehenſions that he ſhould have been juſtify'd by the outward performance of the Law, in which he was deceived. *And ſo the Commandment which was ordained to Life*, (ſays he) *I found to be but unto Death*, and this was effected in him, when the Commandment came; that is, that which was in the true light of it, the Commandment it ſelf, that never came before, *and ſo ſin reviv'd*, like the Snake in the Fable, that was brought in benumm'd with cold, but laid by the fire, the heat reviv'd it: *And I died*, ſays he, ſin reviv'd, and ſtung me to Death, and this ſin, he afterwards tells us was that ſin that dwelt in him, *v.* 20. that *ſin that dwelleth in me*, which cauſeth me to do that which I would not, and is oppos'd by another ſelf oppoſite thereto: In reſpect whereof he ſays, *it is no more I that do it*, which oppoſes the corrupt ſelf in me, which he calls *ſin that dwelleth in me*, *v.* 20.

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From hence I gather, That a true and ſpiritual ſight of Luſt to be ſin mingling it ſelf with all a mans ways, is from a Spirit of Holineſs begun to be wrought in the mind. For ſuch a Light as this was *Paul*'s, wrought in the entrance into his Converſion, and ſuch muſt therefore be the light in any one that hath it, and true Converſion follows upon it, as it did in *Paul*: And I give this reaſon for it, That out of that Principle, by which we ſee the ſpiritual evil of ſin, whereof this was the Light that gave the Knowledge of it, it is that any man ſees the Spiritual good, in oppoſition to Luſt, to be in him. For as the ſame viſive Faculty in man, the ſame Eye whereby a man diſcerns one contrary, it alſo diſcerns the other, as the ſame eye that ſees White, alſo diſcerns what is Black; or *e contra*: So the ſame Light that diſcerns Grace in the ſpiritual Nature of it, diſcerns Sin, and on the contrary in like manner. And this principle the Apoſtles Diſcourſe in this Chapter clearly runs upon.

CHAP. IV.

The Uſe and ſubſervience of Conviction of Sin, and Humiliation for it, to induce the Soul to believe on Jeſus Chriſt for Salvation.

I Shall now give you an Account of Conviction of Sin and Humiliation, not in the General only, but of every particular mentioned: To let you ſee the reaſon, the uſe they ſerve to, *viz.* To advance God himſelf as mans chiefeſt good, and to ſet up Chriſt, and his Righteouſneſs, and his own Free Grace, in juſtifying, ſanctifying, and in all.

Firſt, That the Soul ſhould be wounded with ſin as ſin, and as in it ſelf the greateſt miſery, to what a bleſſed End tends it!

1. By this work of Humiliation, the Heart is for ever weaned from the comfort that is in ſin, or in any Creature, ſo as never to be quiet till it meets with God, the God of comforts. For if this apprehenſion, that Sin is the greateſt Evil, ſeaſon but a mans Spirit once, it ſowers all pleaſent things with him, they have loſt their Taſt for ever: And nothing can be ſo Good to him as ſin is evil, but only God: For nothing is ſo good as ſin is evil, but only he; and then a man will take God and his Favour for a comfort alone; all he can ever look for, or hope to find, it muſt be in him: his comfort in ſin and all things elſe, is everlaſtingly ſpoyled and marr'd: ſo *Hoſ.* 2. 14. when God would allure and win his Churches Heart to him, what doth he? He brings her into the Wilderneſs, into a barreneſs of all Comforts, and then ſpeaks comfortably to her. A man convinc'd of ſin and loſt ſtate, is like a man condemned to die, the pleaſure which may be had in the green Paſture he goes through to execution, affects him not; ſo, nor can this man take content in any thing till he hath the favour of that God he hath offended, God only can ſpeak comfort to ſuch a Soul, and nothing elſe.

And 2*dly*, Hereby it is made reſtleſs after Chriſt and his Righteouſneſs, as the means of bringing him into Favour with God; if it were Wrath, or trouble of Conſcience thereby, were all his Grief, Eaſe would content him; but it being Sin, nothing but Chriſt and his Righteouſneſs will do it: As the Hart wounded, reſts not till it comes to ſuch an Herb as cures it; ſo nor he that is wounded, can take delight in any thing, till he ſpies Chriſt out, and Sighs and Pants inceſſantly after him.

2. For a man to ſee himſelf an Unbeliever and without Faith, without Chriſt; it is alſo exceeding neceſſary. *John 16. v.* 10.

1. Becauſe it tends to bring in the guilt of all his ſins upon him, to ſerve the inqueſt againſt him; for when the Conſcience is charged with *Oaths*, *Adulterys*, &c. it pleads a preſumpteous ſinners pretenſions of a Believer, I am in Chriſt, and I believe, and ſo ſin cannot faſten on him, but he puts it off and ſlights it, and walks, outfacing it and all its Bills; but when he is convinced of unbelief, which is the Protector of all ſin, then every Commandment may bring out its Bill and be heard, and ſerve a Writ upon him; convince him of this, and you convince him of all.

2. Becauſe they may be convinced what is the main thing neceſſary, and the firſt thing they are to do, the next courſe they are to take; for if men ſhould not be convinced of Unbelief as the great Sin of all the reſt, they would not be pitcht upon Faith as the only and full Remedy of their Evil, hereby they ſee the neceſſity of Faith, the ſtead it muſt ſtand them in, and their aim will be to get it.

And 3*dly*. Hereby, and for want of Faith, ſeeing themſelves out of Chriſt, they will be pitcht upon what is the eſpecial aim of Faith, Union with him, as the Foundation of all good they muſt receive from him. Many being humbled

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for want of Duties, pitch upon performing them, and so are eased; but when Unbelief is the main Sin, and want of Union with Christ the greatest misery, then union with him is the first aim of Faith, and the Soul is convinced that it must have his person, as *Paul*, Phil. 3. *that I may win Christ*; and then have Righteousness and all else: I must believe, and I must have Christ, or nothing is accepted, says the Soul; then Chap. 4

4. By seeing a mans self to have been an ungodly person, and to have done no good, and by seeing the Inwards of actions, and the carriage of the Heart in them, the Soul is convinced that this is true: That no good thing dwells in a man, and this moves the Soul to go to Christ both for Justification and Sanctification, and without it a man is in danger to err in both.

For 1. If he sees not that there is no good in him, he will certainly trust in himself, and not go wholly to Christ for Righteousness; if it hath any of its own, it will trust partly in Christ, and partly in it self: And like the Ship in the Acts, *be part aground, and part in the water, and so be broken apieces when the Waves of Temptation come:* Go to the first working of Faith, God will have a Man apprehend himself an ungodly person: Rom. 4. 5. *To him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is accounted for Righteousness:* And after Faith wrought, though a man sees some good wrought in him, yet it hinders not his attributing all to Christ in Justification: Yet in the first working of Faith, it's clean otherwise upon a different Reason: For that good which is wrought after Faith, is wrought by Faith that fetcht all from Christ: And so Sanctification, being but borrowed by Faith, hinders not Faith; The Daughter hinders not the Mother: But if a man should see any good before, it being not wrought by Faith, nor fetcht from Christ, the Heart would rest in it, and oppose the work of Faith and going out to Christ: It being from a mans self, a man would rest in it, and not seek abroad for Righteousness whilst he hath any at home: As any one sin preserves the power of sin in the Heart, though a man parts with all other; so any good or Righteousness ungiven up, preserves self-confidence, and hinders Justification, as the other doth Sanctification. There is no Remedy therefore, but that all our supposed Good be discovered to be Naught and rotten; that every Burrough be stopt e're these poor helpless Creatures will go to the Rock.

2. The want of such Conviction will hinder Sanctification; for it would not renew the man throughout, but piece new Grace to old, false Grace to true, and make the rent worse; for he would rest in some false good. *Christ will have all old things pass away, and all to become new*; every Stud pull'd down, and nothing in the New Building that was in the Old; yea it hinders Christ from working it. He will shew his Skil in drawing his Image upon a plain Board, and so wipes out all afore. Bring to a curious Painter, that would shew his Skil, a Board with a Picture falsly drawn, and he will not go about to mend it, he can make no work of it, but he will take his Pensil and dash all out, and shew his Art in a New one; and so doth Christ. Bring a Bell to a Founder that hath a Crack in it, and he will not go about to soader that up, and so let it go; but dash all in pieces, and melt and cast it anew; and so doth Christ with those who have the seeming cast of goodness, and that by letting us see the falseness of it: For that is his end in breaking and melting the Heart, to cause us to apprehend all is naught.

3. A mans sight and sense of his utter Sinfulness, both in his Life, Heart and Nature, the multitude of sins, and the strength of sin, is necessary.

1. Because, though God pardons, he will have us know what he pardons. As he, *Mat.* 18. 23. Though he meant to pardon his Servants, yet would take account of them, that Pardon might be the more sweet to them. When a mans Soul draweth near to the Grave, then for God to say, *Deliver him, I have found a Ransom. Job* 33. how welcome is it!

2. A sight of sin is needful, to constrain us to make use of Christs Righteousness, and every part of it, to search throughly into it, and every parcel of it, and to see the necessity of all the Holiness of his Nature, Life, *&c.* that nothing could be spared. Men that are confusedly convinced that they are Sinners, their

Book 8 their Faith is answerably as confused, they believe in Christ as a Saviour, and that is all; but their Faith improves not his Righteousness to the uttermost nor do they search into the riches of Christs active and passive Obedience, and the Holiness of his Nature, as necessary to obtain their acceptance with God.

3. It is necessary that we may not rest in a false Sanctification. Men that see but the Corruption of their outward Actions, content themselves with an outward Reformation. But men that see their Lusts, rest not till they be mortified; they bend their Force against them. A convinced Soul sees his Nature corrupted, and the Spring of all defiled, he will not rest till he hath a new Nature; as the power of Corruption he sees lies there, so the power of Godliness he will see lies in cleansing that Fountain. *Paul* seeing a Law of Death in his Members, rests not till the Law of life in Christ condemns it.

4. A Conviction of our sinfulness is needful, that we may see an utter helplesness and hopelessness in our selves for time to come: The Heart is ready to account it can do something for time to come, though it can do nothing rightly; yea, when it is stript of self Righteousness for time past, yet not self Ability for time to come; but now it thinks and casts with it self, I will go fast, and go Pray, and go Meditate on Christ and a Promise, and I will get him er'e I have done: which Resolutions are good, when in sense of a Mans own emptiness they are stirred up and maintained by a dependance upon God, to work Faith; but the Heart naturally secretly projects this out of it's self, as they in *Jam* 4. 13. and not *if God enable me*, &c. They reckon without him; and in hopes of this the Heart rests, and thinks in the end to get Faith to come. Among other steps and degrees of our Misery this is made one, that a Man is not only *ungodly, but without strength*, Rom. 5. 6. A Man that hath no Money in his Purse, yet whilst he hath Hands to work, he makes no such reckoning of want; and so Men when they see they want all good for the time past, yet they hope to work it out; they have hands left, and with them they fall to work; but when a Man shall see hands cut off too, and nothing but stumps left, which are as unfit and unable to lay hold on Christ, as a Mans Arm without hands is upon a Rope to save him; and God must not only find him Christ, but his Grace must give him hands to lay hold on him also: That the apprehension of this, serves both to drive him out of himself, and to magnifie Gods free Grace in working Faith. For if any pretended power in himself were able to help him, he would never go out of himself to Christ, nor would he attribute all wholly unto Grace, which is that God intends to have exalted; Eph. 2. 13. *You are saved by Grace, through Faith*: Might some think we shall acknowledge Grace enough, if we acknowledge that Grace pardons all, and effects all, though Faith be of our own working: *No*, (says the Apostle,) *and that not of your selves*, not so much as Faith, it is the Gift of God: And so *Paul*, to magnifie Christ's Grace, He says Christ died not only for men, and ungodly persons, but also for persons *without strength*, *Rom.* 5. This you must apprehend and find, and then Grace will be Grace indeed, and nothing but Grace, and then when you despair of your selves, you will rejoice wholly in Christ. What says *Paul*, Phil. 3? *We have no confidence in the Flesh*, but despair utterly of all in us, and rejoyce in Christ Jesus, acknowledging that he is all, and doth all. God cures one Contrary by another; Self-confidence cannot be cured but by Despair; God glorifies not, till the Body be dead and rotten in the Grave; and he sanctifies not till the Heart be dead to it self, and unable to stir, to move no more to Christ than the Earth can towards Heaven; if the Sun come nigh it, well and good, but it cannot move nigher to it: Or as *Luther* compares it, The barren Earth may gape for rain, but it cannot procure it, till Heaven pour it freely down into her lap: And so he calls this Righteousness of Faith, a passive Righteousness, Faith and a meer receiving Grace.

CHAP.

CHAP. V.

In which Answers are given to several Objections made against the Usefulness of Conviction and Humiliation, to bring the Soul to Believe on Christ.

MY next Work is to Answer the Objections and Cavils which Men make against Conviction of, or Humilliation for Sin; not only as Needless, but Dangerous; and that to trouble Mens Consciences for Sin, is to drive them to Despair.

1. They call it a Doctrine teaching men to despair; and that the issue of such troubling tender Consciences is Despair.

2. That Ministers or others who on Mens Death-Beds endeavour to discover to Men that have been Civil or Formal, their Estates, are Miserable Comforters, as *Job*'s Friends were, who would perswade him all was naught.

3. That Mens aim in urging this Work, as first necessary, is by troubling Men's Consciences, to bring them to their bent, and to make them willing to be of their Mind and Faction, to entertain willingly their Dictates and Opinions, and so to Tyrannize over their Consciences.

4. If Men Cavil not at this Work, yet they denie it, cannot see any Reason why it should be so necessary to the power of Godliness: If I acknowledge my self ever to have been a Sinner, and to have failings in all I do, having always believed in Christ, is not this (says they) enough?

Unto the end both to Answer these Cavils, as also to Vindicate the *Doctrine* the more, I propose these following Assertions.

1. That to bring Men to such Apprehensions as these, is not to bring Men to Despair, but the Contrary. To make this good, we will go over all the particulars.

1. To make Men apprehensive that Sin is the greatest Evil, is not to drive them to Despair: *Paul* (*Rom.* 7. 3.) saw it to be above measure sinful, when first Converted, and you can never be enough Convinced of it, nor so much as you should; tho' the sight of it scares you, and fears you; and this you may see without Despair; yea, where that sight is, that Soul shall never Despair; for it directly leads the Soul to Christ, and causeth it to see a Beauty in Grace. If indeed we taught, it were necessary to have such Horror and Anguish of Soul, as *Spira* had,—or if we endeavoured to make impression of such deep Terrors from the Wrath of God, as *Judas* and *Cain* had, then you might have reason to think that this Work tended to Despair, tho' many have had them, and have not Despaired: But we profess that as Ravishing Joy is not necessary and Essential to Faith, so nor deep vexing Gashes and Impressions of Wrath are necessary to Humiliation, tho' they often accompany it; as the one is but the overflow of Faith; so the other of Humiliation: But as to see Christ the greatest good, is Essential to Faith, so to see Sin the greatest Evil, is Essential to Humiliation, and this is the main. The Damned indeed, who are plunged in Wrath in Hell, they Despair thro' Extremity, and Everlastingness of Torment: But they are far from what we urge as requisite to Humiliation, from seeing the Evil of Sin in it self: And as far are they that see Sin as Sin, to be the greatest Evil, from Despair, as the Damned, that feel nothing but Wrath, are from true Humiliation.

And

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And 2. If ſome drops of Wrath, and fears of Damnation be mingled with this Cup, yet it is far from Deſpair, for it is a work of the Spirit of God, who before he becomes a Spirit of Adoption to ſave, becomes a Spirit of Bondage to cauſe Men to fear, *Rom.* 8. 15.

3. To bring Men to apprehend all their Former Eſtate to have been hitherto throughout Sinful and Damnable, and out of Chriſt, is not to bring Men to Deſpair.

For, 1*ſt*, To apprehend that a Man's Perſon is ſimply Damned, this indeed cauſeth Deſpair; but to apprehend that my Perſon is in a Damnable condition, and ſuch as if I remain in, I cannot be ſaved, is far from Deſpair; for *Paul* apprehended himſelf once a Child of Wrath, as well as others, *Eph.* 2. 2.

2. To apprehend their condition to be thus, is not to believe that there is no Mercy reſerved for them, or that they are not capable of it; if ſo, then indeed it would make Men Deſpair, but as *Peter* ſays, 1 *Pet.* 2. 10. *which in time paſt had not obtained Mercy*: So to apprehend that as long as I remain in this condition I do not obtain Mercy, is not to Deſpair, but to apprehend the truth: For as it follows there, *Thoſe who once had not obtained Mercy, have now obtained Mercy:* And ſo we ſay he may *obtain Mercy*, whoſe condition is moſt Sinful.

Nor 3*d*, To apprehend thy ſelf out of Chriſt in the condition thou art in, is not to Deſpair: For then the *Epheſians*, when they ſaw their former condition to have been as *Eph.* 2. 12.) it is ſaid once it was, and who are Exhorted to remember that they were once without Chriſt, and without the Promiſes, ſhould have Deſpaired: But there is yet hope left, for the greateſt Sinners, that for time to come they may be in Chriſt, as thoſe *Epheſians* after Converſion were. To apprehend that I am abſolutely Excluded from the benefit of Chriſt's Death, that will cauſe Deſpair, but that Humiliation teacheth not. But to apprehend that it is not yet applied to me; that it is as yet to me as if Chriſt had not Died; and if I die in ſuch a condition, I ſhould die in my Sin; this is not to Deſpair.

4. Again, To apprehend my Eſtate to be helpleſs and hopeleſs, in regard of any Duties I have or can perform, or in reſpect of any power in me, or any Creature to help me, is not to deſpair. It is indeed to deſpair of thy ſelf, and all the Creatures, and to have no confidence in the Fleſh; and that is a good deſpair. But to deſpair, is to deſpair of God and his mercy for time to come; to ſay that he will never be merciful, never give me Faith and Chriſt. I may rightly make uſe of that in 2 *Cor.* 11. 8, 9, 10. to illuſtrate this; which tho' ſpoken in regard of deſpairing of his Natural Life; yet for the ſame reaſon there uſed, will hold good of this deſpair of Eternal Life: We were ſo preſſed, ſays he, that we deſpaired of Life, and had the Sentence of Death in our ſelves ſo far as by any means of our ſelves we could uſe, we ſaw no way but Death: But, ſays *Paul, it was that we ſhould not truſt in our ſelves, but in God that raiſeth the Dead:* That is, though we deſpaired yet it was not of God's power to help us, but we deſpaired in our ſelves. And thus God deals with men, and dealt with *Paul* about Eternal Life, he paſſed a Sentence of Death on him, and *Paul* ſaw no help in himſelf to believe, or come out of his miſery; Rom. 7. 10. *I was alive, but when the Commandment came, I died*; that is, received the Sentence of Death, and ſaw no way to eſcape it by any thing he could do: This was, that he ſhould not truſt in himſelf; but this was not that he ſhould deſpair of God's ſhewing mercy for time to come.

5. Again, Underſtand aright whence deſpair ariſeth, not from the greatneſs or hainouſneſs of a man's ſins, or inſufficiency of a man to help himſelf; but from ſtubborneſs of Heart not to go out to Chriſt for ſufficiency in him; that is the work of Deſpair: *Ye will not come to me that ye may be ſaved*, as Chriſt told the *Jews*.

6. Again, Poor Souls that are in this condition, God hath an eſpecial care of, to keep them from deſpair, when they have renounced themſelves and their former Condition. Tho' their Souls be a *Tohu* and *Bohu*, and as that firſt matter, *Gen.* 1. 2. without form, and ſo of themſelves would ſink into nothing, yet

God's

God's Spirit broods upon it and upholds it: They shall sail between those two Rocks, Blockishness and Despair; so as the convinced Sinner shall be terrified, and yet God will keep him secretly. God hath an especial Eye upon such a Soul: *Isa.* 66. 2. *To this Man will I look, to him that is poor and contrite, and trembleth at my Word*; and I will so look to him, as he shall not Despair. *Isa.* 57. 16. *I will not always contend, for the Spirit would fail before me*, and I will not suffer it: Tho' he melts it, yet he will not suffer it, when melted, to boil over into the Fire, and to be cast down and spilt into Hell-Fire irrecoverably: No, but tho' he be shut up and sees no help by any thing he can do to get out, *Gal.* 3. 23. yet he opens a Door of hope, *Hos.* 2. 15. When the Soul is in the Valley of *Achor*, of Starving; when Sins fly about a Mans Ears, yet God opens there a Door of Hope. And again, Chap 5.

4. To let Men go on without knowing their Condition, is the way to Despair at last: For when Men come to Die, and then have their Eyes opened, and their Consciences convinced, to see their Estate out of Christ wholly sinful, and themselves not able to lay hold on Christ, or Believe, and that now they have but a few Hours to get Oyl and Grace in, then they Despair indeed. *Isa.* 51. 11. The Prophet shews that trusting in false Righteousness, sparks of their own kindling, will bring them to Despair in the end, they shall lie down in Sorrow: Whereas, a timely discovery of this, prevents it; gives them time to use their endeavour, and to wait on Christ. To lie at God's Feet, and refer thy self to him, to Damn or Save, is not to Despair, but argues the greatest Ingenuity that may be, and argues some trust and hope in God begun, that a Man will refer himself to him, as *David* did, 2 *Sam.* 15. 26. *Here I am, if he thus say, I have no Delight in thee, let him do what seemeth good in his Eyes.* And whom a Man would choose as an Umpire to cast his Life upon, and to be his Judge, he hath some Confidence in him; this is not Despair.

We come to the *Second* Cavil, *viz.* That the Issue of this work in many is Despair, and well nigh undoing themselves.

1. When the Jaylor was humbled for his Sins, he had well nigh kill'd himself; shall we condemn that work was then upon his Heart, that led him to Christ, and brought him to ask, *What shall I do to be saved?* No.

For 2. Such Stories and Conclusions are the Devils work, to discredit the Work of the Spirit; he enters upon God's Work to spoil it: As when the incestuous *Corinthian* was Excommunicated, 2 *Cor.* 2. which was an Ordinance to humble him; Satan was ready to take the Advantage to have swallowed him up of Sorrow, *v.* 7. *And we are not Ignorant*, says the Apostle, *of his Devices*, *v.* 11. Shall we Condemn that Ordinance because Satan might abuse it? And so shall we decry this work, of humiliation because Satan adds fearful Conclusions to it? There is no work of the Spirit, but he adds false Conclusions to it if he can. If the Spirit Comforts, he endeavours to make the Soul Presumptuous: If he casts into Bondage only, the Devil labours to cast into Despair: But as we may not condemn Assurance, because sometimes it hath such an issue; so, nor Humiliation.

3. If any do Miscarry, they are but such as would ever have Perished whatever course in Preaching had been held.

The *Third* Cavil is, That when we labour to Humble Men, our aim is only to bring them to our Bent, and so impose on them what we please.

I Answer 1*st*. Then *Peter* might be charged with the same, when he endeavoured to humble the *Jews* for their Sin in Crucifying Christ; when he brought them to such a pass, that they being pricked in their Hearts, Cry out, *Men and Brethren, what shall we do to be Saved?* Acts 2. 37. But *Peter's* aim was orderly to bring them to sound Repentance, and to Believe in Christ; and that is all that we aim at also, and all the remedy we prescribe. *Mark* 16. 15. Christ bids them Preach, that *he that Belives not, shall be Damned*; one part of their Office was to Humble Men, and Discover their Estates out of Christ; and to what End? *Mat.* 28. 19. you shall find it was to make them Disciples, as the Word signifies; but of whom? Not of themselves, but of Christ, and to bring them to universal obedience, which with-

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out this work they will never come to: *Teaching them to do whatever I have commanded*, v. 20. And as Christ's promise is to be with us to the end of the World, so this must be our course to the end of the World.

And *2dly*. If we did indeed, as the Friars of old, who Preached the Law, and stinging mens Consciences, took the advantage of it, to bring the People to Auricular Confession, and get their secret sins out, and so make them obnoxious to them, and then took money for Pardons and Absolutions; and set them about building this Convent and that Convent, for satisfaction: If we did it thus to make a gain of you, as *Paul* says, 2 *Cor.* 12. 17. You might suspect us in it. But we speak before God in Christ, *we do all things for your edifying*, as *Paul* says, *v.* 19. It is to set up Christ in your Hearts, that we endeavour to humble you; that you may see your need of him; and that you may see your own Emptiness and his Fulness, to make him precious to you, and to drive your Souls to him, and to bring every thought into the Obedience of Christ; to make you sensible of sin, that you may make Conscience of it, and know what Christ hath done for you. And if the Duties that are required be not Duty, the sins discovered be not proved to be sins, your Humiliation will not bring you to make conscience of them: It is our Masters advantage, and your Edifying, is our Aim; we seek not yours, but you.

And *3dly*, If we were minded to gain a party out of the World, and to gain your Ear, it were a better course to sooth you up in a good opinion of your Estates, to sew Pillows under your Elbows, and cry Peace, Peace, when there is no Peace, as the false Prophets did. * But to go about to perswade men that their Estates are bad, and to urge a necessity of apprehending it such, this is the way to exasperate men: This provoked the *Pharisees* against Christ; brought the World about *Paul*'s Ears, as *Paul* says, Gal. 1. *Do we perswade men or God?* That is for God. This Doctrine crosseth the World, sets up God; and gains but few; for men will and do stand out; and where one is throughly humbled, thousands presume, and will do so.

* It is *Augustine*'s Argument, libro de Pastoribus, Tom. 9. p. 1333. Absit ut dicamus vobis vivite ut vultis securi estote Deus neminem perdit: Tantummodo Fidem Christianam tenete; non perdit ille quod redemit. Hæc si dixerimus Congregabimus Turbas ampliores & si sint quidam qui nos sentiunt hoc dicentes non recte sapere paucos offendimus sed multitudinem conciliamus.

For indeed *4thly*, It is a mighty work of the Spirit to convince. And so when the Apostles were sent out, the Spirit is promised, and he shall convince the World of sin, *John* 16. 8. We could never do it, and the Devil he would never trouble men, for he keeps all in peace, and as I said, enters upon the Spirit's work to spoil it: So of all projects and Courses, this were the vainest, if it were not God's way, and he did not go forth with us in it.

And whereas *5thly*, men complain that such are miserable Comforters to convince, and humble men for Sin, like *Job*'s Friends, and that it is cruelty in men to deal so with poor Souls.

1. Consider, That such a Comforter is the Holy Ghost himself. *John* 16. He is promised to come as a Comforter; and what should he do for to comfort? *He should convince the World of sin, because they believe not in me:* For this makes way for comfort. And so *Rom.* 8. 15. Ere he becomes the Spirit of Adoption, he becomes a Spirit of Bondage; for none else are fit for comfort but those that are broken, Isa. 61. 1, 2, 3. *The Spirit is upon me to preach glad Tidings to the meek, and comfort those that mourn*, &c.

And *2dly*. It is cruelty indeed to break the bruised Reed, to smite him whom God hath smitten, as *David* says; to break him in peices whose Bones are broken: But if mens Joynts are set wrong, it is not cruelty to break them in peices, for else they cannot be set right.

CHAP.

CHAP. VI.

Of the laſt Part of our Converſion, which is our turning from our Evil Thoughts, and Ways unto God.

HOLINESS in the Heart, is the main and ultimate Birth brought forth in Regeneration: And to make us partakers of Gods Holineſs, is the Summ and Scope of all towards us, both of this Election (*Eph.* 1.) and of all his dealings afterwards. *Heb.* 12. 10. And without which (*verſe* 14.) no Man ſhall ſee God. Now the Eſſential Holineſs that is in God, we cannot be partakers of, neither by Imputation, as *Oſiander* Dreamed, much leſs by real Tranſubſtantiation to be Goded with God, as ſome have arrogantly Aſſerted: We can be no otherwiſe Partakers of it than in the *Image* thereof (*Eph.* 4. 25.) which *after God* (as a Pattern or Prototype) *is Created in Righteouſneſs and true Holineſs.* You have the ſame *Col.* 1. 10. *After the Image of him that Created him.*

Now Man being fallen, and having loſt this Image which was at the firſt immediately given, without any inſtrumental means then uſed by him to ſtamp it on the Soul, God was pleaſed, in reſtoring and renewing this Image in Mans Heart a ſecond time, to ſet up mediate Inſtruments that ſhould have his Image ſtampt upon them firſt; and by the means thereof to Communicate to us this Holineſs firſt imparted to thoſe. Now theſe Patterns or middle Inſtruments on which God hath firſt ſtampt his Holineſs; are, 1. His Word or Law Evangelized. 2. The Man Chriſt Jeſus: And both in this reſpect are termed ὁ λόγος the Word of God: The *Firſt*, *viz.* Gods Word, bearing a Doctrinal Image of Gods Holineſs, the other, *viz.* Chriſt, being a Living, Tranſcendant Image of it. Therefore you ſhall find in the Scriptures of the New Teſtament our Sanctification or Holineſs ſet out to us, *1.* By a Change, or Conformity in the Heart to the written Word, and whole Law of God, *Rom.* 6. 17. *Heb.* 10. 16. *Jam.* 1. 21. And *2dly*, It is ſet forth by a Conforming, or changing the Heart into the Image of Chriſt, 2 *Cor.* 3. 18. *But we all with open Face beholding, as in a Glaſs, the Glory of the Lord, are changed into the ſame Image, from Glory to Glory, as by the Spirit of the Lord.*

Now we muſt know that a real Conformity to the Word and Law of God, is true ſaving Holineſs and Sanctification, as a Conformity to Chriſt in his Death, Reſurrection, and Aſcenſion; and though all theſe are never ſeparate each from the other, yet the firſt is more diſcerned by us at firſt than the latter. Many in Regeneration at firſt find a ſuitableneſs in their Hearts to the Duties and Rules of the Word, whatever they know of it, when yet they are ignorant of, or at leaſt attend not unto, that Holineſs in them as it is the Image of Chriſt in his Death and Reſurrection. And even that other is true Holineſs, and whoever hath it ſhall be ſaved: For which my Ground is in *Heb.* 10. 14, 15, 16. *For by one Offering he hath perfected for ever them that are Sanctified. Whereof the Holy Ghoſt alſo is a Witneſs to us: For after that he hath ſaid before, This is the Covenant that I will make with them, after thoſe daies, ſaith the Lord; I will put my Laws into their Hearts, and in their Minds will I Write them.* Where we ſee the Sanctification of thoſe Chriſt hath for ever perfected, and whoſe Sins are forgiven, are ſet out by their having the Law written in their Hearts, *&c.* And therefore *Paul* for the comfort and ſupport of weak Believers doth in his own Perſon (*Rom.* 7.) ſet forth the Holi-

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ness of a Believer, as it is the Law of God Written in the Heart, which (*v.* 23.) he termeth the *Law of the Mind*, by which *he consents to the Spiritual Law of God in the inner Man.* v. 22. which *Law* (*v.* 25.) he *serveth*, and would fain Obey, and have no other in his Mind, even then, when with *the Flesh he serves the Law of Sin.* So then this is true Sanctification, though not the *tota Ratio*, or the whole Notion of a Christians Sanctification, who also is changed into a more Glorious Image of Christ, which at least is as the Varnish to this other, Conformity to the Word, as the ground-work of it. And accordingly it is made part of the Covenant of Grace in difference from the old Covenant, that the Law is written in the Heart, *Heb.* 8. 9, 10. *Not according to the Covenant that I made with their Fathers, in the Day that I took them by the hand, to lead them out of the Land Ægypt; because they continued not in my Covenant, and I regarded them not, saith the Lord. For this is the Covenant that I will make with the House of Israel, after those days, saith the Lord; I will put my Laws into their Mind, and write them in their Hearts, and I will be to them a God, and they shall be to me a People.* And *David*'s instance in that Medal of a Gracious Heart, and the Copy of his own (*Psal.* 119. throughout) shews how it stood pointed to the *Law of God.* And answerably it is the general Description of the Saints in the Old Testament, who were taken into the Covenant of Grace, *Isa.* 51. 7. *The People in whose Heart is my Law*; yea, of Christ, and by Christ, it is said, (*Psal.* 40.) *Thy Law is in my Heart.*

For though this Holiness be legal, in respect of the *Materials* and Pattern of it, the *Law of God*, yet it is not legal in respect of the Subject or state of the Person that hath it begun, or in respect of the Tenure of the Covenant, or of the Virtue efficient that wrought it. For the Person that hath it, is the Subject of the Covenant of Grace, belongs to that Division, and Jurisdiction, and hath it wrought in him by vertue of Christs Death and Resurrection, tho' as yet he picks not out, in his own discerning, that this is the Image of Christ in him.

Now those Metaphors, or Similitudes which the Holy Ghost hath chosen forth to express that change of Heart, as it is an *inward Conformity to the Law and Word of God*, are especially *Three*; 1. *Casting the Heart as in a Mold* into the same Image of Spiritual Holiness, that is stampt on, and found in the Word. 2. *Engraffing the Word* on the Heart, and so changing the Stock (the Heart) into the same Nature. 3. *Writing the Law in the Heart.* All which we have implied in *Rom.* 6. 17. *But ye have obeyed from the Heart that form of Doctrine into which ye were delivered.*

The words in the Greek are εἰς ὃν παρεδόθητε τύπον διδαχῆς, *That form of Doctrine into which ye were delivered*: And so out of the Greek the Margent varies 'em.

The Substance of his Comparison comes to this, that their Hearts having been first, in the inward inclinations and dispositions of it, framed and changed into what the Word requires, they then obeyed the same Word from the Heart naturally, willingly, and the Commandments were not grievous, because the Heart was framed and molded thereunto. The Heart must be made good, ere Men can obey from the Heart; and to this end he elegantly first compares the Doctrine of Law and Gospel delivered them, unto a Pattern or Sampler, which having in their Eye, they framed and squared their Actings and Doings unto it. And he Secondly compares the same Doctrine unto a Mold or Matrix, into which Metals being delivered, have the same figure or form left on them, which the Mold it self had, and this is spoken in respect of their Hearts. Therefore this word τύπος is a common word, and will serve both these purposes and aims, both which in common signifies the express Image, Effigies, Form, or first Draught of a thing unto which another is to be Framed or Fashioned; whether it be in a Mold into which Metals or Clay is Cast, and so have the same stamp or print upon them; as we see in Goldsmiths Work and other Trades (and this suits to the stamp in their Hearts wrought thereby) or whether it be after a Copy, Pattern, or Sampler, which one having in his view before him, frames and fashions his work unto it, as *Moses* framed all things according to the Pattern in the Mount. And this suits the Expression

preſſion of their obedience from the Heart; and this he clearly intends, for the words are, εἰς ὃν παρεδόθητε, *into which ye were delivered*, rather than, *which was delivered you*; as our Tranſlation was pleaſed to render it. Other Arts and Sciences are ſaid to be *nobis traditæ*, *delivered to us*; but of this Doctrine 'tis ſaid, that *we are delivered unto it*, to be framed and conformed to it. And this is that which *I* have afore me, that the work of Sanctification is a work framing and caſting the Heart it ſelf into the Word of God: (as Metals uſe to be in a Mold) So that the Heart is made of the ſame Stamp and Diſpoſition with the Word. This Similitude being opened from the Scriptures, will afford ſome light unto us. There are four things for the opening of it. Chap. 6

I. That the Word and Law of God evangelized, may truly be compared to ſuch a Mold.

II. That our Hearts muſt be faſhioned unto it ere they can be ſaved.

III. I ſhall ſhew the way how the Heart is molded to it.

IV. I ſhall explain the work it ſelf, what it is to have the Heart truly molded to it.

I. The Word may truly be compared to ſuch a Mold: A Mold (you know) is an Inſtrument that hath the repreſentatian or ſhape of ſomething engraven in it, to the end to leave the ſame ſtamp and faſhion upon the things that are caſt in it. Now ſuch an Inſtrument hath God appointed his Word to be: For

1. It hath the repreſentation of his Holineſs in it: For whereas Man had ras'd and defaced that Image or Likeneſs to God in Holineſs and Righteouſneſs, wherein he was at firſt created; and ſo that living Copy of the Law was loſt (that written in Mens Hearts by Nature, being imperfect, and but ſome Footſteps of ſome outward parts of this outward Letter of the Law remainining) God therefore writ out the Copy of that Image in his moſt holy Word: That as *Adam*'s Heart had then the perfect Image of God; ſo this Doctrine hath that abſolute Form upon it now. And therefore *this Law is called Holy and Righteous*, which are the Attributes of God himſelf, and which are the parts of God's Image, whereof it conſiſts, *Eph.* 4.22. *Adam* was the real Image, this the verbal; but both have the ſame Form, God being the Architype of both.

2. It hath not this Image on it, only for man to look on, and ſo to ſee the Picture of his Eſtate in Innocency, and bewail it as now loſt (as *James* ſays of a negligent Hearer of the Word, that he beholds his Face therein as in a Glaſs, for the preſent, but forgets it) no, but God hath appointed it in the vertue of the Goſpel to be, as the common ſtanding Mold, inſtrumental thro' the Knowledge of it, to renew that his Image again in Man, and to caſt all his Peoples Hearts into it. That whereas there are but two eſpecial ways more eminent to work the Image of any thing in another ſolidly and ſubſtantially; the one by way of Engraving or Sculpture, by the hand of ſome Artificer, on ſome Stone, Metal, or other Material: The other by way of caſting Metals or Plaiſter into a Mold, ſo as they are faſhion'd unto the Figure of it, without loſing any of their materials. Now God having once at firſt created his Image on man's Heart by way of engraving, as by his own Finger, and the Soul having now loſt that Image, and being changed into another; namely, that of ſin and wickedneſs, (the Image of Satan) God therefore does now rather take this ſecond courſe, and new caſts the Heart again, uſing the Artifice of his Spirit, and his Word is as the inſtrumental cauſe or mold, bearing that former Image, and faſhioning the Heart thereunto.

II. Let us ſee why the Heart muſt needs be thus new caſt in ſuch a Mold; the Reaſons of it are,

1. Becauſe we are by nature caſt into the Devils Image. For if we would draw the Devils Picture, we would draw Pride, and Malice, Revenge, Lying, and Murther, and all ſinful Diſpoſitions. Now *Adam*'s Sin by its vertue does at our firſt Birth mold us into this Image; ſo ſays *David*, Pſal. 51. 5. *I was ſhapen in Iniquity*, *formatus*, as *Immins* and others read it. All the Limbs

Book 8 Limbs of Sin are faſhioned in our Hearts, and our Hearts to them, Gen. 6. 5. *The Fiction, or Faſhion, or Frame of the Heart is evil*, as the word ſignifies. And we coming thus into the World with this ſhape on us, and thus caſt, our Hearts are alſo daily more hardned in this ſinful faſhion by the examples, of men. Therefore we are ſaid *to live to the luſts of men*, 1 *Pet.* 4. 2. That is, we apply our ſelves and our deſires unto the common ſin of others, ſuffering them to mold us alſo; which the Apoſtle thus expreſſeth, *Living according to the Courſe of the World*, Eph. 2. 1. And the ſame Apoſtle ſays, Rom. 12. 2. *Faſhion not your ſelves to the World*, μὴ συσχηματίζεθε, *ne accommodetis vos ad hujus Seculi figuram*, to the figure or faſhion of this World, ſo *Eraſmus* paraphraſeth it. Seeing therefore you are thus by Nature caſt into a ſinful frame, and are more and more in that Eſtate molded by the faſhion and mold of others bad Examples: Upon that account the Apoſtle there requires a change, or metamorphoſis μεταμορφῶσθε, that is, get the form and faſhion of your Hearts altered; for ſo the word ſignifies, a transforming or changing of a thing from one form to another. Mens Hearts that are ſhaped like to Devils (*the Luſts of your Father* (ſays Chriſt) *you will do*) being caſt anew in the Word, are made *Partakers of the Divine Nature*, 2 *Pet.* 1. 4. So that by it we come to be like to God, and have his *I*mage again renewed in us, which that mold bears; without which *I*mage of Holineſs thus imprinted by the Word upon our Hearts, we can never come to receive Happineſs from him.

2. *Reaſon* 2. Unleſs our Hearts be thus new molded, we remain Veſſels of *Diſhonour*, *and not fit for our Maſters Service.* What is it that chiefly makes one Veſſel differ from another, but the faſhion of it? You have Veſſels made of the ſame matter, whereof one, becauſe it is caſt in the mold and faſhion of a baſer Utenſil, is therefore uſed about diſhonourable Employments. But now another that is caſt in another, Mold, though of the ſame Metal, is ſerved up to the Table, and uſed in honourable Services. Nothing puts a difference between theſe two, except the faſhion, *that* they are caſt in a ſeveral Mold. This is part of the Scope of the Apoſtles compariſon, 2 Tim. 2. 20, 21. *In a great Houſe, there are ſome Veſſels of honour, and ſome of diſhonour. Now the Veſſels of Honour are deſcribed to be ſuch as are ſanctified and prepared to every good work; and meet for the Maſters uſe.* Fitneſs to be employed in God's Service, is that which makes any one to be a Veſſel of Honour; and that fitneſs it hath, is from its being ſanctified, which Sanctification is a new caſting of it, and a giving the Heart new Diſpoſitions, ſuch as the Word requires. Until therefore the Word hath changed thy Heart, thou art a Veſſel of diſhonour: Thou mayſt indeed be gilt over with Civility and formal Profeſſion; but till thy faſhion be altered, that is, the frame of thy inward Parts, thou remaineſt a Veſſel of diſhonour, and fit for nought but wrath: *Rom.* 9. 22. Theſe reaſons (you ſee) are ſuited to the Expreſſion or Similitude uſed in the Text.

III. In the third place, I will ſhew you how this is done and wrought, ſo far as this Metaphor will, out of the Scripture, give us light.

1. God begins to work by Humiliation and Contrition, and breaks the Heart all in pieces by the Word. A Founder that hath a Statue or Image to make of ſome hard Metal that hath a contrary form on it (as ſuppoſe an Horſe to be caſt into a mans Shape) will firſt knock that Metal in pieces. And ſo had our Hearts need be dealt withal; they not only bearing the Image of the Devil, but that Image being ſeated in our inward parts, and not only in the Superficies or Outſide, (as artificial forms are) yea, and being as Braſs and Iron, hardned in that faſhion, Iſa. 48. 4. *I know thou art obſtinate, thy Neck is as an Iron Sinew, and thy Brow as Braſs.* So that the Heart will not yield or apply it ſelf to the faſhion and mold of the Word. Miniſters may preach to you long enough, and your Hearts ſtill retain the ſame diſpoſitions, becauſe they are not broken with a ſenſe of your ſinful Eſtate; and the Curſe due unto it; *For the Heart is Enmity againſt God, and cannot be ſubject to God*, Rom. 8. 7. It will not yield to the Mold, therefore it muſt firſt be broken.

broken. Hence in *Jer.* 23. 29. The Prophet compares the word to a Hammer that breaks the rocky Hearts of men in peices. Chap. 6

Yet 2. That is not enough, for it must be melted also; therefore it is not only a sense of your misery that will prepare you for this new molding, but a melting also. Hence, as the Word is like a Hammer to break your Hearts, so it is like Fire to dissolve your Hearts, and make them soft and pliable, and so fit to take any Impression, Thus Jer. 23. 29. and Thus 2 Chron. 34. 27. Josiah's *Heart was melted, and became tender at the reading of the Law.* And this Similitude the Prophet alludes to, when shewing the inefficaciousness of the Word upon their rebellious Spirits, not praying unto Conversion; he says, *The Bellows are burnt, the Founder melteth* (or endeavours to melt their Hearts) *in vain. Reprobate Silver shall men call them. Jer.* 6. 30. And this melting of the Heart thus, contains two Things.

1. It imports the separating the corrupt Dispositions and Lusts of it (as the dross and scum useth to be in the melting of Metals) which before were blinded with it, *Their dross, till then, remaining within them*, as the Prophet speaks. But now he purgeth it from the midst of them, *by the Spirit of burning*, Isa 4. 4. or (as it is in Mal. 3. 3.) *They are purified as Gold is purified*: The very inward dispositions to sin being mourned for, complained of, hated, and cast out with loathing.

2. And as this melting fetcheth out the dross, so 2*dly*. It softneth the good Metal; it makes all the Faculties pliable, and apt to receive the impressions of the Word *with meekness*, as *James* speaks of receiving the Word. It maketh it a meek Heart, an Heart of such a Temper, as will be content to do any thing that God shall command. It can *suffer exhortation*, and *suffer reproof Heb.* 13. 23. It suffers the Word to frame it which way it will, and to that end urgeth it, presseth it, stamps it upon it self again and again in private, till an indelible impression be made; and till it finds the same dispositions wrought to obedience, which the Word requires.

3. This Transformation is done by the intervention of Knowledge or Faith. The Mind being enabled to conceive what is that good, perfect, and acceptable Will of God, and so approving of it as good for him; the whole man is thereby fashioned: So (Rom. 12. 2.) we are said *to be transformed by the renewing of our Minds, to prove what is that good, perfect, and acceptable Will of God.* And (Col. 3. 10.) *The Image of God is said to be renewed by Knowledge.* For we are not wrought on as a piece of dead Clay, but according to the nature of the Soul, which being an understanding Creature, the Heart is wrought upon by means of it. Faith believing, approving, applying the Word as good, the Will and Affections are presently fashioned to it, and so there is a Change wrought in the whole man.

IV. Now *Fourthly*. For the work it self, if it be askt what this Transformation of the Heart into the Word is: I answer, *It is a universal frame and temper of all the Faculties of the Soul; whereby each, in their proportion, are respectively made suitable to the word in their inward several dispositions, and prepared and fitted to do what ever the Word commands.*

1. It is a Change, though not of the substance or faculties of the Soul, yet of the temper, frame, and disposition of it. For a thing molded remains the same Metal it was before, only the frame and fashion of it is altered; and yet the alteration of that fashion works a great change in it, both in it's Name and Nature. And the Metal that once was a Dish being turn'd into a Pot, hath a new Name given it; and *in genere artificialium* the Spirit of it is altered: So when a man's Heart is changed by the Word, though the same Nature of man remain in him still, yet he receives a new name (*Rev.* 3. 12.) and is a new man; and so called, because the fashion of his Heart is altered; and in *genere Spiritualium*, he is another man: Differing from what he was before.

2. By

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2. By this change all the Faculties are made ſuitable to the Word. Even as you ſee the Mold and the thing molded fit one another, as the Seal and the Wax do ſo too; ſo the Heart which before was Enmity to every Commandment, now is molded in and by the Word. It delights in the Law according to the inner Man, and finds an agreeableneſs between the Law and it's own Diſpoſition, there being anſwerable Diſpoſitions wrought in all the Faculties of the Soul to what the Word requires. If God ſaies, *Fear me:* The Heart Anſwers, *I deſire to fear thy Name.* (As 'tis ſaid of them *Nehem.* 1. 11. If the Word ſaies, *Keep the Sabbath*, the Heart can ſay, *The Sabbath is my Delight. Iſa.* 58. 14. If the Law ſaies, *Love the Brethren*, why the Heart finds an inſtinct begotten in it ſelf to do it (as there is in Birds to love their young) thus Believers are ſaid to *be taught of God to love one another*, 1 Theſ. 4. 9.

3. There is a change in all the Faculties according to their ſeveral Tendencies and Poyſes.

1. There is a Change in the Underſtanding or Judgment, and when it is thus changed, there will be an Abillity δοκιμάζειν, to try what is the acceptable Will of God, to Judge and know how he ought acceptably to be ſerved. Such a renewed mind is *quick in the Fear of the Lord.* (Iſa. 11. 2.) to Try it as the Touchſtone doth Gold, and alſo to conſent to the Law, that it is good, and good for him (*Rom.* 7.) and to eſteem every Commandment concerning all things as right (*Pſal.* 119. 128.) and to ſet an high price on every Ordinance, and every Duty, as being matters of great moment. And ſo it is ready likewiſe to diſallow and *hate every falſe way*, as you have it expreſſed in the aforeſaid *Pſalm*, and alſo in *Rom.* 7.

2. The Print of this Mold in the Conſcience will be a quick vigorous Light, ſo as the Motives that are Spiritual, and for the Glory of God, ſhall naturally riſe up in the Mind, and move the Heart, 1 *Pet.* 5. 2. *Feed the Flock, not for Lucre, &c. but of a ready mind.*

3. The ſtamp of it in the Will, will be a Propenſity to chooſe the things that pleaſe God, (as it is is ſaid of thoſe Eunuchs, *Iſa.* 56. 4.) thoſe things that moſt of all pleaſe God, will be moſt of all pleaſing to an Holy Soul too, and he will walk in them to chooſe. The Will being thus Transformed, the Mind needs not be wrought off by ſelfiſh ends unto holy Duties, but will be willing (as the Apoſtles Phraſe is, 1 *Pet.* 5. 2.) *in a ready mind to feed the Flock.* Taking care for them *naturally* (as *Paul* ſays *Phil.* 2. 20.) even as a Nurſe for the Child. And this *Paul* makes to be more than Obedience it ſelf, when the Heart is thus framed (2 *Cor.* 8. 10. *Not only to do, but to be willing.* Alſo part of this ſtamp and impreſſion lies in the Will's having a ſtrong bent and byaſs upon it, forcibly carrying it in all the turnings of a Mans Life towards the Commandment, and Obedience unto it, and cauſing the Will to encline to, and follow the Command, and likewiſe to ſtick unto it: Even as the Iron doth move with, follow, and apply it ſelf to the Load-ſtone. *I have Sworn, and I will perform it*, ſays *David*, *Pſal.* 119. 106.

4. So anſwerably this ſtamp of Inward Holineſs is ſet on the Affections when every Affection, according to the nature of it, is exerciſed in and about the Law, and the things thereof. Even *Sorrow* is *after a Godly ſort*, for the breach thereof, and for Sin as committed againſt an Holy God. Alſo hatred is rais'd againſt the things therein forbidden, and a love to the things Commanded, and joy in the performance. See *Pſal.* 119. through out, where all ſorts of ſuch Affections as theſe towards the Law of God are recorded. Thus when every faculty is ſeaſoned with a new diſpoſition towards Gods Precepts, and the obeying of them; when there is an Univerſal Conformity of all Faculties according to their ſeveral kinds and offices, and alſo their ſubordinations one to another, with a natural fitneſs and diſpoſedneſs unto what the Law requires, then is the Heart molded in the Word.

4. There

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4. There is a preparedneſs unto all Duties revealed in the Word: and a facile readineſs to be imployed in them: So that (as is ſaid 2 *Chron.* 30. 19.) the whole Heart is prepared for every Duty. And this the Similitude implies; for it is the end of caſting Metals into this, or that form, that they may be ſerviceable to ſuch or ſuch an uſe. Now when the Soul is caſt into ſuch a frame, that the Heart is as a *veſſel meet and prepared for the Maſters uſe* (as 'tis ſaid 2 *Tim.* 2. 21.) then it may be ſaid to be molded in the Word: Even when all the powers and faculties of the Soul are become Weapons of Righteouſneſs (as the Apoſtles other Similitude in this Chapter is) as being made on purpoſe for Righteous Uſes. And it is the faſhion in a Weapon that gives it the fitneſs for ſuch an uſe, as a Spade by reaſon of the faſhion of it is fit to dig the Earth but not to cut with, a Boul to drink in, and a Sword to fight with. Not but that a Godly Man's Heart may at ſome times be dulled, but ſtill as in a Weapon there is an habitual fitneſs which it hath from the faſhion of it, as in a Sword or Knife to cut; and 2*dly*, There is an actual fitneſs, namely an Edge; which though it be blunted, yet the habitual fitneſs is not taken away, ſo it is in a Godly Man's Heart, though the frame and faſhion of it ſtill remains the ſame. Thus there is an habitual preparedneſs to good Duties, yet the Edge and actual Vigour may be wanting, till it be whetted again, (*Deut.* 6. 7.) his Heart may be hackt, and battered, and ſo at the preſent made unfit, yet the faſhion is ſtill the ſame, and one good prayer, or Sermon whets it again, and brings it's Edge again. Now Wicked Men want both theſe fitneſſes. Indeed in the Furnace they will bow to any faſhion (as the Heart of *Saul* and of *Pharoh* did) but when they are once out of it, they will return to their own frame again.

5. This inward ſtamp of Holineſs is both an Univerſal, and proportionable impreſſion upon the Heart, which the mold of the Word leaves upon it.

1. It is Univerſal. There is no ſmall ſcratch, or raſe in the Mold, but it will appear in the thing caſt in it: Therefore Civil Men that have impreſſions of the ſecond Table, and few or none of the firſt, were never truly molded in the Word.

2. It is proportionable. Look what Cuts and Engravings are deepeſt in the Mold, theſe will make the higheſt and faireſt Emboſments on the things caſt in them, the very ſmalleſt and ſhalloweſt being viſible too: So it is with one Converted by the Word, and who hath his Heart molded in it. The ſtamps of thoſe Duties which God moſt of all requires of him in his particular and general Calling, will be moſt eminent upon his Heart. The great things of the Law will be the great deſires of his Heart to fulfil, and not be taken up about Mint and Cummin only, *Mat.* 22. 27.

The Second Similitude. The Holy God is pleaſed to uſe to expreſs the change of the Heart into the Word and Law of God, is this of *Engrafting the Word upon the Heart*, as a Graffe on a Stock, with ability to ſave and change it, *James* 1. 21. *Wherefore lay apart all Filthineſs, and Superfluity of Naughtineſs, and receive with Meekneſs the engrafted Word which is able to ſave your Souls.* I muſt firſt fix the Interpretation, becauſe this Tranſlation is Controverted by ſome Interpreters, although not many.

1. Some ſay that the word ἔμφυτος imports that which is natural, and is ſo far from ſignifying the engrafted word, that it is oppoſed thereto, ſo *natural Branches are to be engrafted*, Rom. 11. And the Greek Scholiaſt kept ſo cloſe to that meaning, that he plainly interprets the engrafted Word here to be the *natural light* of Reaſon. But this Interpretation is manifeſtly falſe. For 1. *This Word* is to be received, and therefore is not by Nature, nor any thing natural. And 2dly, It is ſaid to be *able to ſave our Souls*, which the light of Nature is not.

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2. Others would have the word of God called ἔμφυτος, in this Sense, that it is *Native* and *Genuine*, which signification is opposed unto, what is *Artificial*, *Affected*, *Adulterate* or *Counterfeit*: As if you should call a true Vertue ἐμφύτην ἀρετὴν, that is, a *genuine true Vertue*, not acted or counterfeited. And so ἔμφυτος λόγος would signifie the pure naked Word in it's simplicity, unmixed, unadulterate with man's inventions; and so it would be all one (as they urge it) with what this same Apostle had call'd it, *the Word of Truth.* v. 18. *with the Word of Truth he begat you.* For God useth not falshood nor error to beget men to himself. And I confess, I was tempted to this interpretation, by parallelling it with 1 Pet. 2. 2. where he exhorts them to desire *the sincere milk of the Word*; ἄδολον λόγον without deceipt, but as it comes from the Dug, not mixt with Medicines or Waters. The like to which also you have 2 *Cor.* 2. 17. And that which further strengthens it is, That in the other Words and Phrases, in coherence with these in either places, both in *Peter* and *James*, there seems to be a parallel, and therefore in this also: Both *James* and *Peter* using the same words before in either. The one says, Laying aside all *naughtiness receive this Word*; the other says, *Laying aside all superfluity of naughtiness, desire the sincere milk of the Word.* And thus the meaning of *James*'s exhortation should be as if he had said, *You that were begotten at first by the Word of Truth*, (that is, the sincere Word,) *take heed you receive that only which is the True, Pure, and genuine Word of Truth*; as that which is only able *to save your Souls:* For as it was that pure Word which begat you at first, so that alone must build you up to Life.

ἀποθέμενοι πᾶσαν κακίαν. So *Peter* v. 1. ἀποθέμενοι πᾶσαν περιουσίαν τῆς κακίας. So *James.*

But that which I have to say concerning this Interpretation is,

1. That it is not called the *Word of Truth* (*Jam.* 1. *v.* 18.) in opposition to Error and Falshood, so much as by way of eminency, as it is thus call'd too, Eph. 1. 13. *The Word of Truth, the Gospel of your Salvation.* It is too low an Epithet to say it is stiled *the Word of Truth* in opposition to what is *erroneous, feigned, and false, or devised*, for that is but what is common with it to every Philosophical Truth: But it is so called for the eminency of Truth in it. With which also that Elogium of *Paul* concurreth, *This is a faithful Saying, worthy of all acceptation.*

2. When ever the word ἔμφυτος is used to signifie that which is *genuine* in their sense, yet then withal it is applied to, and made the Epithet of some inward *Quality*, or *Disposition of the mind of man* which is *inbred*, and *inherent* therein, as when it is applied to vertues and the like. And so according to this meaning of it, if we would suppose the Word of God were termed ἔμφυτος, as noting forth *Purity*, *Sincerity*, or *Truth* of it, yet still withal it would connotate and import this other interpretation also; namely, *inherent* or *inbred*, in our Hearts and Minds or that which is ordeined to be *inwrought*, or *engrafted* in us.

I come therefore to the 3*d* and most usual Interpretation, which our Translators have chosen, namely, that it signifies the *engrafted*, or rather *engraftable Word*: (for it is *nomen verbale*, not *Participium*) That is, it is that Word, whose end use, intent, and ordination by God, is to be engrafted, inbred, and ingenerated into the Souls of men, and is to be received to that end. And so it is a metaphorical allusion to Seed or a Plant that is sown, ingrafted or inoculated either in Ground, or into a Stock, and especially the Latter. That look, as the word σύμφυτος, used *Rom.* 6. 5. which is a kin to this, and of the same Stock (as I may so speak) and which, as there used, signifies *planted together*; being there spoken of Christ and his Members, being planted together in one, as two Twigs growing, or set in one common Stock becoming and growing up into one Tree: So ἔμφυτος here spoken of the *Word of God*, signifies *planted*, or *plantable* within us, these two words differing but in this, that the word there is a Compound with συν, that is, *together with*, but this here is compounded with ἐν or *in*, and so the one signifies *grafted, or planted together one with another.* This other here signifies planted in: The first being spoken of Christ and us, and our being *planted together* in one; this Latter being spoken of the *Word of God* as *planted*, or to be *planted* in our Hearts.

Obj. But some urge that this Interpretation cannot stand, because the same word cannot signifie both what is *natural*, and what is *engrafted* too, for these two are opposed, *Rom.* 11. 17. 21. The natural Branches are opposed to those

those grafted in. Now it is evident (say they) that the word ἔμφυτος doth signifie (at least sometimes) that which is *Natural.* Chap. 6

Answer 1. But *First.* I answer, The word in *Rom.* 11. used for *engrafted*, is not ἔμφυτος, but another word, and so prejudgeth not this Sanctification here.

Answ. 2. The word ἔμφυτος in common imports whatsoever is *inbred* and seated in the *Inwards*, whether it be by *Nature*, or otherwise set in, so as that it becomes as Nature. And thus the Latin word *insitum* answers to it in the like large signification; or as we say in English, implanted in one, whereby we express, not only what hath been by Nature, but as well what otherwise is *inwrought*, though acquired by Education, Breeding, or habitual Custom. So then this word, though upon other occasions, it may be used for what is originally natural, and inbred by Nature; yet withal, it still allows us that other signification of what is inwrought by an ingrafture, or otherwise acquired. In the Book of Wisdom (Chap. 12. *v.* 10.) μίσος ἔμφυτον, is put to signifie an *inbred Hatred*, or Grudge, not that which was by Nature, which we call an Antipathy; but that which had been inbred by Injuries, and yet was so deeply rooted, that it is as if it were natural. And thus, ἔμφυτον is all one with ἐγκάρδιον, that is, *seated in the Heart:* So that this word ἔμφυτος may well bear either Sense.

Even as συμπεφυτευσται. (which is of the same Kindred) imports both engrafted with another: And with all what is together in Nature with another *Simul Natura.* See *Stephan* in συμφυτευω.

This being cleared, it is evident that the Apostle *James*'s comparison and allusion is to liken the Word to *Seed cast into the Earth*, or to a graft or more noble Plant set into a Stock, being ordained to take root, or to be inoculated and made co-natural with, and so to bear fruit in the Heart according to it's Kind; which Interpretation is most natural to this place.

For, 1. This Interpretation excludes not that other of being natural, taking it in respect of what the Word doth *consequenter*, and in the Event become to the Heart by it's ingrafture; for thereby it doth become natural and inbred in, and genuine to the Heart, and as a new Nature.

2. It agrees in this sense with the coherence and scope of the Apostle, and his foregoing Passages, For

1. Whereas he had declared (*v.* 18.) how they had been *begotten by the Word* as of Seed (which is formed into, and becomes the Substance of the new Creature) Now in this 21st *verse*, he exhorts them to *receive this Word* they had been thus begotten by, so as to grow up more and more, and to *bring forth Fruit*; which he expresseth by being *Doers of the Word*; in the following 22. *verse*. Only in carrying on of this Exhortation, he takes up this other Metaphor, as genuine to this Scope, as that other of begetting was to the former; namely, comparing the same Word of God, in that respect, unto *Seed sown* in a Soil, or to a Graft *ingrafted on a Stock*, which by becoming one nature with our Hearts, and by changing the stock thereof into it's own Nature, doth increase our Graces in us more and more, and causeth us to *bring forth fruit*, which he termeth *doing of the Word*. And this is withal a better parallel with that place of *Peter* forementioned, and his Scope, then the former Interpretation. For even just thus, *Peter* had spoken of the Word *first*, as the means of begetting us (Chap. 1. 23.) *Being born again, not of corruptible Seed, by the Word of God.* And then (*Chap.* 2. *v.* 2.) he exhorts them under a new metaphor, as *new-born Babes to desire that Word as Milk to grow thereby:* Even as we have the Like.

2. He had indeed begun, and laid a foundation for this very Allusion in *v.* 18. in stiling Believers, and men begotten again, the *first fruits of God's Creation*, as ordained so to be after Regeneration. *He begat us* (says he) *that we should be a kind of first fruits of his Creation* (Even as 1 *Cor.* 15. 23. Christ is termed *the first fruits of them that sleep*) alluding to Jer. 2. 3. *Israel is Holiness to the Lord, the first fruits of his Increase.* They are then begotten to that end, that in their future Course of Life themselves, and all their Actions might be consecrated to God as the first fruits of the Creation (Holiness in one man being more to God than all the Creation without it.) Now then in answer to, and prosecution of this allusion there begun, to the end, to exhort them to accomplish this, what could be more proper than to make use of this new

Book 8 Compariſon of the Word of God unto a Graft ordained to be engrafted on their Hearts; and accordingly to exhort them to receive it as ſuch into their Souls, unto the end that they might in the ſequel of their Lives be conſecrated wholly to God, in bringing forth fruits to be offered up unto God, as the firſt fruits were.

3. The very words here uſed, *Receive*, and *Receive with Meekneſs*, theſe words comply evidently with that ſenſe of *engrafting*, rather than any other. The Phraſe to *Receive*, is proper thereto; for we ſay the ſtock receives the Graft as let into it, and the words *with Meekneſs*, are added, for it is received into ſuch a ſtock, Mans Heart, as hath the life of Senſe in it: And alſo becauſe that in order to this receiving the word by an engrafture, the Corruption of the Heart is to be parted with, yea, and cut off, as the old Top is, to make way for the new graft: He might well add *with Meekneſs*, for thus to cut off Luſts is painful and troubleſome; Chriſt tells us it is to cut off Members, to cut off Hands, and pull out Eyes, and this Tree to be lopt is the Heart of a Man.

4. Other Sciptures do fall in, to confirm this Metaphor (here uſed) of the *Engrafture*, or *Sowing* the word of God in our Hearts, in order to the bringing forth of Fruit in us. 1 *Cor.* 3. 9. *You are Gods Husbandry. And we are Labourers together with God*: Which Work or *Labour* is in the verſes aforegoing ſaid to be *Planting and Watering*. v. 6, 7. again (*John* 15. 16.) Chriſt ſending forth his Diſciples to Preach the Word, and to Convert Souls, and to build them up to Life, expreſſeth it thus, *I have choſen you, that you ſhould go forth*, (namely to Preach) *and bring forth Fruit*, therein comparing their Preaching to *ſowing* ſeed, or *engrafting* Plants which ſhould bring forth Fruit: Again, *Col.* 1. 6. *The Word of Truth*, as thus planted by the Apoſtles, is ſaid, *to bring forth Fruit in them, and in all the World.* Moreover in the ſame 15*th* Chapter of *John*, Chriſt is not only ſaid to bear Fruit in us by *our abiding in him*, as the Vine, but alſo by *his Word abiding in us.* For as at the 1*ſt* & 4*th* verſes, he had ſaid, *The Branch bringeth not forth Fruit, unleſs it abide in the Vine*: So at the 7*th verſe* he ſays, *If you abide in me, and my words abide in you.* So then where we, that is our Perſons, are ſaid to be engrafted into Chriſt, even there alſo it is ſaid, that in order to bringing forth Fruit, his *Word* muſt be *engrafted into us* alſo as we are into him, he expreſſing the one as well as the other, by one and the ſame word of *abiding in*: And thus *James* his ἔμφυτος, ſpoken of the Word, and *Paul's* σύμφυτοι: *Rom.* 6. ſpoken of *Chriſt and us*, do well agree in one and the ſame kind of Alluſion. Thus I have fixed the Interpretation.

To come now to the opening of the particulars contained and implied in the Metaphor.

1. God (whoſe Word this is) is tacitly compared unto a Tree, who hath all Excellencies, Perfections of Holineſs, Juſtice, Wiſdom, Truth, Righteouſneſs, Goodneſs in him Eſſentially.

2. His Word is as the Seed, or as Twiggs growing out of the Tree, fit to be Sown, inoculated, or ingrafted in the Hearts of Men.

3. And look as Seed or Twigs pluckt, or fallen from a Tree hath vertually all the Perfections of the Tree it comes from, and being planted, or inoculated ſpeads forth into the ſame likeneſs, and brings forth like Fruits; So this Word of Truth fallen from God, containeth in it all his Perfections communicable to us, *Holineſs*, *Mercy*, *Goodneſs*, &c. The Law, or his Commandment, is Holy, Spiritual, Juſt and Good, (*Rom.* 7. 12, 14.) as God himſelf is, and the Goſpel hath the mind of God and of Chriſt in it, 1 *Cor.* 2. 16.

Only 4. Look as Seed, or a Graft, brings forth no Fruit if it remain alone unſet, but it muſt be engrafted into ſome ſtock, or ſown in ſome Soil, if it brings forth Fruit: So this word of Truth remains as a dead Letter, unfruitful, unleſs it be received into Mens Hearts, and there takes root, and abides; even as Chriſt ſays the Branch cannot bring forth fruit of it ſelf, unleſs it abide in the Vine (*John* 15.) ſo the Word brings not forth fruit unleſs engrafted into

us

us; yea, to that end it was ordained and delivered by God, and Preached by us. The Epithet here given it imports this end and ordination of it. It is called the *Engraftable Word*, and so termed as it is in it self, in respect of this its end and ordination, ere that yet it is received into the Heart; for he thereupon founds his Exhortation to them to receive it as such; as being the Word that is ordained, intended for this, and whose end is to be engrafted, to be insititious as the perfection thereof ('tis a Noun, not a Participle) as when we say, *a Child bearing Woman*, that phrase imports not so much one actually with Child, as fit in respect of Age or Condition for it. Chap. 6

5. To be engrafted, is not barely to be outwardly let into the Ear, or Understanding, but to be let into the Heart to be there recreated, there to abide, and become one therewith, and (if you will) to be naturalized into the Heart The Graft, if it take on the Stock, is let into the very Pith : So must the Word be, and then it is, that it becomes λόγος ἔμφυτος Then is the Word *Insouled* : (ἔμφυτος and ἐγκάρδιας are used for one) and so the Interpretation of natural comes fitly in ; the Word and the Heart becoming one in Nature. The Word is not only received into the Conscience, to be a Guide or Rule of Life, but also into the Heart, as a Graft that doth naturally *coalesce* with the stock. Other Scriptures express this under other Metaphors, comparing the Word to *Milk* and *Meat*, which received into the Stomach are turned by the digestive Faculty into the Spirits, Blood, Bones, Flesh, *&c.* And this is the true import of that Phrase in *Heb.* 4. 2. μὴ συγκεκραμένος τῇ πίστει speaking of *the Word, that it profited not, because it was not digested by Faith*, and so turn'd into Blood and Nourishment.

6. And *Lastly*, It imports not barely it's being made natural to the Soul, as *Meat* is with the Body, when turned into Flesh and Blood; for the *Meat* turns not Mans Nature into its Nature, but the Mans Nature assimulates it unto it self: But this Metaphor further imports, that the Word turns the Soul of Man and the dispositions of it, into the nature of it self, as a *Noble Plant* doth a more *Wild Stock*, *Isa.* 55. 11. He speaks of his *Word*, and the *Power* thereof, *which shall prosper to the ends he sends it*, whereof one end is, *v.* 13. *that instead of the Thorn, shall come up the Fir Tree; instead of the Bryar, shall come up the Mirtle Tree*; that is, the nature of the Trees themselves shall be changed by it. Again, in *Meat* Digested, the nature of Man useth all the Blood and Spirits gotten by it according to its own will and temper, which still remains the same; but this Word *engrafted* into the Heart, Converts all the the Sapp and Strength in the stock to bring forth Fruit according to its own kind, for the vertue of it over rules all, and it brings forth according to the kind of it self. And therefore in that *Col.* 1. the Word is said to bring forth fruit in us, and not so much we our selves to do it. *Grace is the Word concocted, and the Fruit of Holiness* is but *the Word brought forth* into the Life.

Therefore be exhorted to get the Word thus received into your Hearts, or it will not save your Souls. *The engrafted Word* (says *James*) *is able to save your Souls.* It saves only, as 'tis *engrafted*, else the whole Word of God is not able to save you, but will Condemn you. Men that hear the Word, and are enlightned by it, either receive it as *the Earth doth the Rain, and brings forth Thorns and Briars*, (Heb. 6.) the very Rain making Lust more fruitful, or else they *receive it as engrafted* (as *James* speaks) and that is, when it changeth the Heart, and then it saves. Whereas, of the other it is said, *that they are near to Cursing, whose end is to be Burned.* Nor is it having the Graft tyed about with a Thred, or the Word to stand in the Memory, or outward Profession, but it must take Root, and become one with thy Heart. USE.

The third Similitude whereby the Holy Ghost expresseth Sanctification to be a conformity to the Word or Law of God, is here in Heb. 10. 14, 16. *For by one Offering he hath perfected for ever them that are sanctified.* v. 16. *This is the Covenant that I will make with them after those days, saith the Lord; I will put my Laws into their Hearts, and in their Minds will I write them.* 1. Says, *I will put my Law into their Hearts.* 2. *And in their Minds will I write them.* And thereby he intendeth to express Sanctification as differing from *Justification.*

For

Book 8 For so he distinguisheth them in the Prophets Intention. For having said (*v.* 14.) That *by one Offering Christ had perfected for ever them that are sanctified*; he alledgeth the Saying of the Prophet, as in one including sufficient proof of this assertion, and punctually alledgeth both for the Subject and Predicate thereof. The *Subject* is them that are *Sanctified*, to which he applies these words, *Those in whose Hearts he puts and writes his Laws*; that is, those whom he sanctifies: Such he hath *perfected* for ever, in respect of *Justification* by that one Offering; which he proves from these words of the Prophet, which follow v. 17. *And their Sins and Iniquities will I remember no more*, and therefore they are perfected for ever. So then writing the Law in the Heart, is true and genuine Sanctification. It is such, that to the Persons that have it, Justification belongeth. Now let us consider these two Phrases.

1. Puting the Laws into their Hearts.

2. Writing the Laws in their Minds, which still aim both at one meaning.

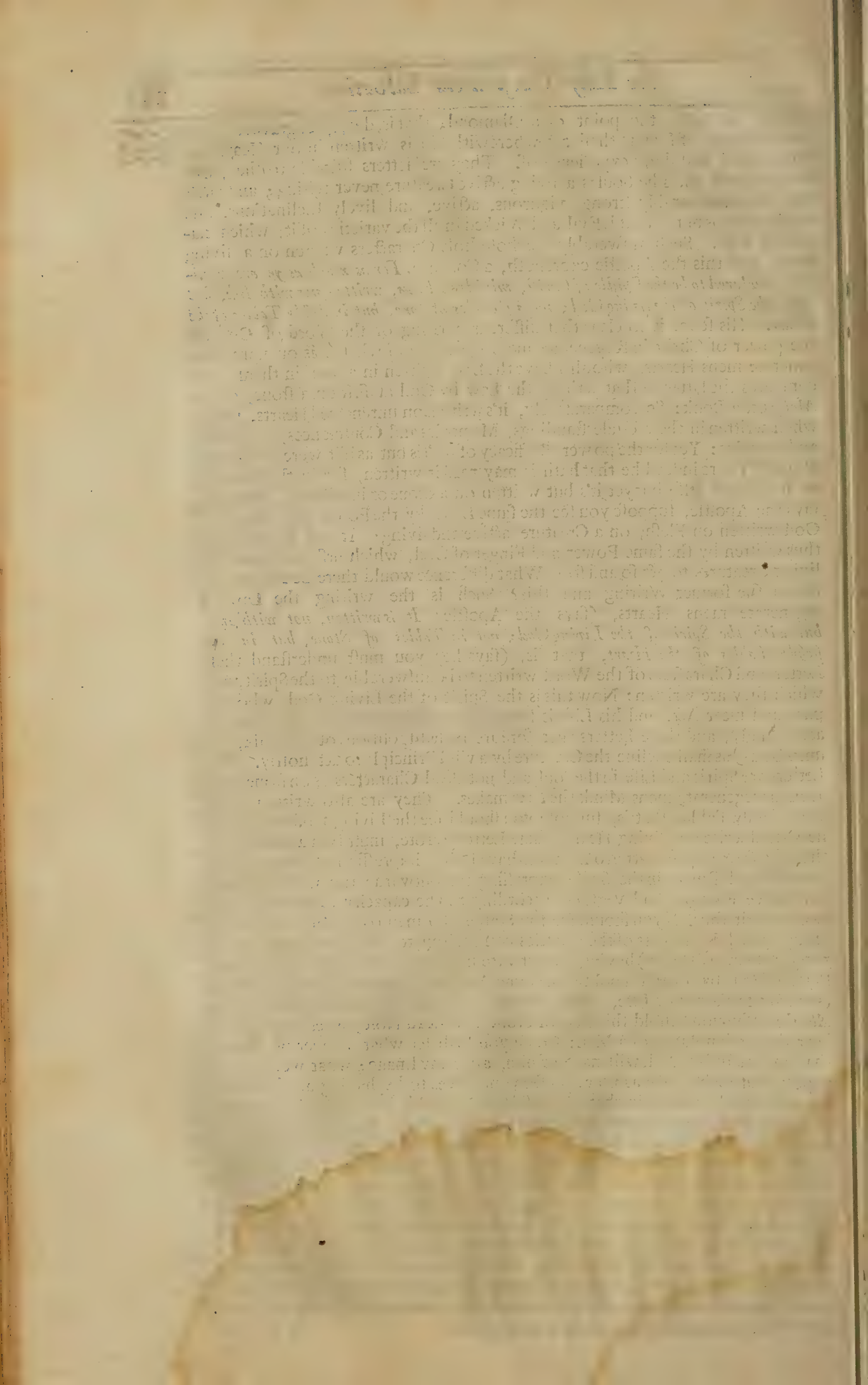
1. He is said to put the Law into their Hearts, which you may conceive by what he did to *Adam* at the first, into whose Heart he put his Law. Now what was that Law, as it was put into *Adam*'s Heart, but all sorts of holy Instincts, Properties, and Inclinations unto whatever God did command; and an antipathy against whatever God did forbid; this was the Law of Nature in his Heart. The Laws of God in *Adam* were *Adam*'s original Nature, and the constitution of his Soul and Spirit. Which we may all easily apprehend by what we conceive to be the Law of Nature in Beasts, and other Creatures, which God hath put into them to act according to their kind, as to Beasts to love their Young, to Birds to build their Nests at such a season, with skill to do it. When God created man at first, he gave him not an outward Law written in Letters, or delivered by words; but an inward Law put into his Heart, and concreated with him, and wrought in the frame of his Soul. And the whole substance of this Law of God, the mass of it, was not barely Dictates or Beams of Light in his Understanding, directing what to do; but also real, lively, and spiritual Dispositions, and Inclinations in his Will, and Affections, carrying him on to what was so directed, as to pray, to love God, and fear him, to seek his Glory in a spiritual and holy manner. They were inward Abilities suitable to every Duty. And as an evidence of the Law, having been *Adam*'s Nature, we have the shadow of it in the Hearts of all men, which evinceth it. For *they do by Nature* τὰ τῦ νόμυ (*Rom.* 2. 14.) *the things of the Law:* Tho' the inward part of the Law, the Holiness and Spiritualness of it be blotted out, which was then *Adam*'s Nature. And the remainder of this, even in Corrupt Nature, and by Nature without outward Revelation of the Law, is an evidence that this Spiritual part (which is that of the Law which is lost) was once in man as his Nature: As we know what Corn the Earth once bore by the Stubble that is found upon the Field. So then, that Just, and Holy, and Spiritual Law, we now have extant in the Word, is but *Historia Adami*, *The Story of Adam*'s Heart, *viz.* Of those Instincts and Properties which were once there: As *Plinies Natural History*, or *Aristotles Historia Animalium*, is the story of the several Instincts, Properties, and living Dispositions, and Postures of all sorts of living Creatures, painting out in a lifeless story, that which (when you come to see these several Creatures) you shall perceive naturally acted by them. And because the same Law is renewed again in the Soul, it is termed the Law of the Mind, which serves and observes the Law of God, as the Heliotrope doth the Sun, or the Needle the Loadstone, being pointed and touched by it. The Law of God is become the Law of the new Nature, and so the Law of Nature anew: And commands as a Law (Even as Sin is termed the Law of the members *Rom.* 7. 23.) ruling also as a Law useth to do.

2. The second Phrase is in Heb. 10.16. *Writing the Law in the Heart*, which imports the very same thing. And one Contrary serving to explain another, We may fitly understand what it is to have God's Law written in the Heart, by what is meant by the writing its Contrary; namely, Sin and Corruption in the Heart (*Jer.* 17. 1.) There Sin is said to be Written in their

Hearts

Hearts, as with the point of a Diamond; that is, deeply engraven. Now what manner of Letters theſe are wherewith Sin is written in our Hearts we have woful and daily experience of. They are letters ſuitable to the paper they are writ on. The Soul is a living active Creature, never reſting; and theſe letters are anſwerably ſtrong, vigorous, active, and lively Inclinations, and Provocations unto what is Evil and Wicked in all the varieties of it, which naturally ariſe. Such anſwerably are thoſe holy Characters written on a living Soul; and this the Apoſtle expreſſeth, 2 Cor. 3.3. *For as much as ye are manifeſtly declared to be the Epiſtle of Chriſt, miniſtred by us, written not with Ink, but with the Spirit of the living God; not in Tables of ſtone, but in fleſhly Tables of the Heart.* His ſcope is to clear that different writing of the Word of God by the power of Chriſt in Regenerate mens Hearts, from what it is on unregenegenerate mens Hearts, who alſo have the Law written in a Sort in them. He compares the latter to that writing the Law by God at firſt on a ſtone, or by *Moſes* on a Book: So comparatively, it's written on unrenewed Hearts, where when written in their Underſtandings, Memories and Conſciences, it appears and remains: Yet for the powerful efficacy of it, 'tis but as if it were written on Stone. There indeed he that hath it may read it written, for in the letter of it, it ſhews it ſelf; but yet, it's but written on a Stone or in a Book. But now, ſays the Apoſtle, ſuppoſe you ſee the ſame Law, by the Power and Finger of God written on Fleſh, on a Creature active and living; If you ſee this Law thus written by the ſame Power and Finger of God, which firſt put Laws into living Creatures to act ſo and ſo; What difference would there be evident between the former Writing and this? Such is the writing the Law in regenerate mens Hearts, (ſays the Apoſtle) *It is written, not with Ink, but with the Spirit of the Living God; not in Tables of Stone, but in the fleſhly Tables of the Heart*, that is, (ſays he) you muſt underſtand theſe Letters and Characters of the Word written to be anſwerable to the Spirit, with which they are written: Now this is the Spirit of the Living God who is a pure and meer Act, and his Life is Holineſs and Righteouſneſs, and he acts accordingly, and theſe Letters therefore are ſuch diſpoſitions of Life (like unto Gods) as ſhall incline the Creature by a vital Principle to act holily. The Letters are Spirit and Life in the Soul, and not dead Characters as on ſtone, ſuch as in unregenerate mens Minds the Law makes. They are alſo written there as on fleſhly Tables; that is, ſuppoſe you ſhould ſee the Living God would ſay, he would write on a living Heart, theſe Letters wrote, muſt bear a Likeneſs to the Subject or Paper written on, and ſo have living impreſſions ſuited to every Faculty and Power in the Soul; expreſſing the outward letter in living, and and active Energies and Vertues, according to the capacity of each Faculty. Conceive it thus, If you ſhould ſee the Statue of a man compleatly cut out in Stone (which is one part of the Apoſtles compariſon, to which he compares unregenerate mens Hearts) having all outward members, yea and the inward Parts alſo cut by a dead Tool by the ſame Artificer: And you ſhould hear God (who is the Father of Life, and is able to raiſe, out of Stones, Children to *Abraham*) ſay you behold this Man of Stone, this dead Noſe, Eyes, *&c.* which bear the Reſemblance of a Man: Come, you ſhall ſee what manner of Man I, that am the living God, will make of him, after my Image; what would you expect, but ſuch a man as now you ſee your ſelves to be, having all the members anſwerable to thoſe in that Man of Stone, and alſo not only the outward ſhape of a dead Eye carved in ſtone; but a living, quick, ſparkling, ſprightful Eye, that could diſcover this World and all things in it, out of a vital Principle? What would you expect to ſee, but an Heart likewiſe and Pulſe beating, Veins full of blood, the Arterys of Spirits, a living fleſhly Man, having all members like to that Man in Stone, but living and acting according to their ſeveral Offices and Properties enlivened with a reſtleſs Soul that enflames them? So it is here. *Paul*, when a *Phariſee*, had the Law carv'd forth in all the lineaments of it on his Conſcience, and Underſtanding. He had a form of truth and knowledge in the Law; but when *Paul* became a Believer, he had all this form and the members of it turn'd into Spirit and Life in him, into properties and inſtincts anſwerable to that outward Form, as hath been expreſſed.

Chap. 6



OF

THE WORK

OF THE

HOLY GHOST,

(THE

Third Person of the TRINITY)

IN OUR

SALVATION.

BOOK IX.

Of the Eminency of Mercy and Grace discovered in this Work of Regeneration, comparatively with other Works wrought in us. Of the Greatness of the Power which God manifests in Regenerating us. Of the Influence which Christs Resurrection hath on our Regeneration.

CHAP. I.

The eminent Mercy of God, toward us in our Regeneration, evidenc'd, because it is the first apparent discovery to us of our Election. And because this work alone makes an alteration in our State, doth it once for all, brings us into an eternal State of Happiness, and alone makes a specifical Change in us.

I Have Discours'd of the Nature of the work wrought in us by God in Regenerating us, and of the several Parts of it; the next thing to be consider'd is the eminency of Mercy, which is shewn in this work. So eminent it is, that it hath singularly obtained the Title of Mercy, and obtaining Mercy:

Book 9 *I who before* (says *Paul*, 1 Tim. 1. 13.) *was a Blasphemer, and a Persecutor, and Injurious, but I obtained mercy:* He speaks of his Conversion: And the Grace of our Lord was exceeding abundant, (namely in that first work, in working Faith and Love) as it follows, *with Faith and Love which is in Christ Jesus:* And thereupon he breaks forth into that high celebration of God for the mercy in in it, v. 17. *Now unto the King Eternal, Immortal, Invisible, the only wise God, be Honour and Glory for ever and ever.*

There are three sorts of works whereby our Salvation is compleated and accomplished.

1. *Immanent* in God towards us, as his *Eternal Love* set and past upon us; out of which he chose us, and designed this and all Blessings to us.

2. *Transient*, in Christ done *for us*; in all he did or suffered representing of us, and in our stead.

3. Applicatory, wrought in us, and upon us, in the endowing us with all those Blessings by the Spirit: As *Calling*, *Justification*, *Sanctification*, *Glorification*.

My purpose is not to institute a Comparison of this work in us, with those two mentioned transacted towards us or for us, by God and Christ, but only with those other of the latter sort, wrought in us after Conversion. And so compared, *this first work*, and the Concomitants of it at first, have some things therein which may and should cause us to look upon it as a *most abounding mercy*; surpassing those other fore-mentioned that follow after it.

1. Because it is the first discovery, appearance and manifestation of the first Two, Election and Redemption; in the persons to whom they were intended, *Titus* 3. 4. when the Kindness and Love of God appeared: And *how*, and *when* did it appear? v. 5. *According to his mercy he saved us, by the washing of Regeneration*, &c. Gods Eternal Love, like a mighty River, had from everlasting ran, as it were, under Ground: And when Christ came, it took its course through his Heart, hiddenly ran through it; He bearing when on the Cross, the Names of them whom God had given him; but was yet still hidden here as to us, and our knowledge of it: But the first breaking of it forth, and particular appearing of it in and to the persons, is when we are converted, and is as the first opening of a Fountain: Whereto the calling of the elect Jews in the last days, is compared, *Zach.* 13. And accordingly in the first of the *Galatians*, *Paul* expresseth his Conversion to be the first *revealing* Christ in Him, and of *Gods Grace* towards Him: *But when it pleased God, who called me by his Grace, to reveal his Son in me*, Chap. 1. 15, 16.

2. There is no other Spiritual mercy we can lay claim unto, as ours, before this, or without this; but upon it we are led unto all mercies: This *Peter* (1 Epistle chap. 2. v. 9, 10.) expresseth, both in the *Negative*, and Affirmative thereof: The Negative, in saying that afore their calling, (of which in the words afore he speaks) *they had not obtained mercy*: The Affirmative, *But now* (namely upon calling) *they had obtained mercy*. Whilst a man lives *without Regeneration*, He is also *without Promise*, Eph. 2. 5. *He hath now quickned you, who in times past were Strangers to the Covenant of Grace.* And what are Promises but the Golden Veins or Rivulets that *mercies* run into? As the Dust and Sand of the purest Gold, use in several rills to do. Which Promises, though they were bequeathed before by Gods Eternal Decrees, and purchased by Christs Death; yet the right to them, the Seisin, the possession of them, is given at Conversion: 2 Pet. 1. 3, 4. After he had said, That *His Divine Power had given to them all things belonging to Life and Godliness*; (that is, furnish'd us with all requisite Abilities thereunto) *through the knowledge of him that called us to Glory and Vertue*, He adds, *Whereby are given to us* (delivery of Seisien thereby is made) *exceeding great and Precious Promises*; so as the younger Convert may upon Regeneration go over and run through all the Scriptures, and view and lay claim to what ever is promised of Spiritual Blessings therein. And oftentimes all the Promises are brought by the Spirit in unto this young Heir, upon his first Birth, for them to do Homage, at least to own him, and acknowledge him as their Heir.

Then

3. Then it is that both the first and the *greatest Sum* of pardoning mercy is granted and expended on us in the forgiving both of more sins, and of them at once, than perhaps ever after at several times. All the sins a man had committed for twenty, thirty, or perhaps more Years, lay on heaps. And forgiveness had not been given forth, not so much as for one of them, all that time. And every Commandment brought in his Bill, which the Spirit reduced unto Heads and made Catalogues of particulars under each Head. I was a *Blasphemer*, says *Paul* (and had Blasphemed times without number) a *Persecutor*, *Injurious*, and God forgave them all at once, as 'tis said *Mat.* 18. 24, 27. even ten thousand Talents at once. All the Debt and Arrears that had run on score so many years, were then acquitted. In the last chapter of *James* and the last verse, the Apostle exhorting to convert Souls to God, says, *He that Converts a Soul*, though but one Soul, *hides a multitude of sins.* For all his sins, till then, lay unforgiven. This you have *Col.* 3. 13. Where setting forth the mercy of their calling out of their unregenerate Condition, which he describes in these words, *And you being dead in your sins, and the uncircumcision of your Flesh:* And going on, *You hath he quickned together with him.* (There is their first Conversion) Then follows, *Having forgiven you all Trespasses*; All, and at once together; namely, *then when quickned.* Which great Debts in that former estate had been so long contracting. Chap. 1

I need not here debate that Point, whether all the sins Christ died for, for are at that time forgiven, though that Forgiveness be renewed every day, when pardon for new sins is asked by us, and so is to be sought for every day, as our Lord in his Prayer hath taught us. It is enough for the proof of my assertion, and acknowledged by all, that then it is, that such a multitude of sins past, so long continued in, come first to be actually forgiven; and that after calling he gives them forth pardon by the day, every day for the sins of the day, *peccata quotidianæ incursionis.* He that is in the State of Grace, asketh pardon every day for the sins of the day, as he committeth them; as well as we do pray for daily Bread (as in the Lords-Prayer we are taught) And we daily *confessing our sins, He is faithful and just to forgive them*, 1 John 1. 7, 9. *And Christs Blood still cleanseth us from all sin.* All along he speaks of it, as of the continuation of a continual Act that cleanseth; as a running Fountain doth what defiled things are brought to it: As in that respect it is compared to *a Fountain opened for sin and uncleaness*, Zach. 3. Fountains are called *Living Waters*, because they continually run, after their first springing, and cease not, and thus the Blood of Christ doth, and washes from the sinful flowings of that original uncleanness which is continually bubling up in us: Yet at this first opening of it it may be compared unto a Sea, in that respect we are now upon, of pardoning us at first, as (*Micah* 7. 19.) Gods pardoning mercies are compared; but in respect unto the continual cleansing us, it is compared unto a Fountain that always runs. And the difference of these two may be thus illustrated. There is a Father that spares and forgives a Son that serves him every day, and discharged his dribling debts (As I may, in comparison of the ten thousand Talents at first, term them) still as he runs into them: But Gods first forgiveness is, *as that of the Father of the Prodigal*, who had spent all his Stock given him, and run out of Cash Millions: Or as a Father that hath a Son that is a Merchant, who breaks, and is found thousands in Debt, and he at once discharged all, and gives him a new Stock to set up, and to begin the World anew with. A Father brings forth his Bags at such a time, and layeth forth more mercy at one clap, than by daily supplies all a mans Life after.

4. This work of Regeneration doth alone make that great Alteration (*mentioned*) of a mans State before God for all, and that for ever: That this makes the alteration of a mans State, I have shewn. The Apostle *Paul* hath it *Tit.* 3. 5. *Hath saved us by the washing of Regeneration.*

1. That this alone doth make the alteration of the State, is evident, because all other alterations after, are gradual, and additions of degrees, within the compass of the same State. Yea, even that great change from Grace to Glory, is but from *Faith* to *Sight*, *from Imperfect to Perfect:* We know but in

Book 9 part (yet in part) as 1 Cor. 13. 12. *Now we see through a glass darkly, but then face to face: Now I know in part, but then I shall know even as I am known.* The same things which we believe, and know in part, we shall then see the whole and full of it: And it is but instead of seeing them in a Glass as *now*, *then* to see them Face to Face. The State of the man is one and the same, as to the Grace of God, when a Christian liveth, and after when he dies. To be *the Lords*, is the State of the man in both. The fellowship the same, it is but the change of place, not Company. Rom. 14. 8. *Whether we live or die, we are the Lords.* Faith it self hath Eternal Life in it, (1 *John* 5. 11, 13.) And not in hopes only, but it is in part *abiding in him*, 1 John 3. 15. Death and Heaven are accounted the great changes. As Job 14. 14. *I will wait till my change will come.* But this is a greater, *a Turning from Darkness to Light, from Satan to God.* Acts 26. 18. Yea, indeed God then actually gives the *whole right* of all, that ever he gives forth afterwards; Then in the Lump, afterwards by parcells. The Scripture calls it *Salvation*, and being saved, speaking in the great and the whole of it.

And 2. This great change is made but *once*. There is but *one Baptism*, as *one Faith*; and as the *Faith* was but once delivered to the Saints, *Jude* 3. So Baptism is but once to be administred; and why? Because the thing signified, sealed up thereby, which is Regeneration, is but once wrought, (but the Lords-Supper is often celebrated, 1 Cor. 11. *As oft as ye receive*) which is therefore called a *Baptizing into the likeness of his Death and Resurrection.* Rom. 6. 4, 5. And that in two respects, which are the same with those before us. 1. In as much as *Christ died but once*, and *rose but once*, Heb. 7. 27. and Heb. 9. 26, 27. *Once in the end of the World he died, and offered up himself, even as it is appointed for men once to die.* And 2. That the estate he rose into, is an eternal State of *Life*, Heb. 10. 12. *He for ever sat down on the Right Hand of God.* Now both these the Apostle applies in that *Rom.* 6. unto men Regenerated, and Baptized into Christ, by instituting the Parallel between our *State by Regeneration*, signified *by Baptism* into Christs Death and Resurrection; and Christs Death and Resurrection it self, in both these very respects forementioned, in these words, 9, 10, 11. *Knowing that Christ being raised from the dead, dieth no more; Death hath no more dominion over Him: For in that he died, he died unto sin once, but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord:* From whence he infers, v. 12. That *Sin shall not reign.* 'Tis a Promise, as well as a Command: And those words, *Likewise reckon your selves*, import the Parallel to lie in this, That as Christ died but once, and rose but once, so we are planted by *Baptism* and *Regeneration*, (which work bears the resemblance of his Death and Resurrection, and whereof Baptism is the sign) *but only once*: And thus, as in *Heb.* 9. we heard the Apostle saying, that Christ dyed *but once*, so in *Heb.* 10. 26. We read, that for that very reason it is, that *those that have been illuminated, and made Partakers of the Holy Ghost*, &c. (of whom you read in the 6*th* Chapter of that Epistle) that *if they shall sin wilfully, after they have received the knowledge of the Truth, there remaineth no more sacrifice for sin:* Which is all one as to have said on Christs part for us, *for Christ died but once.* And it is once, therefore answerably hereunto there cannot be a new Repetition of the work of Regeneration, which they professed to have received at their Baptism; which that 6 Chapter of the *Hebrews* v. 6. had given a clearer explanation of. That *those who have been enlightned and tasted of the good Word of God, and have been Partakers of the Heavenly Gift*, &c. *if they shall fall away, it is impossible to renew them again unto Repentance.*

And why? But because as Christ died but once, so men are *renewed but once.* And therefore those that hold total falling away from Regeneration, must either hold no *second Regeneration* for such, which is to put them into despair, or they must say, that *Regeneration is often reiterated*, and then that Baptism, the sign of it, ought also to be repeated (even as the Lords-Supper is) and then Christs Death reiterated also; for these are Parallels in the Apostles intention.

4. As

4. As the change wrought in Regeneration is once for all, ſo the Eſtate we are brought into thereby, is an *Eternal Eſtate*, never to be changed As *Chriſt dyed once, and Lives ever, and Death hath no more Dominion over him, likewiſe reckon your ſelves*: This Second *Adam*, Chriſt, that came to reſtore us, being immutable, and his ſtate unchangeable, *ſuch* is the State and Condition of the Members of him, (1 *Cor.* 15. 45.) And they are called Chriſts *Fellows*, (*Pſal.* 45. 7.) being made partakers of Fellowſhip with him, in his Death, and in the Vertues and Glories of his Reſurrection, (*Phil.* 3. 7.) and *Regeneration*, (whereof Baptiſm is the ſign,) is their Admiſſion into that Society. And they are admitted, in *Socios Perpetuos. In that they Live, they live unto God, and Sin hath no more Dominion over them.* Chap. 1.

Now then, All this put together. 1. Regeneration changeth the ſtate of a Man. 2. This alone doth it. 3. Once for all. 4. Brings him into a *perpetual Eſtate*; all this (I ſay) put together, Argues the Mercy Tranſcendant. And further, by *how much*, the miſery of that eſtate *from which*, may be greatned, or the Priviledge of that eſtate, *into which* we are by Regeneration brought, may be agrandized, (which is not my Scope) by ſo much is the Mercy of this New Birth to be Eſtimated by us.

5. This alone makes the *Specifical* change: All other changes that follow, are but *Gradual*. I intend to make this Branch diſtinct from the former, as to my purpoſe in hand, (though I confeſs it may be made one branch, involved in the foregone,) the change of a Mans ſtate of Salvation, is mainly a *Moral, Legal, Forinſecal* change: as that change which of a Man *Condemned to* Dye, unto a ſtate of Life, or that of a Servant, to a Son, (which out of *Rom.* 6. was inſtanced in) of an Heir of Hell, to be an Heir of Eternal Life: And the greateſt change of our eſtate lies in ſuch priviledges: Or as *John* expreſſeth it, *John* 1. 13. in giving us *Authority* to be the Sons of God. But over and above ſuch as theſe, there is a *Phyſical* change, which is more properly the impreſs *of Regeneration*, which is a work in us: The other changes are the conſequents, or concomitants thereof; and that is it that makes a *Specifical change*, as all Births, and Generations, and Corruptions, are ſaid to do: Other changes, by growings up in Grace; are but Gradual, *From Faith to Faith*: Rom. 11. 17. *from Strength to Strength*, Pſal. 84. 7. *From Glory to Glory*, 2 Cor. 3. laſt. Tis true, the ſubſtance of a Mans Nature, as a Man, is one and the ſame afore and after. It is therefore called but *putting off an Old Man, and putting on a New*: Even as you caſt off, or put on another Garment. And alſo that Holineſs, or the *Divine Nature*, is but a quality, which as it is more worth than a Mans Soul, devoid of it, ſo doth raiſe the Soul into another *kind, or ſpecies of Man*, taking it together with that indwelling, and information of the Holy Ghoſt, *Who dwells in that inner Man*, (Eph. 3. 16.) As another Soul in our Souls. Nay the very Body, the Animal part, is ſaid to be the Temple of the Holy Ghoſt. And it is added, *who is in you, in your Souls*, namely by a nearer conjunction, than in your Bodies. *John* 14. 17. *He dwelleth with you, and ſhall be in you.* And the concluſion of both is, that take this new Creature, with this indwelling of the Holy Ghoſt, in it, and the Old Man, with the Inhabitation of Satan in him, and it makes *analogice*, a greater change in kind, than if a Beaſt were made a Man, a Clod of Earth, a Star.

If the Spiritual body, and the natural Body, (of which the Apoſtle ſpeaks 1 *Cor.* 15. 44.) If the *Heavenly Man Chriſt*, and thoſe that appertain to him; and the *Earthly Man Adam*, and his Earthly ones, (*v.* 47, 48.) may by the Apoſtles Arguings, and Compariſons, (and ſo in his account and intentions) be ſaid to differ, like the ſeveral *Species of Creatures*, which you reckon differing in kind, (*v.* 39.) By theſe differing Species, he ſets out the difference of the *Natural* and *Spiritual Body* (*v.* 44.) whenas that is but the change of qualities in them, which yet is ſaid to make this vaſt difference: A vaſter difference muſt needs hold much more in this Tranſmutation of our Souls, we treat of. The one is Natural, the other is Spiritual. The Perſons are in the Scripture termed, another *Generation of Men*. *Peter* diſtinguiſheth

thoſe

Book 2 thoſe that are diſobedient. (1 *Ep. Cap.* 2. *v.*) 8. and thoſe Born again, (*v.* 9.) with a [But] of diſcrimination. *But ye are a choſen Generation.* Chriſt calls the other a Generation of Vipers. The *Pſalmiſt* ſays, *theſe are the Generation of them that ſeek thee.* And to the other a diſtinct Generation is attributed by Chriſt, As in that Speech, *they are wiſer in their Generation, than the Children of Light*, who are of another ſort. And hence it comes to paſs, that the change made by the New Birth, is in Scripture expreſſed by ſuch changes; or as the Apoſtles word is (*Rom.* 12. 2.) by ſuch a μεταμόρφωσις, *be Transformed by the renewing of your Minds.* It is a word which the Poets uſed to expreſs thoſe changes they feigned, from Men to Beaſts; or Beaſts to Men. The Reality of which in this Work, might by many Scriptures be made good, by ſhewing how the Specifical Properties of Mens Spirits are altered. Like as if a Lion were made a Lamb, and ſuch like: And this change *the New Birth* makes at firſt, and that alone in wholly beginning that *New kind*, which was not before.

CHAP. II.

The Eminency of Gods Mercy in our Regeneration Evidenced from theſe conſiderations. That no Motives from us can be ſuppoſed to incite God to do this for us. That we do not ſo much as concur to the Work, but are meerly paſſive to it. The Uſes of the Doctrine.

UNTO all that hath been ſaid, this may be added further, That there can be ſuppoſed no Motives inciting God to beſtow this bleſſed change. It is not according to Works of Righteouſneſs which we had done: In giving other Mercies, after he hath begotten us he may at leaſt take occaſion from ſomething in us to move him: As to give perſeverance, for he that hath begun a good work will perfect it; for *Artifex amat opus*: And he is Faithful that hath begun it, to finiſh it; ſo to him that hath brought forth Fruit already, he is therefore moved to Purge him, that he may bring forth more Fruit, *John* 15. 1. *And to him that hath, ſhall be given*, as *Matth.* 25. and often elſewhere. He Crowns his own works in us with a farther encreaſe. But before Regeneration, there is neither any work of ours by us, nor work of his own in us, to move him. In giving Glory, though he doth not beſtow it *propter opera*, for our work, yet *Secundum opera, according to Works*, I ſpeak as to degrees of Glory. (So every where up and down in Scriptnres) only in this work of *Regeneration*, there is neither *Propter* nor *Secundum*. Even according to works is excluded. No *Secundum*, but of his *Mercy*. *According to Mercy.* (So *Paul.*) *According to his abundant Mercy.* (So *Peter*) *hath he renewed us.*

2. The leſſer Concurrence man himſelf may be ſuppoſed to have in any work done by God for us, the greater, the intirer is the Mercy ſhewn in it, for then 'tis wholly Gods. Now of all things whatever may be ſuppoſed we can do for our ſelves, we cannot beget our ſelves. As not at firſt could we have created our ſelves. Neither can any Creature do this for us. So *John* 1. 13. *Who were Born* (ſays the *Evangeliſt*) *not of Blood, nor of Fleſh, nor of the Will of Man, but of God.* This Birth goes not by Blood. Neither, that we are born of great Parents, or of good. Therefore *Say not*, (ſays Chriſt) *you have Abraham to your Father.* Nor is it of the will of the Fleſh, the

power

power of man's Corrupt Will, who is born nothing but Flesh. Water may as soon of it self attain the form of Fire, as the will of the Flesh, that is, the Will as acted and enformed by Flesh, elevate it self, or be elevated (remaining Flesh) into the least disposition or act of Holiness. It is not in him that wills or runs, but in God that shews mercy. Nor is it in the will of man, nor of our Parents or Friends, that use all means to do us good; nor of the Holiest through their Prayers or endeavours to work it. *Abraham* would have had *Ishmael*, but God would not. No power or will of any Creature whatsoever can regenerate us: But it is God who of his own will begetteth us, as it is *James* 1. 18. Chap. 2

And the reason of this is founded upon this observation, which holds in Nature, That the more noble the Birth is, the more God hath a hand in it: And this being the most noble and wholly Divine and Heavenly, therefore it is alone from God. Animals are only said to be begotten: Now Beasts being more ignoble Creatures, unto their begetting God concurrs but by the ordinary way of Providence: For they traduce both Soul and Body: But the birth of Man being of the most noble Creature, God therefore reserves the main immediate stroke in it unto himself; and the Parents having prepared the Body through that *plastica & prolifica Seminis vis*, God comes and infuses the Soul. And therefore (Heb. 12. 9.) He is called *the Father of Spirits*, and they but *the Parents of our Bodies*. *Sol & homo generant hominem*, says the Philosopher: That is, God and Man do beget man. But in this new birth, because the most noble of all, God doth all, and all is to be ascribed to him, *James* 1. 17. *Every good Gift, and every perfect Gift, is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning*: And then he instanceth in this of Regeneration, *of his own Will he begat us*. The Coherence evidently argues this to be so noble and so perfect a work of Gods, and of such a kind as is wholly Heavenly and Divine, and from him as the Father of Lights. That as nothing but the Sun it self, that is the *visible Father of Lights*, can cause a true genuine Likeness or Image of it self, whether in the Eye, or in a Glass, or in a Parrelion in the Clouds. So none but God alone can and doth frame the true Image of himself in the Hearts of men. This rich and noble begetting us of his will, is therefore wholly Heavenly and from above, for it is a perfect Birth, a good and perfect gift, and so entirely descending from above: Whereas the works raised in the Hearts of Temporary Believers are made up partly, through the influence of Heaven, partly from self-love stirred up and excited thereby, and so are but imperfect Gifts; Like those Creatures begotten by the Sun warming and shining on Mud, as Frogs and other creeping things, whose form is raised and educed out of that corrupt matter the Beams of the Sun fell on.

I add, That take the Substantials of it, we contribute nothing, but are meerly passive. Therefore an Infant is as capable of all the Essentials of Regeneration as a man grown up is: And therefore of *Baptism*. For what are the Essentials of Regeneration?

1. Christs apprehending us ere we him, *Phil.* 3. Thus Children are capable of being apprehended by Christ: Even as Children in the Womb are comprehended by the Mother, though they hang as the Earth, in the middle, not laying hold on her.

2. The Holy Ghost shed down into the Heart, as here in the Text. This Children are capable of, for *John Baptist was filled with the Holy Ghost from the Womb*, Luke 15.

3. The New Creature in all the Principles of it, the Habits of Holiness wrought, the Workmanship (as 'tis call'd) which Children are also as capable of: For as they are capable of all the evil dispositions of sin, and inclinations to it, so of Holiness: Yea and therefore of sin now, because once of Holiness; So as in receiving all these, a man may be wholly passive: And yet these are the Substantials. All that follow are but the actings, by the Spirit,

of

of that New Creature in us; and our apprehending that for which we are
Book 9 comprehended (as the Apostle speaks) yea and it is as certain, That ere any man can be born of Christ, he must be apprehended of Christ, And ere he have Spirit or Divine Nature begotten in him, he must have the Spirit come upon him, As also ere he can put forth the least Act of Holiness, he must have the Principle of Holiness: As no man that hath not a Principle of Life can stir a Finger, or that hath not an Eye, can see. So then, in receiving all these a man of riper years is passive; and the receiving of all depends upon no foregoing actings of his. *Turn me* (say they in the Prophet) *and I shall be turned.* (Jer. 31. 18.) Whereas afterwards *acti agimus*, (Rom. 8. 13.) *We by the Spirit do mortifie the Deeds of the Flesh*: Not the Spirit alone, but we by the Spirit, who in our Prayers is said to *help our Infirmities*, (v. 26.) And therefore they are said to be our Prayers as well as the Spirit's in us. When the Lamp is once lighted put, oyl to it and it burns; but who shall light it? When the Wheel is made round, an easy touch sets it a going; but who shall round it? In this therefore we are meerly passives. Though when thus turned, we also turn to God, *Jer.* 38. 18.

8. Even of all the good works we are enabled afterwards to do, this is the Womb, the Foundation: So as without this one work first begun in thee, no work thou doest or canst do, hath the Name of good: Even as all evil thoughts and lusts in the Heart proceed from that corrupt Nature we had at our Birth, That is the Mother of all Abominations, Which *David* in his Confession *Psal.* 51. had recourse unto. So is this Seed of God, the Divine Nature at first put into us, The Seed abiding, whence all that is good and acceptable springeth. They are all fruits of the Spirit as the other of the Flesh, *Gal.* 5. All the good we bear is from the Root. First (says Christ) *make* the Tree good. In some trades there is required frames of workmanship to be set up, or cast, ere they can work: As to a Printer, a Press: To him that will cast Letters, a Matrix (as they call it) To a Weaver, a Loom: To a Smith, a Forge: To a Goldsmith, *&c.* Molds to cast Metals in, from whence they receive their fashion. And the whole actings in their Callings afterwards, do depend upon such Workmanships and Fabricks at first erected: Now so is it here, as in two places to follow these Metaphors the Apostle holds forth. The one 2 Eph. 10. *Ye are his Workmanship created to good works.* A new Workmanship must be created, ere any good work will be effected. The other text is, Rom. 6.17. *You have obeyed from the Heart that Form, Mould, or Pattern of Doctrine ye were delivered into,* τύπον εἰς ὃν παρεδόθητε. The Word of God he compares both to a Pattern or Sampler of Obedience; and to a Mold, or Matrix, which their Hearts were first cast in themselves; that so they might become a meet, fitted and prepared Womb, in which, and from which all obedience might receive its formation and shape, and there be cast. Now you know that such as the Mold is, such are the things cast therein; if they be mishapen, then are all the metals cast therein spoil'd, As in some Wombs the formation of Children also is. Thou mayst perform works of all sorts that are good; but let me tell thee, unless thou hast thine own Heart first made a new workmanship, a workmanship created and forged by the Spirit anew, as a Principle thereunto, thou spoilest all in the doing, thou marrest all in the making. This for the Reasons of this point,

Use 1. Let the Saints bless God in a more special manner, for this work of Conversion and Regeneration wrought in them. Study the Riches of that mercy, which have been shewn in it. Put this eminently and usually into that Catalogue of mercies which thou givest thanks to God for. Two things are not reminded enough by us, our first Birth-sin, to humble us in our Confessions; our first Birth-mercy to make us thankful; wherein abundance of mercy is shewn, there God looks for abundance of thanks-giving. Many Years after *Peter* remembers it, to bless God for it, and stirrs up them to it, and puts himself into the number, who hath begotten us. So *Paul* also speaks, (who delights and takes often occasion to tell that Story) *to the King immortal*, &c. 1 Tim. 1. The Links of that Chain, *Whom he hath predestinated, them he hath called; them he hath justified,*

them

them he hath glorified, we ſhould always wear about our Hearts, to oblige us to thankfulneſs and obedience. Kings uſually owe more to their Births, in which they were meer paſſives, than to all their after Atcheivements. Kings are therefore wont to celebrate their Births. At the beginning, and the laying the firſt foundation of God's great works of wonder, the Angels are ſtill brought in ſinging and rejoycing. At the foundation of the Earth, Job 38. 7. *When the morning Stars ſang together, and all the Sons of God ſhouted for joy.* So at the Birth of Chriſt, an Heavenly Hoſt, a multitude ſang. We read not ſo at his Reſurrection. Again, at the Converſion of a Sinner, there is joy amongſt all the Angels. Heaven rings of it, that a new Heir, a new Prince is born. And beſides, the ſubſtance of the mercy it ſelf, if thou canſt find out any peculiarity of mercies that environ it in the Circumſtances of it, conſider them, and bleſs God for them, this work being one of the greateſt Acts that ever God did about thee, or towards thee. God ſomtimes plots to ſet forth the mercy of it, to make his hand and love in it the more eminent and remarkable. Chriſt's Birth was accompanied with a Star, which made it obſerved by the wiſe men: And all *Jeruſalem* was troubled at it. And as our late *Chronologers* undertake, it fell out in the four thouſandth Year of the World, as the finiſhing the Temple, his *Type*, in the three thouſandth: And alſo at a time of general and univerſal Peace. Some Circumſtances or other, perhaps, thou mayſt diſcern in *thy new Birth* (if thou haſt had the advantage to diſcern the time or occaſion of it) I ſhall mention ſome that are not meerly circumſtantial: Whereof, though ſome one may be different from the other, yet in their variety, they have ſome peculiarity of mercies. Chap. 2

1. The longer thou didſt live before God turned thee, and yet did it, and the more ſinful thou wert, this, in one reſpect, wonderfully heightens the mercy of it. Chriſt encountred *Paul* as a man would do an Enemy, in the open Field; Unhors'd him in full careire; when his Heart was more than ever ſet to do miſchief, and near the place of doing it.

2. On the contrary, The ſooner God turn'd thee, if in thy Youth, this was mercy to thee, for God had thy Virginity, *thy firſt love, before Lovers had bruiſed thy Breaſts. I remember* (ſays God) *the Kindneſs of thy Youth, when thou wenteſt after me in the Wilderneſs. Paul* in this reſpect complains of it as a diſadvantag to him, *That he was born out of time*, and like a Truant had been put to this School or Academy, long after other Apoſtles, who had the Start of him. He ſeems to mention it with a little holy Envie at that honour others had before him, *who were* (ſays he) *afore me in Chriſt*; and thereby were elder Diſciples than himſelf. Jer. 2. 2. 2 Cor. 5. 8. Rom. 16. 7

3. If God at thy Converſion gives thee a greater ſtock and meaſure of Grace, brings thee forth in a fuller Stature in Chriſt the firſt day, herein is great mercy ſhewn. Thus *Paul* was recompenſed. He was born a ſtrong man the firſt Hour, Inſomuch as being the chief of the Apoſtles added nothing to him in experience or Knowledge, *Gal.* 2. Many are born Weaklings in compariſon, and are long a growing up to what thou, perhaps, at firſt receivedſt.

4. If when God began to work it, he did effect it ſpeedily, in this he was kind to thee, Hoſ. 13. 13. *Ephraim is an unwiſe Son, he ſtayed long in the place of the breaking forth of Children.* If as *Mathew*, we come at the firſt call, (The rude and barbarous Jaylor had quick diſpatch: He came in trembling at Midnight to *Paul*, and was converted with joy before Break of day; Yea, the ſame hour, *Acts* 16. 25, 29, 33, 34. The *Philipians*, the firſt day they heard it, Phil. 1. 5.) If as *Paul*, immediately thou conferreſt not with Fleſh and Blood, *Gal.* 1. 16. If as ſoon as God called, thou heardſt, and wert not rebellious, but openedſt thine Ear, this is an effect of Gods peculiar love to thee.

5. If God put thee to leſs trouble and horror, brought thee forth with leſs pains, in this, his mercy appears. Some Souls have very hard labour. *Paul* lay but three days, and Chriſt from Heaven pities him, and ſends *Ananias* to him. The Stone in ſome mens Hearts God diſſolves, when others are cut for it, and lie roaring

night and day. *Lydia*'s Heart was gently opened, and by Faith closed up a-
Book 9 gain (as *Adam*'s was for *Eve*) ere she was aware. Though sometimes it falls out, the lesser Fine, the more there is in Rent after, in greater Temptations.

6. Greater mercy is display'd to thee, if God came in then with much joy, when as he deals so roughly with others, as *Joseph* did with his Brethren; but no sooner thou hadst begun to confess and open thy mouth to speak to him for his love, but he fell on thy Neck and kissed thee: Yea, came and kiss'd thee sleeping, and with joys first awakened thee: And instead of shewing thee the Rack, the Dungeon, the everlasting Chains of Wrath, and shutting thee up under the Law; he had thee down into his Wine-Cellar, and brought thee to a Banquet. The *Thessalonians* were thus dealt with, 1 Thes. 1. 9. *Ye became Followers of the Lord, having received the Word with joy in the Holy Ghost*, &c. In a thousand of these varieties doth he deal with Souls, and playeth with us in his wooings, *that his ways should be past finding out*. And if all the stories of Souls Converted in this, as well as in the primitive times, were written, you would admire Christ for nothing more than his Art of Love, and the variety of his Artifices in wooing; and his manifold Wisdom in contriving Mercies in Conversions.

7. The more exemplary our Conversion was, the more peculiar was the mercy shewn in it. And such was that of those forenamed *Thessalonians*, 1 Thes. 1. 7, 8. *Ye were Ensamples to all that believe, and in every place your Faith to Godward was spread abroad.* Such likewise was that of the *Romans*. *Rom.* 1. 8. And of the *Ephesians*, so *Eph.* 2. 7. And thus *Paul* also speaks of his Conversion: *That he was a Pattern of mercie to them that should afterward believe.* And thus much shall serve to shew the greatness of this work from the abundance of mercie that God shews forth in it.

Use 2. You that have received this mercy from God, shew mercy to others; if in any thing, in endeavours what in you lies, to beget men to God; tho' God alone doth it, yet he useth means, though those means contribute nothing, yet God useth them, as the Clay to open the Eyes. Hast thou a Chamber-Fellow, a Pupil, a Friend, a Brother, still in their natural estate? Oh if thou hast received mercy from God, endeavour to bring them in to obtain like mercy with thy self. *On some have compassion, save them with fear,*
Jude 22, 23. *pulling them out of the Fire.* With fear least they should die ere converted, snatching them with all violence. Can you endure to see men burn? Hear what *James* also says in his last words, *If any of you do err from the Truth, and one convert him; let him know that he which converteth the Sinner from the errour of his way, shall save a Soul from death, and shall hide a multitude of sins.* Let him know; he speaks of it as a matter of such high worth and moment as few consider the worth, the greatness of such a work. *Let him know he saves a Soul from Death*, and whom would not that move? And it is a means of forgiving innumerable sins. Who, with speaking a word would not get a man in debt for thousands, freed. A man that converts another (though he contribute so little that God doth all) yet the person converted owes himself to him, *Philemon* 19. Oh what dowe then owe to Christ? And we have nothing but our selves to give to him.

Use 3. Despise not the Ministry, nor work of it: It is to convert Souls, and therefore it's the best Calling in the World, 1 Tim. 1. 12. *And I thank Jesus our Lord, who hath enabled me: For that he counted me Faithful, putting me into the Ministry*; The despised Ministry, that few of you now a-days will be of that calling, The Wares it deals in is Souls, Men and their Salvation. 1 Tim. 4. 16. *Thou shalt save thy self and them that hear thee.* He could not give a greater motive unto any work. God had but one Son, and he made him a Minister, Rom. 15. 8. *Christ was a Minister of the Circumcision for the truth of God, which he preach'd among the Jews, through all their Cities.* One of his Royal Titles is, *a Bishop of Souls*, 1 Pet. 2. 25. Only he is the chief, the *Arch-Bishop*, 1 Pet. 5. 4. and we under-Shepherds.

Use 5

Use 4. *Lastly*, What is then, the Glory of the Church, and so should be of Universities? Even this, that multitudes of Converts are Born again therein, and they fill'd with such. In the 57*th Psalm*, 3, 4, 5, 6. the *Psalmist* enters into a Comparison, in this very respect, of the Surpassing Glory of *Sion* and *Jerusalem*, the Mother of us all above all those Nations, and Cities that were then Renowned in the World, as *Babylon*, *Tyre*, *Ægypt*, &c. Who boasted of those Worthies and Heroes that had brought forth and been the Mothers of their *Belus*, *Trismagistus*, *Glorious things* (says he) *are spoken of thee, Oh City of God, and far more Glorious, than all the Nations. I will make Mention of Rahab, and Babylon to them that know me.* Behold *Philistia* and *Tyre* with *Æthiopia*. *This Man was Born there* Among their Familiars they used to Boast and Brag of their Brave and Gallant Men, as born among them. But of *Sion* it shall be said, *This, and that Man was Born in her.* If he had intended to vye and Compare *Sion* with *Babylon* and *Ægypt*, in respect of an outward Birth, and Nobleness in that Respect, or for Worldly Excellencies, that make Men Renowned, they might have excell'd *Sion*, at least, equal'd her Sons in that Respect. But *Sion*, considered here as the *City of God*, her Glory Spiritual, her Children here spoken of, Born of the Spirit, and she a Spiritual Mother of them, (as *Gal.* 4. 25, 26, 27, 29. the Apostle speaks,) and so their Birth answerable and suitable to the Dignity of the Mother, that she brought forth every day multitudes of Saints and Regenerate Men, Children and Citizens of that *Hierusalem* and *Sion* that is above, the Mother of us; her Glory in Gods account was Ten Thousand times greater then what the flower of all other Nations could pretend to. And therefore he adds that God when he makes up his Catalogue of those whom he accounts of, should pass by all theirs, and leave them out, and set down them only, that were Regenerate and Born in *Sion*, as the only excellent ones of the Earth. As it follows, *The Lord himself shall establish her*, (as having such a Royal Generation for her Race and Progeny) the Lord shall Write when he counts up the People, *that this Man was Born there.* All which the Apostle alludes to, speaking of this Heavenly City, and her Children: *Ye are come to Mount Sion, the City of the Living God, the Heavenly Jerusalem, the first Born which are Written in Heaven*, Heb. 12. 22, 23. And this was *Sion*'s Glory and Establishment then, *Psal.* 127. As Arrows in the hand of a Mighty Man, such were the Children of her Youth as these. Oh that such may be Yours. And whilst former times have boasted they have sent forth out of such a Colledge so many *Bishops*, *Deans*, &c. or Famous Writers, Men of such and such Learning, and Renown, the Memory of whom you continue in your Windows, let the Glory which you affect be, that such and such a Man was *Born again* here; and blessed are the Colledges that have their Quiver full of them as the *Psalmist* there goes on. And these shall more speak for you, with your Enemies in the Gate, then all other Arguments. *Yea, God himself will Establish you; and these that Cry, Down with her, Down with her*, shall not dare to attempt it, much less to effect it.

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CHAP. III.

The Eminent Mercy of God in our Regeneration appears inasmuch as all Three Persons Concur in it, though it be attributed efficiently, more Eminently to the Holy Ghost.

I SHALL farther Demonstrate this Truth, from the Solemnity that is in Heaven at the effecting of this Work of Regeneration, in a set distinct Concurence and Appearance of all Three Persons, *Father*, *Son*, and *Holy Ghost* therein. Which will yet further shew the greatness of Divine Mercy in this work.

This *Great* and *Happy Conjunction* appears in *Titus* 3. 4, 5, 6. *But after that the Kindness and Love of God our Saviour, toward Man appeared; Not by Works of Righteousness which we have done, but according to his Mercy, he Saved us, by the Washing of Regeneration, and Renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour.* There is a Distinct and Conspicuous Appearance of these Three. The Word used in the Text is ἐπεφάνη *After that the Love and Kindness of God* [*APPEARED*] when our Lord and Saviour was Born, it is said *his Star Appeared*, *Matth.* 2. 7. The same Word is used, and the Remembrance thereof, the *Church* call'd ἐπιφάνια the *Epiphanie* unto this Day. But here is a greater *Epiphanie* than that was, an Appearance, not of *One Star*, but of *Three*, the *Three Persons*, not a *Constellation*, but a *Great Conjunction* in the *Heaven* of Heavens.

1. There is the *Father*, who in the 4*th verse* is call'd, *God our Saviour*, as a *Distinct Person* from *Christ*, who is also call'd *Our Saviour*, *verse* 6. And of the *Father*, it must be meant, that it is said, that *HE hath Saved us*, and that *HE hath shed on us the Holy Ghost*, *through Christ Our Saviour*, the *Father* is spoken of as distinct from those *Two*.

2. There is the *Holy Ghost*'s Appearance, who is said to be *Richly*, or *Abundantly shed*, which in those times often was *visible*: *Peter and the rest, having received the Holy Ghost*, he doth appear to the Senses of the Standers by, Acts 2. 33. *He hath shed forth this* (namely the *Holy Ghost* (mentioned and spoken of in the very words afore) which we see and hear: Your Senses may inform and convince you, it was so evident an appearance, both in the shapes of Tongues, as also in the Gifts and Graces on a sudden poured forth upon illiterate and sinful men. The same appearance of the *Holy Gost* you have in *Cornelius*, Acts 12. 44. which was conspicuous to Standers by: That it is said *v.* 45. *They of the Circumcision were astonished, because on the Gentiles also was poured out the Gift of the Holy Ghost. For they heard them speak with Tongues and glorifie God*, *v.* 46.

And 3. Here is *Christs Concurrence* also. *Which he shed on us through Christ*, says the Text. For upon the preaching of Christ, and upon mentioning of his Name, did the Holy Ghost fall upon men. *Peter* Preaching Christ, and Peace by him, (*Acts* 10. from *v.* 36. *to v.* 44.) When he had centred his Discourse in v. 43. *That to this Christ all the Prophets gave witness, that through his Name whosoever believeth in him shall receive Remission of sins*, the next words tell us, *That whilst Peter yet spake these words, the Holy Ghost fell on all them which heard the Word.* The Holy Ghost took that very Cue (as we say) to come in and enter upon the Stage; that is, then to fall down on all that heard

heard the Word; thereby witnessing, that as Remission of sins was through his Name only, so that the Holy Ghost, to work Faith in his Name, was poured forth through his Name also. As the same *Peter* had before in that, *Act.* 2. 33. Enformed his Hearers, *That Christ being exalted at the Right Hand of God, Having received of the Father, the promise of the Holy Ghost, hath shed forth this.* Chap. 3

For explication of this: 'Tis true, there is a joint concurrence of all three Persons in every Action that is done: For *Opera Trinitatis ad extra sunt indivisa.* But then of such lesser Works and Appearances of God, you read the mention of their Concurrence but singly, in several and scattered places of Scriptures. So it is scatteredly attributed to the Father to create, and to the *Word*, and to the Spirit. But where and when in any work you find at once and together all three appear; all mentioned in a Chapter, as here in the Text for Regeneration; that work is ever some eminent work; and hath a *Not only* upon it, a Solemnity in it. Yea and thereby is signified, that over and above their ordinary and common Influence, they have a special, distinct, and extraordinary hand and operation. As Gods Presence was ordinarily in the Pillar of Fire, and the Cloud in the Wilderness; but if the Glory of God at any time appeared over and above, upon the Tabernacle, then some great thing was in hand, either of Judgment or Mercy. Perhaps many other Instances might be brought, wherein these three great Persons are together brought in as met in the like near conjunction. I shall instance but in two, the greatest of all other, and but in these, because they hold some parallel, with work of our Regeneration, and are Patterns of it, They both of them apertain to our Lord Christ our Head, to whose Image we are ordained to be conformed, and so will serve to illustrate the like done towards us in this Regenerating of us.

1. What was the greatest work of wonder that ever God did in the World? It was the Incarnation of the Son of God, Jer. 31. 22. *God hath created* (says the Prophet, speaking of it) *a new thing in the Earth*, viz. That a Woman should encompass in her Womb that *Ghèber*, that strong and Giant-like Man, Christ, God and Man, without the help of Man.

Now at the Instant time and moment when this was to be done, there was a manifestation and declaration of all three Persons in it. A Record is extant how all, though invisibly, concurred in it, not darkly, with an *Us* in general words, as at the Creation, *Let us make man*; but clearly and distinctly. And as at the Transfiguration of Christ (which *Peter* maketh the solemnest and most glorious manifestation of God, that ever he had been a Eye and Ear-Witness of, 2 *Pet.* 1. 16, 17.) You find, to grace the Solemnity of it, *Moses*, *Christ*, and *Elias* talking and conferring together: So here, there is the very Conference recorded: A set and solemn Conference it was in Heaven, and the words spoken set down at the Instant of Christs Conception: The Father declaring his decree about it to the Son.) And the Son speaking to the Father of his willingness to it. *Paul* hath recorded and set down the very words, as a great Secret, as it must be accounted, *Heb.* 10. 5. When he comes into the World he says, 'tis the Son of God he speaks of, as existing afore he took mans Nature, and the words that follow, spoken by him, are expresly said to be at the time, instant, or moment of his coming into the World, and his being made Flesh when he came into the World, as prophesied of by *David*, and *Paul* affirms he then did utter them. This his taking Flesh, was a going forth from his Father (as himself stiles it in *John*) the setting out upon the greatest Adventure and Design that ever was. And therefore Christ, at the time of his first setting forth, thought fit to speak something about it, as a distinct Person from his Father, as he that should be interessed in it; (for none was to be made a Sacrifice but he;) to let him know upon what ground it was he undertook it, meerly in obedience to his Will. The like he did when he Suffered, *Not my will, but thine be done*, which was his *Motto* from first to last. *Sacrifice and Offering thou* (as speaking to his Father) wouldest not, *but a Body hast thou prepared me.*

Now

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Now as Christ is thus expressly introduced, so it is to be noticed, that his Father, had given the occasion, having first declared to him and revived the remembrance of his everlasting Decrees and Prophecies about it. For the Speech of Christ, (v. 7. *Then said I, lo I come to do thy Will,*) Is evidently in answer to another Speech first uttered and declared to him by his Father, which he repeats *v* 6. when in Burnt Offerings and Sacrifices for sins, *thou oh Father*, hadst had no pleasure: Then or thereupon said I, *Lo, I come*; Reviewing also the memory of God's Decree, and an old Record about it: *In the Volume of thy Books it is written of me, to do thy Will oh God.* God the Father had declared his Will, both *viva voce, & Scriptis*; and the Son his. And the Holy Ghost, the Secretary of Heaven, is brought in as the Recorder of all this, v. 15. *Whereof the Holy Ghost also is a Witness.* That word [also] bids us take in this Allegation of Christs Speech, as that which is referr'd to, as well as to that Quotation which followed. And he was in a peculiar manner in this, for none else could have told it, as uttered at that very time, but he.

And for this Christ hath expressly told us, That as he and his Father do confer together about the great transactions of mans Salvation: So that the Spirit hears all that passeth, *John* 16. 13. Nor yet did he stand by as a bare Witness, to relate it and confirm it to us, but was sent down by both as a principal Actor, that had the great and ultimate hand in effecting of it.

The Son of God speaks of a Body prepared by the Father for him to take up, *A Body hast thou prepared me.* The Father had a hand in it then, but by whom? By the Holy Ghost, so expressly, *Luke* 1. 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee: Therefore shall that holy thing that shall be born of thee be called the Son of God.* Here is then, if not a visible Θεοφανία, as our Divines call that at his Baptism: Yet an evident Record of an invisible and distinct conjunction of all three Persons, at the Instant of Christs Conception, bearing their parts in it.

1. The Father declaring it as his Will, both to the Son and the Spirit.

2. The Holy Ghost, as the Person sent by the Father, to perform and fashion that Body in *Mary's* Womb. This Tabernacle being of another building, which God pitch'd, and not Man, *Heb.* 9. 11. and 8. 2.

And 3. The Son, as the Person that owns and assumes that Body so prepared for him, to dwell in it, as in a Tabernacle (as the Author to the *Hebrews* terms it) Lo I come into the World, which was only done by his taking that Body to himself, into one Person with him.

And this great and eminent concurrence of all three, may perhaps more clearly be gathered from the Story of the Angel's coming to *Mary Luke* 1. 26, 27, &c.

1. God the Father sent his Angel. *The Angel Gabriel was sent from God, unto a City of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the House of David; and the Virgins name was Mary.* God the Father gave his Angel his Commission, and a particular note of all the Circumstances, as punctually as any one that sends a Messenger of an Errand. God sent him to a City of *Galilee*, and by Name *Nazareth*: To a Virgin espous'd, and her Husbands Name is in the Note, A man whose Name is *Joseph*, and his Lineage of the House of *David*. You see God the Father was deeply in it.

2. The Holy Ghost, he was sent, as was observed v. 35. *The Holy Ghost shall come upon thee.*

3. God the Son must needs be supposed most in it of all Three. For by vertue of his assuming unto one Person, that holy thing which was conceived in her, it was, that (v. 32.) *He was called the Son of the Highest.* And if he had not actually assumed, married into one Person with himself, that which was formed in her Womb by the Holy Gost, it had not been called the Son of God, as v. 35. it is. He it was, who put on and wore, and married this Flesh made of a Woman; and therefore his consent was of all other most explicite.

And

And thus began the New Testament (as became it) with the discovery of the Three persons in that great work, at which the *Æra* of the New Testament it self began. And this so distinct a discovery of the Three at the Incarnation, being thus express and eminent, hath not been enough noticed by our Divines, nor added in handling this Argument, unto those other at Christ's Baptism and Transfiguration: How this at Christs Conception, and that happy Contract and Espousal and Union made between the humane and divine Nature, will conduce to illustrate the like at our Regeneration, I shall shew, when I have added another Conjunction, more famous, because more visible, namely, at Christs Baptism; Where usually our Divines begin the Discovery of the Three out of the new Testament. And this I shall also speak (though more briefly) unto, because both these, put together, will have their joint Vertual Influence of tending to clear the Point in hand. Chap. 3

The meeting of the three Persons at his Conception was invisible: For the formation and union of his humane Nature was, as ours, in the lower parts of the Earth, hidden and under ground, as the *Psalmist* speaks. And unto which, speaking of Christs formation in the Womb of a Virgin, the Apostle alludes *Eph.* 4. 9. But what was as then uttered and transacted between the three Persons in secret, was at his Baptism to be proclaimed upon the House Top. It was the publick Owning, Inauguration, and Installment of the Son of God. It was the Solemnization of that Marriage between the two Natures, Humane and Divine, which had been carried more privately yet, by all the same three Witnesses. And accordingly God took a time for this, when all the People were Baptized and standing by (so *Luke* 3. 21. *Mat.* 3. 5.) who had come out of *Hierusalem*, and all *Judæa*, and the Region about *Jordan*; when they were all thus standing by. *And Jesus was Baptized* praying, v. 21. *Heaven opened*, which is the greatest outward Miracle in the Heavens; as an Earth-quake, or opening of the Earth, is on the Earth: And Heaven opened to let down the Revelation of the greatest Mystery; which only could be *Cœlitus*, or from Heaven revealed: A Light comes down from the Throne of God; and all three Persons make an outward manifestation of themselves. *Pater in Voce, Filius in Homine, Spiritus sanctus in Columba.* And what is the business they appear about? But to own their former Act and Work. To proclaim that Christ. They had met to make the Christ at his Conception: Now they meet openly to proclaim him to be the *Messiah* and *Son of God*: Yea, and to seal up and give Testimony to the humane Nature it self (who had lived 30 Years without any such extraordinary Revelation) That he was indeed the Son of God: That this holy thing born of that Virgin, was the Son of the most high God, as the Angel told *Mary*. And unto both these Testimonies and Transactions of God the Father, Son, and Holy Ghost, both at his Conception and Baptism, doth that tripple Testimony of the Three in Heaven refer, mentioned by *John* the Apostle; *John* 1. 5. *v.* 5, 7. Even to this, That Christ is the Son of God. *A gust. Tract 6. in John.*

But have I told this long Story meerly to this general purpose, to shew that in Gods greatest works of wonder there is a distinct appearance of the Three? Or withal to add a new Instance of the Θεοφανία, of the Three; And indeed the first mentioned in the New Testament, and upon the greatest occasion. No, not to these ends only or chiefly have I told this Story, as singly to be considered; but further, as more particularly conjunct with the thing in hand, as parallels with all, tho' transcending this of our new Birth and first Conception of the new Creature in us, or that other work, the manifestation of it at the, sealing of Salvation, or the revealing Christ in us, (at it is call'd Gal. 1. 16.) *The forming the new Creature*, for Christ and the three Persons to dwell therein.

There is nothing in Christ, or of Christ, but it is set up as an Image, or Pattern of the like to be done to us in our measure, *being Predestinated to be Conformed to the Image of his Son*, Rom. 8. As he was *Circumcised*, so we have a *Circumcision* ordained for us, *Col.* 2 We have a *Crucifying, Burial, Resurrection*, as he had: We have a *Conception*, a *Forming* Christ in us, an Uniting us to Christ. As in him there was the Union of Two Natures; there is a time wherein

we

Book 9 we are made Adopted Sons, as well as there was a time in which he was born the Natural Son: I might Quote Scriptures for all these, but you know them. In the *4th* of the *Galatians* the *4th* and *6th Verses* compared, the Apostle seems to institute a *Parallel* between God sending forth *His Son made of a Woman*, and his sending forth (for he useth that word of both in common) *the Spirit of his Son into our Hearts, Crying, Abba Father. But when the fulness of time was come, God sent forth his Son made of a Woman, made under the Law. And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, Crying, Abba Father*: Thus clearly Parallelling the Conception of the Humane Nature and Union with the Natural *Son of God*, and our being made Adopted Sons by the coming of the *Holy Ghost*, into our Hearts. Observe the Parallel in this Respect by compareing Scriptures.

1. As there was a fulness of Time, an instant of Time when the *Son of God* was to be made Flesh, and so be admitted a Member of this World; so there is a fulness of Time, a set Time to send down his Spirit into the Heart to Regenerate it. *Gal.* 1.15, 16. *But when it pleased God to Reveal his Son in me*, (says *Paul*,) God let me run on much of my Time, of which he speaks, *v.* 13, 14. but having chosen me before, and separated me from the Womb, he had a set Time when to Reveal his Son in me.

2. When that set Time is come, set by the Father, of whom *Paul* there speaks; The Father begins and sets all a work in the Conversion of that Soul. This Christ Expresseth in the *6th* of *John*: Where Christ giving the Reason, why some Souls come to him, and not others, He resolves it into His *Fathers Act* and *Will*, as the main; (*verse* 64, 65. which is the Conclusion of his Discourse about it.) *But there are some of you that* Believe *not. For Jesus knew from the Beginning, who they were that* Believed *not, and who should* Betray *him. And he said, Therefore, said I unto you, that no Man can come unto me, except it were given unto him of my Father.* Now he attributes to his *Father* a double Hand or Stroke in it, one towards the Soul it self, the other unto Christ himself, that is to be Married now to it.

1. There is God the Fathers Actual drawing the Soul to Christ, a Whispering to the Heart to perswade it to take his Son; himself secretly wooes the Heart for him, *verse* 44, 45. *No Man can come unto me, except the Father which hath sent me, draw him, and I will raise him up at the last Day. It is Written in the Prophets, And they shall be Taught of God. Every Man therefore that hath heard, and hath learned of the Father cometh unto me.* Of this you read (*Psalm* 45.) what kind of words he speaks, and what Counsel he gives a Soul, that is brought to Christ, as *verse* 14. *Hearken, Oh Daughter, and give Ear*; even as He had spoken to his Son, to make himself a Sacrifice.

2. As He thus actually draws the Soul to Christ, (and the *Father* is at that Work, and at the Cords end) so He Actually gives the Soul unto Christ, that Christ would both take the Soul, and own it, when it cometh to him. Thus *verse* 37. *All my Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.* And he speaks this as the Reason, why some Believe, and some not, though they hear the same Sermon, and have the same means. So *verse* 36. *But I said unto you, That ye also have seen me and Believe not.* Now Christ giving these as Reasons, why some came, and some not; and why, he Receives those that come, because the *Father draws*, and the *Father gives*; speaks of both as of Two like Acts of the *Fathers*, done by him at Conversion; then it is the *Father* thus *gives*, and the *Father* thus *draws*. And though God had given them to the Son of God, from Everlasting, as (*John* 17. *Thine they were, and thou gavest them me.*) Yet now he renews that act of giving them to Christ. Therefore *de Presenti*, Christ useth the present tense. *All that the Father gives me, it is a giving, de præsenti, as a drawing de Præsenti*, to distinguish it from that, from Everlasting. And so as Christ resolved it into his Fathers Will, *Heb.* 10. (as you heard) why he came into the World at all, so *verse* 38. He resolves the Reason why he owns and receives them that come to him, unto his *Fathers* Will in like manner. *For I came down from Heaven, not to do my own Will, but the Will of him that sent me.*

me. And this *Gift* or *Donation* is as if then, and at that time, the *Father* ſhould riſe up in Heaven, and ſay to his Son, *Yonder is a Soul which I gave thee from Everlaſting, whom thou Diedſt for upon the Croſs; and now is the fulneſs of time Written in my Book, the ſet time appointd by me to have Mercy on him, for him to come unto thee, now take him for thine, take hold of him, and draw him to thy ſelf,* and ſo joyns with Chriſt in drawing him. This is the Fathers work in Regenerating us. Chap. 3

2. The *Sons Work* is as follows.

1. Of *Himſelf,* he ſays *John* 10. 14, 15. *I am the good Shepherd, and know my Sheep, and am known of mine. As the* Father *knoweth me, even ſo know I the* Father, *and I lay down my Life for the Sheep.* He knows them particularly, and perſonally, as they know him, even by name. And as he loves us, ere we love him, ſo he knows us ere we can know him. Yea, look as diſtinctly as the *Father* knows him, and he knows the *Father*; even ſo diſtinctly doth he know, and take notice of all his Sheep, and this when he is to bring them to himſelf, as *v.* 16.

2. At that time he firſt takes and apprehends that Soul as his, and to be his for ever, in anſwer to that Gift of his *Father* then made, *Phil.* 3. 12. *I follow after, if that I may apprehend that, for which alſo I am apprehended of Chriſt Jeſus.* He ſpeaks of that *Act* put forth by Chriſt in apprehending him firſt, ere he did him, which is the fundamental *Act of Union.* As Chriſt loves firſt ſo he apprehends firſt. And as he had compared before his Chriſtian Life to a race which he was to run, ſo here he tells us how Chriſt took him firſt by the hand, and held him when he firſt entred into that race. However he means it of that act of Chriſts at his firſt Converſion, which is the foundation of all that we afterward purſue after. And herein you ſee the parallel runs on, as at Chriſts Conception: As then the Son of God his work was to take to that Body fitted for him, (Heb. 2. 16. *He took not to, or he took not hold of Angels, but the Seed of Abraham.*) So us at our Converſion, and thus works the union.

3. The Spirits work hath been diſcourſ'd of before. I ſhall now only mention that Text in Gal. 4. 6. *Becauſe ye are Sons* (namely by Election) *God hath ſent forth the Spirit of his Son into your Hearts, crying, Abba, Father.* And this Spirit works Faith in us, which is *Hands*, and *Feet*, and all. It is ſeminally the whole *New Creature, Hands* to lay hold on Chriſt again; and we embrace him (*Heb.* 11.) And embrace him gladly, *Acts* 2. 41.

4. As all three Perſons thus between, and among themſelves deal ſecretly, and treat with each other for us; the Father giving and recommending, the Son apprehending, both ſending the Holy Ghoſt into the Heart: So in our coming to God, both firſt and laſt, we have our paſs from one Perſon to the other, and have diſtinctly to deal with them all. Which is contained in one verſe, *Eph.* 2. 18. *For through him we both have acceſs by one Spirit unto the Father.* And this is more open and more ſenſible to us, as the other more ſecret. The word in the original is προσαγωγὴν. The Spirit being come into the Heart leads us by the hand back again to *Chriſt*: And Chriſt leads us to the *Father.*

I will give you but one Inſtance of one *Converſion,* which I have had recourſe to hitherto all along, and which is *Paul's*, who profeſſeth himſelf converted, as for the ſubſtance of it εἰς τύπον, for a Pattern, 1 *Tim.* 1. And though his Story hath this extraordinary in it, that Chriſt viſibly apprehended, him. And the Holy Ghoſt fell on him in laying on of hands upon him; yet for ſubſtance the ſame things are done in Heaven for us by the *Three,* who love us as they loved him: Even as at Chriſts Baptiſm all *Three* appeared, but at ours not, yet we are Baptized in the Name of all the *Three.* In the ſubſtance of *Salvation, Converſion, Faith,* &c. The Apoſtles had not any Priviledge, that we have not.

Book 9

1. The Fathers good pleasure appeared in *Paul's* Conversion, as you have it expressed Gal. 1. 15. 16. *When it pleased God, who separated me from the Womb, to reveal his Son in me.*

2. Of Jesus Christ, you may read twice in the *Acts*, chap. 9. from the 6th *verse*, and *Chapter* 26. *How Christ bestirred himself at his Conversion.* He meets him in the way at the place and time appointed. And himself speaks to him v. 5, 6. *And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the Pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the City, and it shall be told thee what thou shalt do.* And Christ directed him what to do: And not only so, but speaks himself to *Ananius*, v. 11. *And the Lord said unto him, Arise, and go into the Street which is called Streight, and enquire in the House of Judas, for one called Saul of Tarsus: For behold, he prayeth.* You see he gives as particular directions as God the Father did to the Angel, when he sent him about the Conception of his Son. It is to shew what notice he takes of all the Circumstances of a Souls Conversion. No kind Husband could more bestir himself at his Wives Labour than Christ did at *Paul's* travel in the New Birth. He calls up *Ananias* at midnight, as it were, bids him go in all haste to help him, *Behold*, (saies he) *he prays*, v. 11. He is in his throws.

3. The Holy Ghost (v. 17, 18.) wholly falls upon him, and this at his laying on of hands, and hi being *Baptized.*

Use. You that are Regenerate, and born again, the Saints and Children of God, shall I affect your Hearts a little? Whom would not this love move? There was a time, though perhaps thou knowest it not, when all this ado was in Heaven about thee, unknown to thee, when thou wert first married unto Christ, the greatest Espousal that ever was transacted, one alone excepted, and that was when the humane Nature and Divine were espoused together in Christ. And the same kind of stir that was for *Paul*, was also for thee; what was done extraordinarily and visibly by him, was as effectually and strongly carried on and done for thee. He was directed by Christ what to do, and *Ananias* directed to go to him, and his Condition made known to him, that he might know what to speak unto him. Now the same hand did secretly *guide* and *direct* thee: Perhaps to go to such a Congregation, which thou hadst no mind unto; or for fashion-sake frequentedst: Or thou fell'st into such or such a Company of such or such persons, who spake so or so unto thee: Or such and such an accident befell thee as thou wert going such or such a Journey: As *Saul* in seeking his Fathers Asses, was meet by *Samuel* in the way, and he is anointed unto a Kingdom: And so wert thou taken in the heat of the pursuit of Vanities. And as his secret Providence directed thee, so perhaps the Minister or Person that spake unto thee, when thou wert first drawn to believe or close with Christ, had such a word put by God into his mouth, as if he had known thy very Heart and Condition, such promises as most nearly concern'd and suited thy Spirit and Condition, and Temptations. Even as he directed *Ananias* to speak to *Paul* what most concern'd him. And when by this invisible Conduct he had brought thy Heart and his Word together; He then shed forth his Spirit upon thee, Who made that good word effectual to thee, and it return'd not empty to him that sent it, but had that blessed Effect that he intended. Or perhaps when thou wert first humbled and stricken for sin, God took a keen Arrow out of the *Quiver of his Word*, and put it into the hand of an *able Minister* or *Friend*, which shot by him at random (as when *Ahab* was stuck) was carried home by the wind of the Spirit that went with it into the Heart and wounded it. And such Circumstances as these may move thee to acknowledge that good hand, that was the *Mover* and *Orderer* of them in Heaven, in *Analogie* to his Dealings with *Paul*. But above all the *Three* persons affect thy Heart with the love of God the Father unto thee. At such a time when thou wert in the Church in the midst of the Croud; first the *Father* he spyed thee out there, and remembers it was the time, the full time to have mercy on thee, which he had written in his Book. And thereupon riseth up (as it were) in Heaven, and saith unto his Son (as

Christ

Christ upon the Cross did to his Mother, *Woman behold thy Son*) *See, Son*, says he, *behold, thy Spouse*, designed unto thee from Everlasting. Take him and apprehend him for thine at my hand: I will see you married, and the indissoluble knot tyed ere he stir from hence. Which is more, than as if the greatest King on Earth should espye, in the midst of Multitudes, a Beggar standing in Rags, and say to the Prince, his eldest Son, Go marry her here afore me. And then when he had bespoke Christs Heart, he also bespake thine. He let down a Cord of love into it, which took hold thereof, and and drew thee by it to his Son and to himself. Chap. 3

And when Jesus Christ had thy Soul actually a new commended to him, by his Father, he looking on thee, said with himself, That Soul! Surely I should know it. This is the very same that my Father presented unto me from everlasting, says the Second Person, in all that glorious Array which I am to be the Endower of her with, which made her appear so lovely, as it then took my Heart; but it is so much altered since, I scarce can know it, being defiled with so many Sins. And yet again, saith the man Christ Jesus, it is the same was presented unto me by name with all these very sins, when I was to suffer. I know her sure enough by a good Token; for she was brought and presented to me in the Garden, and hanging on the Cross, with these very sins, she is now guilty of, and I have the Remembrance in Scars upon my Soul, which these sins made, when my Soul was made an Offering for sin: And so he takes her for his. And then he sends his Spirit into thy Heart; And what the Spirit wrought upon thee when he drew thee unto Christ; I leave that to thine own experience to bring to mind.

Now the joy that was thereupon in the Brest and Bosom of God the Father, Son, and Holy Ghost, was not contained alone in this Transaction, but to make the Solemnity the greater, it was diffused throughout the Heavens. Not one, but two Parables are made on purpose by our Lord Christ to express this Jubilee unto us, in *Luke* 15. First, there is a man that sought his lost Sheep, than a poor woman that sought her lost Groat. The Stir and Zeal each shewed about it is sufficiently expressed; as deciphering the Heart of God and Christ therein to such a Soul, in that he leaves Ninety nine to seek such a Soul, long before it thinks of seeking him, which it doth not, but is prevented by him. And he goes out, with that resolution, not to give over seeking until he hath found it, come what will. And this eager resolution is expressed v. 4. He leaves the Ninety nine in the Wilderness, *and goes after that which is lost, until he find it.* And then when he hath found it, he lays it on his Shoulders *rejoicing.* What doth this signifie, but his own abundant gladness? He hath at last found it, with care to keep it: And this Action of laying it on his Shoulders speaks his Heart, as saying within himself, Have I now got you with all this trouble and pursuit? I will now make sure work of letting you run away again, or giving me, any more, the slip. So doth he rejoice, and so careful is he, that he lays it on his Shoulders, he doth not venture to drive it afore him: No, he will not trust it so loosely. He doth not only hold it in his Hands; (though therein (as Christ says) 'tis safe enough, for *my Sheep none shall pull out of my Hands.*) But puts himself to some trouble and care about it, lays it on his Shoulders Rejoicing. Oh how full of joy is Gods Heart and Christs Heart that he cannot contain it in his own Brest, but makes a solemnity of it! Calls together a Parliament *of his Neighbours and of his Friends,* (*v.* 6.) and makes such a matter and story of it; saying unto them *Rejoice with me, for I have found my Sheep that was lost.* So then, it's having been lost, is that which encreaseth his Joy. And yet when all is done, it is but a ragged, scabby Sheep all this ado is about. Oh but God loves it, Christ hath laid down his Life for it. For who is this Sheep? *v.* 7. It is a Sinner that repents. And who are those Friends God calls together thus to rejoice? v. 10. *There is joy in the presence of the Angels of God.* The higher House of Heaven is call'd together on purpose to rejoice, though the lower House regards not such a poor Soul.

Well, but it will be said it may be thus at so great a Shoal of Converts,

Book 2 as in the Converſion of the *Jews* ſhall fall out, or when 3000 in a day are Converted, as (*Acts* 2.) Nay, but this is at the Converſion of one Sinner: And as *Abraham* made a Feaſt at *Iſaac*'s weaning, ſo God feaſts the Angels with the Converſion of each and every Sinner. And 'tis emphatically ſaid the Angels of God, even thoſe that have God to rejoice in, have their joy yet more full by the Addition. But it carries with it this Reaſon, That it is becauſe they are Friends. The account is *v.* 6. God and Chriſt are ſo well pleaſed with it, as the Angels know and perceive full well, their Nearneſs and One-neſs with God, and ingratiate themſelves by Joyful acclamations at their Converſion.

CHAP. IV.

That there is an exceeding Greatneſs of Gods Power apparent in our Regeneration. This is demonſtrated from the nature of the work in General.

THERE is not only Infinite mercy, but the almighty power of God manifeſted in our Regeneration. It is exceeding greatneſs of Gods power, no leſs than that which raiſed Chriſt up to Glory, which is neceſſary to work Faith and Grace in the Heart of every true Believer. I deſire that all thoſe who in their Opinions and Expreſſions do leſſen and extenuate Gods work herein (as *Arminians* do; or others who in the ſecret ſayings of their Hearts, and practiſe in their Lives, make the work of Grace very eaſy, and in their own power, and therefore refer their Repentance to their own leiſure) would but come and conſider what the Spirit of God tells us, Eph. 1. 19, 20. *And what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power*; v. 20. *Which he wrought in Chriſt when he raiſed him from the Dead, and ſet him at his own right hand in the Heavenly places.* Whatſoever low, and mean, and ſlight Conceit we, not knowing the power of Gods Grace, may have of it; yet let us but conſider,

1. Who it is that let fall theſe words, it was not only *Paul* (who had the deepeſt experience and inſight into a work of Grace, more than all the Diſcourſers in the World) whoſe authority were enough in the caſe; But it is the Spirit of God in *Paul*, from whom they dropt, 2 *Pet.* 1. 10. compared with the Chap. 3. *v.* 15, 16. Now it is this Spirit of God that gave out theſe words, who is the great Agent in the Buſineſs, and employed in it, (*Luke* 1. 35.) It is the power of the Higheſt (as it is call'd *Luke* 1. 35.) who works it; who hath been the Converter of the Apoſtle *Paul*, and of many millions of Souls; that expreſly ſays there is thus much power goes to it. If at any time God will convert any Soul, he muſt put forth the exceeding greatneſs of his power. If we would know how much Force goes to the effecting of any thing, the ſureſt way is to hear the Agent himſelf ſpeak; The Standers by, nay, nor the Patient it ſelf, doth not, ſo fully diſcern it often; when Chriſt healed the woman of the Bloody Flux and that but by the touch of the Garment, the Standers by, the Diſciples, they diſcerned nothing; but hear Chriſt himſelf ſpeak, δύναμις, Power or Vertue (ſays he) is goneout from me; He could tell, and beſt might, what pains went to effect that miracle; becauſe it went from him. So now alſo for the work of Grace, becauſe it is diſpatched often and done in a trice, as we ſee in *Paul* and the Thief, and done as it were by the touch or ſtriking of the words of a weak man at the Ears of another, therefore the Standers by think there is no great power

power goes to all this; but ask him whoſe work it is, and he tells you, it is the exceeding greatneſs of his power, *&c.* If a ſtrong man lift up a great weight, and doth it ſlightly; the Standers by are not competent Judges what force goes to it, but only the man himſelf that felt the ſtreſs put to it. So it is here. Indeed the Spirit of God cloaths and hides this exceeding greatneſs of power working in Believers Hearts, by uſing ſuch ſweet perſuaſive motives, and gentle, rational Inducements, as Cords ro draw mens Hearts, as the Word of God hath in it; which is the reaſon why ſome bring down all this great power ſpoken of, to moral perſuaſion, making the working power of the Spirit of God in drawing mens Hearts, but as an Engineer that draws and winds up ſome heavy weight by Ropes faſtned to it; as in Cranes and the like Artifices: So as the Ropes bear the ſtreſs, and all is done by their force; and if the weight be too heavy, it cracks them, and down falls all again; and ſo the Spirit works not but by thoſe moral perſuaſions in the Word, by enlightning, faſtning 'em to the Heart; and if the Poiſe of the Will, and weight of Sin, (which ſo preſſeth down, *Heb.* 12. 1.) If it breaks thoſe Bands aſunder, all the Spirits work is loſt; the Heart falls down and ſettles again in the ſame Eſtate it was; which if it were true, wherein ſhould this exceeding greatneſs of Gods power be ſpent? Doth the Spirit make more of it than it is? if the Spirit effected but by his power concurring with the force of ſuch Twine threads only in themſelves; why ſhould ſuch big Words be uſed about it? You ſee in ſuch kind of working, the power of a Child is able to wind up great Weights, if the Cords hold: But the Truth is my Brethren, That the Spirit, willing to hide the greatneſs of his power, immediately working, and having hold on the heart, [the Work of Grace being the only ſtanding miracle in the Church] uſeth theſe Inſtruments in the working of it, yet doth it not according to the Strength and Force of theſe, but according to the exceeding greatneſs of his power alone. As when the Angel ſtirr'd the Water of the Pool, it was not the Angels ſtirring that Healed; but the immediate power of God then extended, and by that means; So nor is it the ſtirring of Gods Spirit of the Heart by good motions, or moral perſuaſions, though theſe be uſed, that work Grace; but the exceeding greatneſs of God's Power extended in and by theſe; working beyond the ſphere of their power and activity: And that this is ſo, will be evident if you

Chap. 3

2. Conſider *Secondly*, the Inſtance given; It is ſaid to be the ſame Power that wrought in Jeſus Chriſt in raiſing him from the Dead: Now to raiſe any one from the Dead, is an act of the immediate power of God. Chriſt in raiſing up *Lazarus* ſaid indeed, *Lazarus, Come forth, John* 11. 45. But was it the Word think we, or the Power of God that went with this Word, rais'd him? And ſo the Spirit uſeth Perſuaſions to the Heart, but there is a farther power goes with them; But yetif you obſerve the Words of the Text, the working of Gods power here in Believers Hearts, is not ſimply Parallell'd with the power of raiſing Chriſt from Death to Life; but from Death even to that glorious Eſtate, he now in the Heavens enjoys, which is a work of further power than the raiſing up of *Lazarus* and any Dead man; for there is a great diſtance between Death and Life, ſo as it muſt be a great Power to raiſe one from the One to the Other; but between Glory and Life, there is yet a hundred times a vaſter difference; So that now to raiſe Jeſus Chriſt, ſo low laid in the Grave, and Subdued by Death, not to Life only, but far above Principalities, *&c.* to that Top of Glory in Heaven; this is the exceeding Greatneſs of Gods power indeed: Therefore (*Rom.* 1. 4.) this work of raiſing himſelf thus up, is made the greateſt that ever God did by his power; and which of all other manifeſted to the utmoſt, That Chriſt was the Son of God; put that out of queſtion, more than all his Miracles: he was Declared to be the Son of God with power by the Reſurrection from the Dead; ſuch was the Power ſhewn in that work above all elſe; and therefore the Holy Ghoſt ſingles out that, to expreſs his power in raiſing men from Sin to Grace; a greater diſtance being between them, than ſimply the natural Death and Life; even as much as between the eſtate of Chriſt humbled in the Grave, and Glorified in Heaven; and the like exceeding greatneſs of power worketh in the one and other.

3. Again

Book 9 Again. 3. Consider the great Superlative Expressions the Holy Ghost useth, besides the Parallelling it with the instance given. It is not only great power, but greatness of power, and that exceeding greatness: Now such superlative expressions are never used, concerning any Attribute, but when it is manifested in some work of God to the utmost, and more then in other former works of his: In comparison of which, these superlative expressions are used and taken up: And indeed you shall find them only used in the expressing his Works of Grace; which being as it were *Nova Scæna et ultima Representatio*, The last stage whereon his Attributes are to shew themselves, and act their parts; therefore every Attribute that appears on this Stage in any Act, doth its utmost, most superlatively, beyond what was done in former works of Creation, Providence, *&c.* and therefore every Attribute that bears a part herein, hath superlative Expressions of it. Take any Attribute, *viz.* his Mercy, which he shews in other Works, when he speaks of them as shewn in other Works, 'tis in the positive degree, simply thus, *His Mercy is over all his Works*; that is, shewed in, and to them all: But when he comes to speak of the Mercy and Love shewn in the Work of Grace, he contents not simply so to express it, *but he tells us of the Riches of his Glory, and the Height, Breadth, &c. of his Love, which passeth Knowledge*, Eph. 3. 16, 18, 19. *And he speaks of God who is rich in Mercy, according to the great Love whereby he hath loved us*, Eph. 2. 4. See what Superlative Terms he here useth, that are in no work of common Mercy, because indeed more Mercy is shewn to one poor Redeemed Soul, than to all the World besides; The like is of his Power here, expressed in other works of Creation, it is expressed in the positive degree, *Rom.* 1. 20. *They* (says the Apostle) *express his Power and Godhead*: But when he comes to speak of the power shewn in the working of Grace and second Creation, then nothing serves to express it, you see, but *the exceeding greatness of his power*: For it being a New Creation, his last Work and way of manifesting his Attributes, so every attribute must exceed in it; for that is Gods manner, that his last Works if he do any, should be greater, and clean put down the former. He observes it in Deliverances (*Jer.* 23. 7.) and so in all other Works, so as if he shewed power in Creating at first; if he come to Create again, he will have it be such a Work wherein much more power shall be shown, even the exceeding greatness of his power; for every Wise Agent, if he doth a thing over again, will be sure to exceed; he Reserves the Greatest to the last. Now therefore will you set the Work of Creation by this Work, and equal Gods Power in that with this here, see how it equals it: Creation is a making something out of nothing: Why this Work is a Creation also, 'tis called (2 *Cor.* 5. 17.) a *Creature*, and we are said (*Eph.* 2. 10.) to be *Created to good Works*. But yet there is something more, for it is said to be *a New Creature*; now as in the case of the *Covenants*, (*Heb.* 8. 13.) speaking of the *New Covenant*, he hath made the first *Old*; so this Phrase, the *New Creature*, implies, that there was an abolishing of some old thing first; and so the next words do certifie us, 2 *Cor.* 5. 17. *Old things are past away, all are become New*. Behold here is a greater Work than was at the *First Creation*, in that there was but a making something out of nothing; here are *Old* things first to be Destroyed, to pass away (that is) come to nothing) which to do, requires as much power as to *Create*) and then *New* to be made. There is a Great Building, *Old* things pull'd down, and abundance of Rubbish to be pull'd down and carried away, and then a *New* Erected; yea, all *Old* things must be done away, and all must be made *New*, not a Stick, or Stud that goes to *Old* Building, will serve in the *New*: And yet this is not all; For in the *First Creation*, only nothing was before, and nothing that opposed it; though all made of nothing, yet nothing against it; but now in this Work, these *Old things* do mightily oppose it, 2 *Cor.* 10. 4, 5. *Rom.* 8. 7. God hath much more therefore to do, not only to destroy *Old* things before he make *New*, but *Old* things that are Enmity.

There is not only a changing of Water into Wine, which is done daily in the Grape, as (*John* 2.) but of contrary into contrary, of Hearts of *Stone* into *Flesh*,

Fleſh and *Volves* into *Lambs*, *Ezek.* 36. 26. *Iſa.* 11. 6. This is greater than any Miracle Chriſt ſhewed, and therefore he tells his Apoſtles that were Workers with God as it were in this Work, that greater Works than he did, they ſhould do, even as Great as the Greateſt and laſt Work Chriſt ever did, in raiſing himſelf from *Death* to *Glory*.

Uſe. Is there ſuch an exceeding Greatneſs of power in the ſaving Work of Gods Grace, which intereſts us in the rich Inheritance of Glory? Why methinks this ſhould begin to Rowſe and Startle many of us, and make every one of us, that look for a part and Portion in that Inheritance, to conſider with himſelf, whether there is ſuch a Work of Grace in his Heart, as bears proportion, correſpondency, and in the working of it anſwers to ſuch an exceeding Greatneſs of Power, ſo as neceſſarily it ſhould draw forth ſo much Power from God, to work it. For we cannot imagine God doth overdo any thing, without imputation of Folly; no Wiſe Agent will put more ſtrength to the working and effecting of a Buſineſs then will neceſſarily work it, for there would be ſo much ſtrength as is overplus, ſpent in vain, as the Prophet complains. A King will not ſtretch out his Perogative Royal, or ſend an abſolute mandate, uſe his extraordinay power, when the bare intimation of his Pleaſure will do it; and therefore certainly God, who is ſaid to do all things in weight and meaſure; and who doth always proportion his power to the Work, will never exert ſuch an exceeding graetneſs of power, if leſs would ſerve the turn; Conclude therefore we muſt that the true Work of Grace, hath all this Power ſpoken of neceſſarily drawn out to work it; and therefore we ſhould do all well to examine whether we have had ſuch a working on our Hearts, as bears proportion with ſuch a power, ſo as we can Conclude and ſay, *I feel ſuch a Work wrought in me, which no power but the power of God thus mightily unbared and manifeſted, could ever have wrought*; and the Prints of ſuch a Work we may ſafely build on, as a note of Election, as the Apoſtle makes it, 1 *Theſ.* 4. 5. *Knowing your Election for that the Word came to you in power*, &c. And indeed, I know, no better way to diſtinguiſh the common workings of the Spirit, which ſo many falſely take for Notes of Electi-on, than by this Truth now in hand; for though they be all Works of the Holy Ghoſt, and Works of power alſo, yet not ſuch as the exceeding greatneſs of power here ſpoken of, and no leſs, ſhould be engaged in them; and therefore now to lay aſide ſuch as have had no working on their Hearts by the Spirit more then nature, who as thoſe (*Acts* 19. 2.) cannot tell by any Working that they have felt of the Word and Spirit, whether there be any Holy Ghoſt, Yea, or No; and who are Reſembled unto the High-way ſide, to let them paſs as thoſe in *Jude* 10. *Who as Brute Beaſts, know no more then Nature*: Let us Examin you that think you have ſome Work of Grace to ſhew for Heaven.

1. Firſt, Some will ſay, I am no Adulterer, no Drunkard, no Unjuſt Perſon, but Sober, Chaſte, *&c.* and is not this a Work of a Gods Power in me, and of his Grace, being more than Nature?

For Anſwer.

1. I Grant it is a Work of God, more then Nature, Mans Nature being as fully prone to theſe Sins as any other, and the Scripture telling expreſly that God reſtrains ſuch Diſpoſitions in Men, God kept *Abimelech* from Adultery, (*Gen.* 20. 2.) And *Laban* from hurting *Jacob*, *Gen.* 31, 34. &c.

Yea, and 2. I grant it to be a Work of Power, as great as to ſay to the proud Waves of the Sea ſtay here your Waves, and overflow not; or as it was to chain up the power of the Fire, from ſingeing the Garments of the Three Children; ſo to ſay effectually to the Pride, Malice, and envy, *&c.* of a Wicked Man, Boil not over, requires as great power; and not only ſo, but to Work and Stamp ſlight Impreſſions and Tinctures of Moral Vertues, is a Work of great power. Yet,

3. It

Book 9

3. It is not comparable to that Power which wrought in Jeſus Chriſt, in raiſing him from the Dead.

1. Becauſe the inſtance of Reſtraining Grace alledg'd, is but keeping the Dead Body from ſtinking, and putrifying ſo much as elſe it would, and cauſing it to retain ſome of the colours a Living Body hath, though Wan and Liveleſs, which Embalming of a Dead Body will do, for many a Year: And ſo indeed that Men are kept from ſtinking, and retain ſome Colours of Juſtice, Chaſtity, *&c.* is from an anſwerable Embalming power of the Spirit, but this is far from that power which puts a new Principle of Life into a Dead Man, and raiſeth him up to Life.

2. Reſtraining Grace, is but keeping in, and reſtraining Sin in Men, yet ſo as ſtill there is not the leſs of it in a Mans Heart, as there is not the leſs Water in the Sea, for Bridling the Foaming and Raging Waves of it; whereas in the Work of Grace, there is an Abolition or Annihilation in part begun of old things, ſo as they paſs away, and ceaſe to be; now that is a power equal to Creating.

And 2. There is an alteration, of Corrupt Nature in as much as a New Creature, and contrary Workmanſhip wrought, ſo as the Droſs is turned into pure Gold throughout; but thoſe Tinctures of Moral Vertues are not a New Creature in Nature, changing it throughout, but a ſlight and ſuperficiary Gilding of the Droſs, corrupt Nature remaining ſo ſtill; which impreſſions alſo are wrought and maintained, even by the help of what is left in Corrupt Nature, namely, the Natural Conſcience, in which ſtamps of Law are written, and natural Wiſdom emproved, both which ſtirred up, and actuated by theſe apprehenſions that *Vice* is evil, *Vertue* good, and that in *Wiſdom* it is beſt, in a Mans Carriage here; to *ſhun the one*, and *follow the other*, and that it is of Profit and good Report amongſt Men, by means of theſe thoughts, I ſay, ſuch Reſtraint, and he impreſſions of Vertues are eaſily wrought, even by the help of what is left in Nature it ſelf; whereas now in the Work of Grace, the Spirit doth create a new by his immediate power, and therefore 'tis called a New Creature, and this made out of nothing that was in the Heart before to further the Work. To Conclude, This ſtirring up of Moral Vertues, *&c.* is but as a new dreſſing of an old Garment, which though it may deceive ſome, and make them think it is a New Creature, yet, there is nothing added to it that was not, or might not be in it before, only by the help of Conſcience and natural Wiſdom ſome Tufts of good, are ſtirred up; but in the Work of Grace, there is not only a new dreſſing of Corrupt Nature but a putting it off, and then a new Man Created, and that put on, *Eph.* 4. 22, 24. not a Gilding only, but a renewing throughout, changing us in the Spirit of the mind, turning the Metal into Gold to the bottom, *verſe* 23. But as for the ſuperficiary Tincture in ſuch civil Men, if not in time worn off, as Gilding is, and though it appears in their ordinary Carriages of their Lives, as ſet in ſuch and ſuch a condition, yet let them be melted a little, and tryed, put upon ſome new Temptation, caſt into another Faſhion, then the baſe metal, the corruption and naughtineſs of their Hearts appear: Whereas a Godly Man, whoſe Heart is throughout changed, try him how you will, caſt him into what Mould you will, yet the Grace appears. I therefore earneſtly deſire thoſe that find no further work of Power on their Hearts, then reſtraint from Evil, and ſlight diſpoſitions to Moral Vertues, to conſider of their Eſtates.

I come to a Second ſort of Men, and to a further Work: For ſome will now Plead, I find not only my *Heart* thus Embalmed, as you call it, by the Spirit, and the corrupt Luſts of the Old and Dead Man, as they are called, (*Eph.* 4. 22.) kept from ſtinking and putrifying, together with ſome additions of Moral Vertues; But I find ſome lively Warmth wrought in my Heart, and Affections by the Word and Spirit, even to ſuch things, and by ſuch Motives as the Word delivers. In Hearing and Praying, *&c.* my Eyes are enlightned

to

to underſtand and aſſent to thoſe Spiritual Truths in the Word, my Heart ſo far wrought on, and ſuch ſtirrage of Affections, upon the conſideration of the Truths delivered therein, as I can ſorrow for my Sin, tremble at the Threatnings, Joy in the Promiſes, and find flickerings alſo of good purpoſes, deſires to obey, and ſome endeavours, and I hope you will ſay, that it is impoſſible, but that ſuch a working as this, ſhould be only from the exceeding greatneſs of Gods power, a meer ſupernatural work of the Spirit of Chriſt, above the power of Nature, in it ſelf, as it is for a dead Man to have Warmth, or move, or ſpeak, and one now that hath ſuch a work of power will preſently ſay, as the Magicians did, (*Exo.* 8.16, 17.) This ſurely is the Finger of God; a work of the greatneſs of Gods power, ſuch as this no wicked man can have that is Dead in Treſpaſſes and Sins. Chap. 4

1. I grant it is a work of the Spirit, and above the *Sphere* of Nature, and its activity in it ſelf alone, for it is a ſure Rule the Apoſtle gives, 1 *Cor.* 12.3. that no Man ſays Jeſus is the Lord, without the Spirit; that is, no Man can have his Underſtanding brought to aſſent to, and profeſs Chriſt to be the Lord and Saviour, or any other truth preached in the Goſpel, unleſs the Spirit perſwade his Judgment of it; much more to have the Heart wrought upon, and ſtirr'd up to good, by ſuch Truths, is a Work above Nature, and and therefore of the Spirit; why but yet this is little for a Mans comfort, for the Apoſtle in that place, as the reſt of the Chapter, ſpeaks of common gifts of the Spirit, communicable to Reprobates, as that of healing, *&c.* and beſides the enſurance ſhews, That many wicked in the Church, even ſuch as ſin againſt the Holy Ghoſt, have had a ſupernatural working of the Spirit, for they are Convinced of the Truth of Religion and ways of Grace, which by Nature they could never be, but by the Holy Ghoſt, which therefore they are ſaid to ſin againſt; ſo that a man, you ſee, may have a ſupernatural working of the Spirit in him and upon him; and yet not a work of ſaving Grace; the very inſenſible Creatures have workings of the Spirit on them; (*Gen.* 1.2.) 'Tis ſaid, *the Spirit of God moved upon the Waters*; and ſuppoſe he moves upon the Surface of thy Heart; and hath ſome ſupernatural working upon it; doth it preſently follow then that thou art in the Eſtate of Grace? No more than it doth that the Waters are.

2. I grant that it is the work of power and that more extended and greater than the former. For the former was but a power reſtraining Corrupt Nature, but this is an elevating, raiſing it to ſuch acts as are ſimply, and of its ſelf, above its reach and own pitch; and therefore (*Heb.* 6.4.) It is ſo expreſſed and called, *a Taſting of the Power of the World to come*; that is, the apprehenſions of the World to come; as Heaven, Hell, the day of Judgment; of things belonging to another World, have powerful workings on mens Affections, being enlightned by the Spirit to apprehend them in ſome meaſure and ſort; Inſomuch as in *Felix* (*Acts* 24.26.) The Diſcourſe of Judgment to come made him tremble, ſo powerfully it wrought on him, it ſhook his Heart, as a mighty Wind doth an Aſpen Leaf; ſo King *Agrippa*'s Heart at the hearing of *Paul*'s Converſion, and of Chriſts Sufferings and Riſing from the Dead, (*Acts* 26.) began to be ſtirr'd, to have provocations to become a Chriſtian. I forbear Inſtances any more, and yet it doth not follow that ſuch a work as this holds proportion with the exceeeding greatneſs of Gods power.

1. For though it be a work of the Spirit, yet it doth not follow it is ſaving Grace. Indeed if the Spirit of God were a meer natural agent in working, and always did work *ad ultimum potentiæ ſuæ*, to the utmoſt of his Power, as Fire, which when it burns muſt needs burn as much as in it can; and the Sun when it ſhines, ſhineth according to the fulneſs of its Strength; then indeed every man that had any working of the Spirit of God upon his Heart, might certainly conclude that he wrought it by the exceeding greatneſs of his power; but the Spirit of God is a free and voluntary Agent, who therefore may, and doth moderate his Power in his Works; puts more or leſs to,

Book 9 according to the working of his good pleaſure; and hence now it comes to paſs, that every man who is yet Partaker of the Holy Ghoſt and of his workings, hath not yet a ſaving work wrought in him, ſuch an one as draws forth the exceeding greatneſs of his power; for though it is the ſame Spirit that is in the Regenerate and works thus mightily; yet you muſt learn to know from the Apoſtle, (1 *Cor.* 12. 6.) That there may be diverſities of Operations, tho' the ſame God which worketh all in all; and all theſe worketh the ſelf-ſame Spirit, according as he will *v.* 10, 11. And that you may ſee the Truth of this, *viz.* That you may be Partakers of the Holy Ghoſt, and have your Judgments thus wrought on, by Enlightnings and Affections ſtirr'd by ſupernatural Objects; and yet all this not be a ſaving work; take only one Inſtanee; which is that of *Balaam*, that remained a Wizard, a Wretch, a Devil, twho went after the Wages of Unrighteouſneſs: (2 *Pet.* 2. 15. *Numb.* 24.) Firſt the Spirit of the Lord came on him; *Secondly*, marvelouſly Enlightened his Eyes to ſee ſome Glimmerings of the true God, (*v.* 3, 4.) and of the Bleſſed Eſtate of Gods People, witneſs his expreſſions, (*v.* 5, 6. to the *9th*) and that ſo alſo as his Heart was wrought upon and ſtirred to deſire that condition, Chap. 23. 10. *Let me dye the Death of the Righteous*, &c. and yet who will ſay his Heart was changed?

2. There may be ſuch a work upon a mans Heart, and yet not the exceeding Greatneſs of Gods power go to work it.

1. As in the former Inſtance of reſtraining power; ſo here in the Spirits elevating power, as I may ſo call it; Let us ſuppoſe a Dead Body lay before you, it is in the power of a man bringing it to a Fire, or by by-rubbing, to ſtir up Warmth in it; let an Angel come, He can take it up, enform it, act it, ſo as it ſhall ſerve to move, ſpeak, and perform the like Actions of Life: And yet this Body is not all this while raiſed up from Death to Life, nor can all the ſole-rubbing, or all ſimple moving it ſo by all the Anpower of God gels ever do it. So now my Brethren, is it in the point in haud; beſides the enabling or reſtraining mens corrupt Luſts; there is a farther working on corrupt Nature remaining ſtill dead in Treſpaſſes and Sins; a power elevating corrupt Nature to perform acts of Life in ſhew, and as it were the Spirit enlightning, warming, rubbing on mens Affections by the Word, and the things revealed therein, moving them and carrying them on to good purpoſes, endeavours, and yet ſtill this Heart may be in it ſelf dead, no new principle of Life put in, beſides the preſent actings of the Spirit: No new Breath of Life as was breathed into *Adam*, who (1 Cor. 15. 45.) *was made a Living Soul*, and therefore now when the Spirit ceaſeth to move on this Heart, as the Angel ſometimes did on the Waters of the Pool, all Smyptoms of Life vaniſh, warmth is gone, and the Heart is as dead as a Log, as ever it was; as *Balaam*'s alſo was out of that good mood; ſo that you ſee this is far ſhort of the working of his power, which wrought on Jeſus Chriſt when he was raiſed from the Dead; a leſs power than this goes to the working of it: For ſuch a raiſing of Dead Bodies the Devil hath often practiſed, carrying Dead Bodies out of their Graves: There is no ſuch exceeding greatneſs of power goes to ſuch a work.

2. In reaſon alſo it may appear, That to the effecting ſuch a work as this in mans Heart, There needed not ſuch an exceeding greatneſs of power be drawn forth. For there need not any new Principle, any new Soul or Life, be created, or infuſed into mans Heart, to make it capable of ſuch a work as this is. For there are principles remaining in corrupt Nature, which if but ſtirred, acted, elevated by the Spirit of God, are capable of all this: And ſimply to ſtir thoſe Principles up, and propound Objects to them, and ſo to act and affect them, is not a work of the exceeding greatneſs of God's Power.

Firſt, I will ſhew this in the work of Enlightning: And *Secondly*, In the work of being affected with the things that Word delivers.

Firſt, For the work of Enlightning, there is in every man an eye of Underſtanding and Conſcience which though Sin-ſhot (that I may allude to the Phraſe of Blood-ſhot in the eye) and defiled, (*Titus* 1 15.) by reaſon of which defilement it cannot indeed ſee the Spiritual goodneſs as it is in Spiritual things

things themſelves. (1 *Cor.* 2. 14.)Yet even this Blood-ſhot eye being able truly and really to apprehend the fearfulneſs of Gods Wrath, and the torments in Hell which come by Sin; is therefore by conſequence capable to ſee an accidental Goodneſs in Chriſt and the ways of God, *viz.* That by them this miſery may be eſcaped. And this defiled Underſtanding is capable to apprehend that the Eſtate of the Righteous after this Life is Glorious and Bleſſed (as *Balaam* did) though indeed and in truth, if once they came to partake of it in Heaven, the Preſence of God would be Hell to them. Mans Underſtanding being naturally in the dark, to make it apprehenſive of the goodneſs of Spiritual things thus far, there muſt be not only a propounding theſe Objects to it, but alſo a new Light brought into it, which may make manifeſt this accidental Goodneſs, this Goodneſs of them in the general ſpoken; for we are Darkneſs, and it is Light makes all things manifeſt; and therefore thoſe that taſte of the powers of the World to come (*Heb.* 6.) are ſaid to be enlightned; that is, there is a new Light brought in, which did not ſhine about their Minds before: But now to bring barely a new Light into the Mind, is not a work of the exceeding greatneſs of Gods power on the Mind it ſelf; for it is but extrinſecal and outward, no more than to bring a Candle into a Room to a man that hath ſome ſight already whereby he ſees new things, which being in the dark before, he ſaw not; but there is thereby no intrinſecal Principle put into the eye of the man; no alteration wrought in it by this: As in a new Creation, and in a Reſurrection, (to which this work of Grace is parallell'd) there muſt be ſuppoſed to be; and yet in ſome degree or other God vouchſafes to every man that comes into the World (*John* 1. 9.) ſome Light wherewith their minds are enlightned. Chap. 4

But you will ſay what is there further wrought on the Underſtanding of a regenerate man; which will hold proportion with the power manifeſted in Creation, and the Reſurrection of Jeſus Chriſt?

I anſwer, That beſides ſhining upon the mind with a new ſupernatural Light, there is a new Principle, a new Eye, as I may call it; a new power of diſcerning, put into and created in the Underſtanding of a man; whereby he is further enabled to ſee the Intrinſecal, Spiritual Goodneſs, which is in Chriſt and Grace; to ſee the Beauty, the Goodneſs of Holineſs, of Gods Face and Preſence; which never entred into the Heart of any carnal man. Therefore to this enlightning, there is not only the Spirit of revelation given (*Eph.* 1.18.) that is, the Holy Ghoſt coming with a new external Light, making them manifeſt; but there is alſo given an inward Spirit of wiſdom created in the mind it ſelf; a new Habit and Principle of Spiritual diſcerning and of the wiſdom of the Juſt, (for ſo Spirit is taken often in Scripture) whereas the other are barely ſaid to be enlightned. There is a new eye Created ἐπίγνωσιν, on purpoſe to know them (*Col.* 3. 10.) ſo it is in the original; There is a new Principle of Life put in, as in a Reſurrection, there uſeth to be: For ſo Chriſt expreſſeth it (*John* 12.) calling it the Light of Life, that is ſuch a Light as hath a new Principle of Light joined with it, and enableth a man to ſee Spiritual things as a Living, Spiritual man ſhould ſee them, which is Spiritually (1 *Cor.* 2. 15.) ſo that ſuch a work as this holds you ſee in Scripture expreſſions proportion with the Creation and Reſurrection of Chriſt, to annihilate and bring to nothing Fleſh and Corruption, in the Judgment, *&c.* and in the room a new Spirit of judging things aright it is Created a new Principle of diſcerning Spiritual things Spiritually, (*Eph.* 1. 17.) called a Spirit of Wiſdom; Spirit is taken for a new habit or principle of judging wiſely of things; and herein now the exceeding greatneſs of Gods Power is manifeſted in a work, in and upon the Judgment it ſelf; in taking away that Sin which covering it, made it as a dead eye, in regard of a right diſcerning of Spiritual things; and then putting a new Principle of ſeeing things, as a living man ſees them; call'd therefore by Chriſt, as diſtinguiſhing it from the Light of wicked men, (*John* 8. 12.) *the Light of Life*; Here now is a work holds proportion with

Book 9 the power spoken of, raising up a dead man to Life; whereas in the enlightning of a wicked man there is no renewing of the Judgment, but barely a Light brought in, actuating and elevating it to see and discern, so far as sin and that Veil which covers it, will suffer it; and to that no such greatness of power is required: For there is not a new living Eye put in, but only a new light; there being a principle of Seeing and Understanding in a man by Nature, already able, by the help of the Spirit shining upon it, to have some Glimmerings of Spiritual things.

And 2. For the work of good motions of joy, fear, and good purposes in the Will and Affections: There is a Principle already also in the Will and Affections of a carnal Heart, which if it but awakened by such Enlightnings, stirrs up such good motions and purposes in carnal men. If you ask what this Principle is? I answer. It is Self-love; which is the General that commands the Will and Affections, and rowzeth them; but it and all the Affections are set afloat, and raised up only to those Objects which a man by self-love apprehends to be hurtful or good for him; Nay, then when by such common Enlightnings, a mans carnal Understanding apprehends Hell to be a dangerous Condition; and that Sin is the way to it; that Heaven is an excellent Condition, and that to leave Sin and do Good, *&c.* is the way to it; and by those moral perswasions are in the Word, self-love is once awakened as easily it is; a mans Affections are set a-work to fear Hell as an evil, to sorrow for Sin, that will bring him to it; to rejoice in the News of Heaven, as attainable; and to desire and begin to endeavour to take such Courses as will bring a man to it; and so that affection of joy, sorrow, fear, desire, may be elevated, lifted up, to be conversant about Spiritual Objects, such as are Sin and good Duties, Heaven and Hell; and yet not the exceding greatness of Gods Power go to work it, because there is already a Principle even in a Carnal Heart, which may be stirr'd with the apprehension of these; and so set all these a-work, namely self-love. So as the Spirit to work such good motions, shall not need to stretch forth the greatness of his Power to change the Heart, and to create any thing anew in it; as he doth in a Regenerate man; but the old Heart remaining carnal still, may by perswasions, such as are in the Word, and such considerations of being damned and saved, and the like; be stirred to all this: And to move only by such Perswasions and Considerations, and to propound them in such a manner as they should move, is no such great work of power; a good Orator will do as much in another case; so as the Spirit doth no more upon the Heart, in this case than the Light and Heat of the Sun doth upon a Dunghil; shining upon it and heating of it; by the power of both which it elevates and raises up Vapours in it, which yet were in it before; to a higher place indeed than of themselves they would ascend; namely into the Air; yet these Vapours are not changed, they are as stinking as before. So now is it in the working of the Spirit. *John* the Baptist preaching the Kingdom of Heaven was at Hand; the Spirit of God went with this News to mens Hearts: Both darted in Beams of Light to understand some Goodness in that Kingdom preached, and also warmed mens Hearts and Affections with the apprehensions of it; there went both light and heat with it; (*John* 5.35.) both which raised up and elevated their Understandings with the light to some glimmering apprehensions of Heavens Goodness, and their Affections, yea, and Wills also, (for it is said they rejoiced willingly, *&c.*) with the warmth to desire, and joy in the news of so great a Happiness; Here indeed both were elevated to a higher Object than ever of themselves, without the concurrence and existence of this light and heat from the Spirit, they would have ascended; yet whithout any powerful change wrought in the mens Hearts themselves, or any new Principle put into the Heart, only the carnal Heart still so remaining by self-love stirred up; for in the 3*d* verse he says, that though they rejoiced thus in *Johns* Ministry, yet they would not believe in him, and in v. 42. that though they did thus out of Love to themselves rejoice in the News of Heaven, as good for them; yet

they

they had not the love of God in them, to seek his Honour only and principally, and not their own (*v.* 44.) and certain it is that their Affections of Joy and Desire, which out of self-love were stirr'd to desire Honour from men, rather than for God; the same Affections, out of the same Principle of self-love, were stirr'd then to desire and rejoice in that Kingdom of Heaven offered; and yet still the Heart was as carnal, as unchanged, as empty of the Law of God as before, it being self-love only that set afloat both the one and the other: And so in *Felix* (*Acts* 24. 20.) the same principle of self-love that would have made his carnal Heart have trembled at the News of being brought to *Cæsar*'s Judgment Seat, made his Heart, remaining still as carnal, trembled at *Paul*'s preaching of Christs Judgment to come; and so in *Esau*, (*Heb.* 12. 17.) the self same carnal affection of Sorrow, which self-love would have stirred up in him for the loss of any outward thing, was stirred up in him to sorrow and weep for the loss of his Birth-right and Blessing, Types to him of Heaven; and all in vain for want of true Repentance, as some interpret, which he found no place for, though he sought it with tears: And therefore thus to stir mens Affections, is not simply in it self a work which argues the exceeding greatness of Gods power: Seeing there needs no new Principle be created in the Heart which was not there before, only the old ones stirr'd up and elevated and acted to a higher pitch; neither is there any true and intrinsecal change and alteration wrought on mens Hearts, or the Affections themselves, only a setting them afloat about new propounded Objects, such as Heaven and Hell, they remaining still the same: There is indeed a new working upon the Heart, which was not on it before: You will ask then what is it that is wrought beyond this, which is an effect of this great power? Chap. 4

I answer *First*, By parallelling it with the power shewn in the Creation (*Eph.* 2. 10.) it is a Workmanship created, as it were, a purpose to good Works: The difference of which from the former, I express by this Similitude. An old Clock that is out of frame and set wrong, may be brought to move about without any new Workmanship bestowed upon it, meerly by new weights hung on it; and so may the Old Man, the Carnal, remaining so, and the Wheels, Affections thereof, be stirred by the moral perswasions and Considerations of Heaven and Hell, hung on by the Spirit; and this is but an artificial kind of working, which argues no great power in the Agent; but a Skill rather, that knows how to apply things will move it; but now when the exceeding greatness of Gods power comes to work, he takes the old Frame in pieces, and creates and setts up a new Frame, a new piece of Workmanship, created on purpose for good works, by changing the Heart intrinsecally, putting new Principles of Life and motion to what is good, and though indeed those weights and considerations which move the carnal hart makes it move the faster to what is good; yet this in it self is a frame made on purpose *Created to good Works*; which Phrase implys and imports a principle of motion inclining the Heart that way of it self; for when God is said to create things to such and such an action; as the Heaven to move, the Fire to burn, the Ground to bring forth Herbs: The meaning is, he hath put such Principles into it as tend to produce such actions; and so to create a Workmanship to good Works, is to endow the Heart with such abilities, and *Actus primi*, as they are called, as should enliven the Heart to good works, as *Actus Secundi*: And therefore this difference will evidently appear between the work of good motions on a carnal Heart only; and a work of the greatness of Gods power, creating a new Workmanship; namely by this, *viz.* That when such considerations are taken off, then the Heart stands still; hath no inclinations towards what is good in it; when the Spirit ceaseth thus sensibly to move and act the dead Heart, it lies as a Logg, without any Principle or Symptom of Life in it; whereas now a changed Heart, even in the greatest desertions, hath still a new Workmanship in it, The bent whereof is contrary to what is evil; and if the weights of sin wring it to what is evil, (*Heb.* 12. 1.) yet it is as winding the Frame of a Watch

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Book 9 the wrong way; and the inward frame and constitution whereof still is for what is good and holy, and God and the Law commands; and why? because this Workmanship, though not stirred about, yet was created for good works. And it is against the inward framing of it to be moved the other way.

In the *Second* place, I answer, by parallelling it with the power shewn in raising up Christ from Death to Glory, which is the instance in the Text, and which I mean principally to prosecute and insist on; only I take the other also for further confirmation-sake, and because the Scripture instanceth in that also, as an expression of the power which worketh in this work of Grace, calling it a Creation; for now if it be askt what new Principle it is which is thus created and brought into the Soul, I answer, it is a Principle of new Life; which as another Soul raiseth it: For the satisfaction of such, I will therefore add this, before I come to what I have further to deliver; and it is a difference answering to, and serving further to discover in what this exceeding greatness of power consists; for no other must here be handled; and in brief it is this; If thou findest another and a further Principle than self-love stirring in, and raising up these thy Affections, namely Godliness, and respect to God; than the exceeding greatness of his Power hath been, and doth work in thy Heart; first mark the reason and ground of this, for the thing in hand; He tells you the exceeding greatness of Gods power is seen in this, in putting in and creating a new Principle and Soul of Spiritual Life into the Heart; and not simply in stirring up the old one of self-love; now what think you, is this new Principle of Life which this great power puts in besides that of self-love? Look into 2 *Pet.* 1.4. *According as his Divine Power hath given* (mark here, he speaks of a work of the exceeding greatness of his Power) *us all things to Life*, That is, all the exceeding greatness of his power *all things to Life* and what is that? It is Energetically explained in the next words *Godliness*; Herein then consists the working of such a power as raised Christ to Life and Glory; giving or putting certain powers and abilities of a new life, namely Godliness into the Soul; and indeed to work this there must be stretched forth such a power; for tho' there be a Principle of self-ness, as I may so call it; which makes the carnal Heart respect the good of it self, and to be affected with joy or sorrow about that which tends to the Hurt or Happiness of a man's self: Yet in that vast Ocean of mans Heart by Nature, there is not the least drop or disposition of Godliness to be found; which should stir a mans Affections and raise them so high as to be answerably affected, with those things which touch simply upon God, have relation purely to him; and therefore now though the Heart of a Carnal Man may be stirr'd at the consideration of such things out of the Word as are suitable to, and apt, and fitted to stir self-love; and thus it may be more violently and turbulently than one who is sincere, yet in regard of Godliness his Heart is dead; such considerations wherein God is involved and his Glory and Cause, is the principal Ingredient; these lie in their Hearts and Affections like Pills in a dead mans Body; they not the Humours, nor these the Affections; or if they work, yet no further than their own Heart or Happiness is enwrapped up with the other; for why, there is no suitable Principle of Life and Godliness to work upon: Wouldst thou therefore now distinguish thy affections of Sorrow or Joy at the hearing of the Word, or at other times in thy own Meditations, from those in a carnal Heart? Mark if there be any drops or strains and dispositions of pure Godliness mingled with a great deal of Flesh and Corruption in the Affections; for as Oyl, a few drops of it, keep themselves severed from the Water, though jumbled with them; so will small drops of Godliness, and the having respect to keep themselves pure in a Sea of Corruption, in thy Affections: There is a meaning in every Affection; as of the Good, (*Rom.* 8.27.) so also of Bad; when thou art stirred to Sorrow or Joy in meditating or hearing of the Word, observe the full meaning of those Affections; upon what kind of Considerations they are thus set afloat; And that you may see this difference between carnal Affections and sincere renewed ones, under this very notion grounded upon Scripture;

and

and ſo may more diſtinctly know how to apply it: (2 *Cor.* 7. 9.) *Paul* had ſent a Letter, wherein he had ſharply reproved the *Corinthians* for a ſin committed and ſuffered amongſt them; by which this affection of ſorrow for Sin was much ſtirred in them; now mark how *Paul*, in this ſecond Epiſtle, ſpeaks of this their Sorrow; *Now I rejoyce* (ſays he) *not that you were made ſorry*; [not ſimply that their affection of ſorrow was ſtirr'd for the ſin, that it might have been, and they never the better] *but that Ye were made ſorry after a Godly manner*; mark it, here comes in this very diſtinction, even to this very purpoſe in hand; if when a man ſorrows for ſin, it be the conſideration of Gods diſhonour that is wounded by it, that is thus laid to Heart; and if ſuch motives as lay open Gods Intereſt and Relation in it, that wounded the Heart; that raiſed up this ſorrow in any meaſure in truth to God; ſo as it is not for that miſery only, which ſin would bring on a man, that makes him ſorrow; but that it is done againſt his God, whoſe Favour he accounts more than his Life, and whom to diſpleaſe is as Death to him; as they (*Zach.* 12. 10.) that are not ſaid to mourn ſo much for ſin, or themſelves, as for God, whom they had offended, and Chriſt whom they had pierced; *then thy ſorrow is after a Godly ſort.* Which ſorrow being for thy Offence againſt God, ſo much the more encreaſeth, by how much thou apprehendeſt he is pacified towards thee; (as they *Ezek.* 16. laſt) and though thy Heart ſhould not apprehend ſo much, yet there are ſome relentings in it, for offending him whom thy Soul loves; ſo as if now the Sentence of Death were paſſed againſt thee, as at the latter day; and thou wert out of hope; yet at thy doleful farewel from him, thou couldſt find in thy Heart to down on thy Knees and ask him forgiveneſs *Firſt*, for all the Wrongs thou haſt done him: Is there any ſuch whiſperings of ſuch a meaning in thy ſorrow? This is from a new Principle of Life and Godlineſs infuſed into it; which nothing but the exceeding greatneſs of his power could have infuſed; ſo alſo for thy joys, doſt not only rejoice in the hopes of Glory which thou conceivedſt as good for thy ſelf, (as it is *Rom.* 5. 2.) but alſo (mark the Gradate on *v.* 11. of that Chapter) not only ſo, but alſo thou rejoyceſt in God, apprehending thy Heaven to conſiſt in him, and communion with him, as one who is ſuitable to thy Inward man, with whom therefore thou ſhouldſt find in thy Heart to live and die; and this barely for thoſe excellencies of Holineſs, Wiſdom, Goodneſs, and loving Kindneſs that is in him: This being the Top of thy Joy, That he is ſuch a God, ſo Holy, &c. and that he is a God to whom thou haſt a relation, and a reference; and in whom thou haſt an Intereſt. If there be the leaſt drop of ſuch diſpoſitions running in thy joys, and diſcovering themſelves in them; then is there ſomething pertaining to Life and Godlineſs wrought in thee by his Divine power; for there is no Principle at all left in Corrupt Nature which could ever elevate thy Joys ſo high; but it ariſeth from a Divine Nature infuſed; which in the ſame place (2 *Pet.* 1. 4.) he ſays the ſame power of God makes us Partakers of; for only *ſimile gaudet ſimili*. And ſo *Laſtly*, for thy good purpoſes and deſigns to fear and obey his Commandments: Are they ſtirr'd up in thee only becauſe ſin is the way to Death, and good Duties the way to Life? Or is there ſome further meaning in thy deſires; ſo as Hypocrite, or not Hypocrite, Heaven, or not Heaven, in the end thou deſireſt and purpoſeſt to obey him; and though in the end thy labour ſhould be loſt to thy ſelf, yet if God be a Gainer by thee, thou ſhouldſt not altogether be ſorry; but yet ſorry truly for this, thou canſt do no more; are there any, the leaſt part of ſuch diſpoſitions covered and taken up in thy deſires and purpoſes: There then hath been the exceeding greatneſs of Gods power dealing and tampering with thy Heart, putting in a New Principle of Godlineſs and Life; to which thy Nature is as truly dead, as Chriſts Body was in the Grave. Such ſmall drops and ſparks as theſe, coſt the Lord more power than creating the whole frame of Heaven and Earth; and ſooner ſhall they be diſſolved than the leaſt *Iota* of theſe ſhall utterly periſh; if all the power that is in God can preſerve them to Salvation, believe it, and build upon it, ſuch diſpoſitions, and ſuch tangs of Godlineſs ſeaſoning thy Sorrows, Joys and Deſires

Chap. 4

ſires ſhall never go to Hell with thee, nor thou with them; therefore now
Book 9 to Conclude this, as *Paul* ſpeaks of the *Corinthian's* Sorrow, ſo do I of all Affections and good Motions, rejoyce not ſimply in this, that you feel ſuch Affections ſtirr'd in you when you hear Sermons, *&c.* but if you find them ſtirring in the leaſt meaſure according to God, that he be aimed at in them, then Rejoyce; by which Principle of Godlineſs alſo, a Man ſets up God in his Heart above himſelf, is willing to deny himſelf, ſo God may be Exalted.

If then thou haſt found a work of God in thee, which hath took thee off from, and hath prevented thee in all thy natural deſigns, purpoſes, and intents of thy Heart, which thou hadſt for thy ſelf, and hath wrought thee another way, hath diſpoſed thee to another end, ſet all that is in thee a work for God, and his Glory; this is Godlineſs, this is a mighty Power, as much as bringing in a new Soul into a Body, for a New End, is a new Form. Thus *Paul* was prevented of all his Natural aims taken off from him, and he makes it an Evidence of his *Converſion*, (*Gal.* 1.) when he was moſt hot in the purſuit of Eminency in Learning, Credit among his Nation, (*v.* 13.) then did God (ſays he) who had ſeparated me. (*v.* 11.) that is, appointed and deſtined me to another end, Call me by his Grace. *And the Life I now lead, is not my own*, (Chap. 2. 20.) *It is not I, but Chriſt lives in me*; as when he Sins, he ſays, *It is not I, but Sin*; ſo here, *It is not I, but Chriſt*, when any good is done; that is, *I am not guided by the Principles and Ends of my former Life, when I did all for my ſelf, but all is from Chriſt, and for Chriſt; he is the Beginning and the End.* That whereas all were *dead*; (2 *Cor.* 5. 14, 15.) he quickens them with a new Principle of Life and Godlineſs, whereby they live not to themſelves, that is, they make not themſelves their end, but they *live to him, that Dyed and Roſe again for them*, and this Life is Godlineſs. Whereas every Man that is Born into the World, begins as *Paul* did to Trade for himſelf, and is bound ſomewhither, where he thinks Happineſs is to be had; and he takes in Loading accordingly, with thick Clay or Pleaſures, *&c.* fills himſelf with a Thouſand Vanities, but when thou art *Converted* to God, a contrary Wind takes thee, as it did *Paul*, and defeateth thee utterly of all thine own Purpoſes, carries thee ſtrongly to another Haven, to have another Loadſtar in thy Eye, a new Principle ſets thee a work, to be a Factor as much for God, as ever thou wert for thy ſelf, and to that end throweſt out all thoſe Vanities, which will tend no way to his advantage, as being bound for a Port, where thou can'ſt vent none of thoſe thy former Wares; and this not as Merchants do their Lading, in a Storm, becauſe they may Sink thee into the bottomleſs Lake, but becauſe they are unprofitable for God; and as willingly as ever thou tookeſt them in, thou throweſt them out. Thy Heart can know what Wares will be moſt for Gods Advantage, uſing thy Wiſdom to ſee what will bring him in moſt Glory, and thou dealeſt accordingly in ſuch things, as may increaſe his Revenue, and though thou loſeſt, yet art ſure he ſhall be no loſer; being made as Faithful to God, as once thou wert for thy ſelf: This is Godlineſs, this is a New Life, a New Principle, and as great a power muſt go to this, as to raiſe up Chriſt from the Grave to Glory; for this raiſeth thy Soul from Earth to *He*aven, out of thy ſelf to God; and is as much as to turn the Sun in his Courſe, or to invert the order of Nature. Thus nothing but an Almighty Power can thus advance a Mans aims out of himſelf, and make all in a Man ſubordinate to another. There is no Principle in Nature, if not enformed by Godlineſs, can reach thus high, much leſs in Corrupt Nature. Only let me add this, That the Principle of Self Love ſtill remains in the Heart of a Godly Man, ſets his Affections afloat, and is a Weight makes the Wheeles move, and acts him in his Actions alſo, and it ought to do; yet ſo as there is a farther Principle of Godlineſs, which elevates ſelflove higher, and makes it ſubordinate. For as when the reaſonable Soul is infuſed and annexed to the Senſitive, The Acts of Reaſon do not extinguiſh the Acts of Senſe; nay, the Senſes are helped and perfected much by them, and they ſubordinately concur and joyn together in moſt; yet ſtill, ſo as the Acts of Reaſon reach higher, and do Guide and Moderate the other: So this New Created Princi-

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ple, and Fountain of Life and Godliness, infused into the Soul by Gods power, doth not destroy the acts of Self-love, only winds up the Will and Affections to have higher reaches, even as high as God, in whose Glory our Happiness lies, and so guides and moderates this other. But now it may be said, that though indeed to put in and to create in the Soul such a new Principle of Life and Godliness, argues great power indeed; and as much as was spent in the Creation of the World, but yet no more, if this were all; for simply to infuse and introduce into the Soul, this new Life, is no more then the breathing the breath of Life into *Adam*, whereby he was made a living Soul. But this is not simply a Creation, as I said before, but a new Creation; wherein, not only a new Life is put in, but old things, which resist the bringing in of this Life, are to be destroyed also. Yea, further, it is parallell'd we see with the Resurrection of Jesus Christ, wherein there was more then ordinary power spent, more then in the Resurrections of others we read of; for (*Rom.* 1. 4.) he was thereby with power mightily declared to be the Son of God: Wherein then was this exceeding greatness of power spent? Was it simply in bringing his Soul into, or joyning it unto his Dead Body again? Thus much power must and did go to the raising again of *Lazarus*, of him also who was raised by the Prophets Bones, there was something else therefore which in his rising drew forth this exceeding greatness of power spoken of, for which I refer you to the (*Acts* 2. 24.) where *Peter* proving to the *Jews* that Jesus was the *Messiah* and Son of God; he argues it from the power manifested in his rising again, and that power not simply shewn in bringing his Soul into his Body, or raising him up, but principally in rescuing his Soul first, and *loosing it from the pains of Death, which if it had been possible* would have *held him*, but it was impossible they should. There were certain pains then which hindred, and with much power would have detained; had not the exceeding greatness of his power broken their power; and in breaking this their power, lay the Miracle. *God raised him up*, says the Text, *having (first) loosed the pains of Death, &c.* Now what pains of Death means he? Bodily death only; those the Soul is rescued from in dying, and from these also were they rescued, who were raised before Christ: The word is ωδινας, the throwes and pangs of a Woman in Travel, which *Isa.* 53. 11. are called the Travel of his Soul, he in his Soul bearing that Wrath which was due to us, *verse 5th* of that 53*d Chapter*, which Pangs, because they tended unto Death, and would have carried his Soul to Hell with them, would have Stab'd him out right, and sped it for ever rising again, therefore they are called the pains of Death, which pains had they seized upon any of our Souls would have for ever killed them, and detained them; for they had the power of Death in them; for if it had been possible they would have held him, but that they were encountred by the power of his God head. They light upon one was more than a Creature, who was back'd by the Almighty power of God, by which power he was rescued from them, they and his Soul were loosened, their power being first subdued, and therefore *Peter* out of the *Psalms*, at the 27*th verse*, speaks of a Resurrection of his Soul out of Hell, and then a Resurrection of his Body from Corruption in the Grave. These Pains encountred his Soul whilst it was in his Body, but God left it not to their power, but raised it up to Paradice, and then put it into his Body again, and therein principally was this great Transcendent power seen, which was declared by the rising of his Body; and therefore he says, *Death is swallowed up in Victory*; now there is never a Victory gotten, but where there is a contrary power opposing, and that power subdued, crusht, swallowed up, so says that Text, *if it had been possible they would have held him.*

Chap. 4

Answerably now, In this great Work of Grace, That which draws forth this exceeding greatness of Gods power here spoken of, is not meerly putting in a new Principle of *Life* and *Godliness* into the Soul, but it lies in dissolving the works of the Devil, (1 *John* 3. 8.) as in the other the pains of Death were loosened: For there are certain strong potent Detayners, Allurers of the Soul, to keep it in the estate of Death,

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anſwerable to the pains of Death, which have a mighty power, overſway, and intereſt in the Heart of Man; which nothing but the like power to that wrought in Chriſt, could diſſolve and ſubdue; which when God doth begin to work effectually, do put forth their power, and if poſſible would hold him; but that a ſtronger comes and ſubdues, conquers and deſtroys that power, and ſo looſens them and the Soul, and reſcues the Soul from them. This you ſhall find expreſſed, *Col.* 1. 13. where the Apoſtle with thanks aſcribes it to the power of God the Father, *that we are Tranſlated into the Kingdom of his Son, and delivered from the powers of Darkneſs:* For all lies not in *bare Tranſlating us into the Kingdom of his Son.* There muſt firſt be a *Delivering out of the powers of Darkneſs*, which Words tell us, *Firſt*, That Sin is nothing but *Darkneſs*, and Satan the prince of *Darkneſs*, hath a power, over and a Kingdom in a Man, and ſuch a power as will not eaſily give up and yield up a Mans Heart to God, but will ſtrive to hold a Man as long as they have any power left; for ſo. *Secondly*, the Word *Delivering*, Implies, namely ſignifying a forcible ſnatching out and reſcuing from the Enemies hands; it muſt be by a greater power encountring that power; *Sin* will not part with a Man without blows, and ſtronger than the ſtrong Man muſt come and bind him, yea, diſarm him, kill, ſubdue, and deſtroy this power, or it will never yield. For it is with this *Delivering out of the power of Darkneſs*, as it was in *Delivering Iſrael out of Egypt*, (which was a Type of this) God is ſaid to have brought them out of *Egypt*; with a *ſtrong Hand*, and a *ſtretched-out Arm*; that is, with power drawn forth. Now what was it drew out his power? Not barely carrying them out, but that he did it maugre the oppoſition of *Pharoh*, and all the power of *Egypt* which withſtood it to the utmoſt; therefore it is ſaid *Rom.* 9. 17. *Even for this ſame purpoſe have I raiſed thee (Oh Pharaoh) up; that I might ſhew my Power on thee.* That he reſcued them out of *Pharoh*'s hands by deſtroying his power, therein was the ſtretching out of his Arm ſeen. Anſwerably, Is it in the Work of Converſion, *the power of Darkneſs*, is ſet up to draw forth the exceeding greatneſs of his power in deſtroying it: For as God ſent Meſſages to *Pharaoh* by *Moſes* to let his People go, ſo God deals firſt with the Heart, by his Word and Spirit, ſtriving and perſwading to let the Soul go free, and to turn to him; but the power of Sin denyes it, and will not let the Heart to turn; God then ſends Judgment after Judgment, and what will you yet let the Soul go? The Pleaſures of Sin, ſay no, and though ſome ſlight flitting Reſolutions are often wrought, and purpoſes to turn; yet as *Pharaoh* ſtill returned to hardneſs, and *Iſrael* was undelivered, ſo do thoſe purpoſes vaniſh, and ſtill the Heart is kept under *the power of Darkneſs*; and if it were poſſible to hold the Heart, *Sin* and Satan would. Well, but in the End, God comes with his Almighty power, and kills, and ſubdues the firſt born, that is, the ſtrength of Sin, (for ſo the firſt born is called, *Gen.* 49. 3.) ſnatcheth a man out, and yet when the *Heart*, is a going once in good earneſt, Satan and Sin in the Heart muſter up all the power and forces that *Egypt* can make to ſtop the heart and detain it, and bring it back again, as *Pharaoh* did: Then all the ſtrength Sin hath, begins to beſtir it ſelf, and make out after it: And then is that great and main Battle fought, (even at the firſt Converſion) and the main and famous Victory gotten, and great overthrow given *to the power of* Hell and *Darkneſs* in a Man By this exceeding greatneſs of Gods power, ſubduing killing, and giving it a deadly Wound, and deſtroying it, as he did the *Ægyptians* in the *Red Sea*, the Soul is reſcued and delivered from the Dominion of them. This we may Note in the General, to help us to diſcern a true Work of Grace, wherein the exceeding greatneſs of Gods power is drawn, from thoſe inferiour Works of the Spirit, formerly ſpoken of, namely, That the true Work of Grace is ſuch a Work as wherein there was and is the utmoſt oppoſition that Sin can make, ſhewn; and yet a foil given, a Victory, a Conqueſt gotten; which is not ſo in thoſe inferiour Works of the Spirit: There is not a *Delivering out of the power of Darkneſs*, in them; that is, Sin doth not ſhew its utmoſt Oppoſition, againſt the inferiour Works of the Spirit, and ſo is not foiled, having that power broken; as

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in this great Work it is; for otherwise this exceeding greatness of power would not be seen, for the power of the Conquerour is not drawn forth but by bringing forth the strength of the Adversary and subduing it: Now in those other lesser Works of the Spirit, whether of restraining, enlightning, and enlarging Grace, it is not so: For those Works are not directly contrary to corrupt Nature, though indeed above it, and elevating it higher than of it self, it could reach, yet not changing it by destroying Corruption: It is *supra*, not *contra*; for it works upon those Principles are left in it, namely, of Conscience and Self-love, and so insinuates its self, and therefore is not contrary to it, as Heat and Fire is to Cold and Water; which when they meet, do fight to the utmost, to destroy each other, and shew their utmost power in opposing, the Conquest of the other; but they are in Corrupt nature rather as those qualities the Philosophers call Symbolical, namely, as moisture stands with Cold in Water; and therefore a form of Godliness stands with the power of sin, and often of some particular Master-Lust. However, though the Work of Enlightning may procure a Combat in the Conscience against the power of Sin, in other faculties: yet not such as raiseth the utmost of the power of Sin, and then foils it; neither doth it fight against corrupt Nature, but acts with Motives suitable to Self-love in Corrupt Nature, drawn from such inconveniences as Self-love in Corrupt Nature is sensible of, as shame, and Hell, *&c.* so as it sets but Self-love against it self, by raising carnal desires after Heaven, and to avoid Hell, or desires of the World. So as there is not stirred up a full, a direct and high opposition *in summo gradu*; corrupt nature is not provoked to bring forth it's utmost Forces: Neither indeed doht the Spirits Work in those inferiour Works, by *Delivering* the Soul *out of the power of Darkness*, making an Insurrection against its Working, but by restraining it only; wherein therefore corrupt Nature puts not forth much Resistance. It is but binding of the strong Man, and simply to be bound, he will endure and suffer it, and resists not, as *Sampson* did not; and a strong Man laid asleep may easily be bound, and be kept under by a Child when he doth not put forth his strength; and so the Spirit, in those Workings in Civil Men and others, layeth Lusts Asleep, and binds them with Purposes and Resolutions to leave them, and they resist not; so as, to do this, there needs not the exceeding greatness of Gods power. But now true Grace and the power of God coming in, the Work of it is to deliver a Man out of the power of Darkness, by destroying it; and by coming to set up and introduce into the Heart a contrary Principle of Godliness in the Soul, to which Corrupt Nature, is *in summo gradu*, contrary, and is called *Enmity*; and therefore a Mans Lusts and all the power of Sin, fortify themselves against it; shew their utmost power; as *Sampson* though being Asleep was Bound, yet when the *Philistines* his Enemies came upon him to take him and kill him, he stirs up himself and his utmost strength; and the Devil knows all lies upon that Battel; so that by this you may know whether it be such a Work as in proportion of power answers to Christs Resurrection by this, if in thy Conversion thou didst feel the power of Sin to the uttmost opposing it, so as thou didst not think it had half so much power and interest in thy Heart as then thou sawest it had; (for when one comes to grapple with one, then he knows his strength) and yet for all that, thy Sin and Lusts were back'd by the power of Hell, so as had it it been possible they would have deteyned thee; yet thou didst find they had the foil in thy Heart, lost Ground, and God and Christ was set up as King there, so as thou felt'st thy Heart loosened from them; and that as willingly and freely as ever thou wert subject to it, then know this power hath wrought in thee. Chap. 4

CHAP. V.

The Greatness of Divine Power in our Regeneration, Manifested from Instances of the several parts of that Work.

BUT you will say unto me, Shew us (as he said to *Sampson*) in what things principally this great power lyeth, what there is in the Heart thus strongly to detain it, answerable to the pains of Death, which Gods power is to encounter with, and loosen the Soul from, and which to subdue, this exceeding greatness of power must be drawn forth.

The First particular Instance we find (2 *Cor.* 1. 4.) and we have it there brought in just to our purpose in hand. For speaking of the mighty power of God working with the Word, he illustrates and sets forth that power, by shewing the powerful opposition it meets with, and overcomes: The Weapons of our Warfare are *mighty through God*: And wherein is their Might seen? *In pulling down strong holds*, &c. You see there is such opposition in the Heart to be converted, as useth to be in a besieged Town of War, which will hold out as long as possibly it can, and to that end it builds and casteth up strong Holds and high Forts, strong and high; which the Heart sticks to, and will not be beaten from, till they be beaten down; *To the pulling down*, &c. says the Text; for yield it will not, till they be pull'd down: Now the Particulars he there instanceth in, are Reasonings and Imaginations. Some translate the one, some the other: That is, secret dislikings, or not fancying the ways of God, with secret Objections and Arguments against them, and the subjection to them; as also high thoughts that exalt themselves, high, proud, contrary, thoughts of enmity: Two great and mighty Armies to overcome, and the Spirit had need to come against them with no less than the exceeding greatness of his power; For you must know, That when the Spirit effectually converts any Soul, he brings Jesus Christ into his Heart, and sets up Jesus Christ there as King, and causeth this Fundamental Law to pass, and be enacted by the consent of the whole Heart and greater party, in all the Faculties as the predominant Rule and Principle to guide a mans whole Life; That it is absolutely best to obey Christ in every particular passage of Life, in every thought, in all conditions; that this I say, is absolutely best for him, and necessary to begin presently: This you have in the following Words expressed, *To bring every thought into the Obedience of Christ*; this Conclusion hath been irremoveably and irrevocably laid and fixed in the Hearts of all the Saints: So in the Apostles; as you may see by their expressing their Resolution in a case of the greatest difficultie, when they were most strongly tempted.

2. Another particular Instance of the greatness of Gods power in our Regeneration, is his breaking off a mans Heart from the pleasures of sin, and inordinate Lusts. A man is as unwilling to part with them as with Life; and therefore all the power that is in the Heart resists what would loosen them and the Soul, and raise it out of that Estate of Spiritual Death: As any thing would resist what would take Life from it: And as Death is a strong thing, so is Life also, and the Law of it: And therefore the Law of Pleasures, is strong in all men that lie buried in them, we being by Nature *Lovers of Pleasures*, more than of God; (2 *Tim.* 3. 4.) Pleasures are so powerful, because so suitable to the disposition of a mans Heart; that a man hath not the power, because not the Heart, to resist them; And therefore you shall find that

hat men will ſay, (and the Scripture expreſſeth it in their own Phraſe) that ſuch a pleaſure they cannot leave; It is as the Life to them; and they can no more part with it, than be willing to ceaſe to live: So Unclean wantons, (2 Pet. 2. 14.) *Eyes have they full of Adultery*, which cannot ceaſe from ſin; ſuch power, intereſt and Sway it hath in their Hearts: So (*Luke* 14. 20.) when one whohad lately married a Wife was invited; He profeſſeth plainly, without any excuſe, *I have married a Wife, and I cannot come.* The inordinacy of his pleaſure in her, had ſuch hold in, and power over his Heart, that tho he be damn'd for it, and loſe Heaven for it, he could not part with it. So that the ſame power which reſcued Chriſts Soul from the pains of death, to that glorious Life in Heaven; muſt work to raiſe that dead Soul from the pleaſure of ſin, unto the participation of the Life of God, and to delight himſelf in the pleaſures thereof, (for without pleaſure the Creature cannot live) from which, by reaſon of thoſe ſinful pleaſures, he is eſtranged. Therefore our Saviour Chriſt, ſpeaking of the power and prevalency, that the pleaſure and ſweetneſs of Riches (for Gain hath its ſweetneſs) have in the Heart; ſays, Mat. 19. 24. *It is as eaſy for a Camel to go through the Eye of a Needle*, &c. *As for a man that truſts in his Riches*, (as *Mark* 10. 24. it is Expounded) *to enter into Heaven*; Riches being alſo one of a mans ſtrong holds or Towers, formerly ſpoken of: So *Solomon* ſays, *Prov.* 18. 11. poſſeſſing the midſt of the Heart, and ſo commanding the whole Heart, as Holds uſe to do the Cities they are in, and chaining all the munition and ſtrength of the Heart, as it is reckoned an impoſſibilitie to ſcale theſe Forts and break the Heart from them; therefore the Apoſtles, apprehending that every man had ſome dear pleaſure or other; Even poor men as well as rich, which was as dear to them; they ſtand amazed, and ask *who then ſhall be ſaved?* And our Saviour Chriſt goes not back from his word, only by way of diſtinction adds, that *with Man this is impoſſible indeed*: That is, all the power that is in man, all the reaſons, all the motives and perſwaſions he can be made apprehenſive of, cannot ever effect this, divorce the Heart and them; but ſubjoins, That with God all things are poſſible: Shewing plainly, as the greater power pleaſures have in the Heart, ſo what power it is muſt go to work a ſeparation between the Heart and them: No leſs than that power to which all things are poſſible, even the greateſt Impoſſibilities; if God could not do all things, he could not do this. And, my Brethren, do you know what it is to part with the pleaſure of a ſin? Which there is none knows but he who has done it indeed, And he that hath done it, finds a greater Strength working in him than all the Creatures have in them: It is not all the perſwaſions of Angels and Men, not all the offers of Eternity can make a man forego the Bird in the Hand, the preſent Pleaſures of ſin, tho' but for a ſeaſon; And till a man come to part with them in earneſt, he never knew the greatneſs of their ſtrength, and what power they have in him: For then all the pleaſure that ever a man did enjoy by and in a Luſt, and all that he might do ſtill, will be united and collected into one Temptation, to make it work the more effectually: And that which is of all moſt dear, will the Devil ſet upon a man, as his laſt and ſtrongeſt means to prevail with him: As Uncleaneſs did with *Auguſtine* (as in his Caſe thus he relates it) it came to me, ſays he, when I was reſolving to turn to God, and pluck'd me by the Sleeve, and caſting the moſt pleaſing Countenance that ever he ſaw, ſaid, What will you forgo *Me*, and that for ever? Now therefore to find ſo mighty a power in a man, as with *Ephraim* to ſay at thy Converſion, *What have I to do with Idols?* So with all the pleaſures thou haſt doted on, and to part with them as freely as ever thou didſt follow them; even as young Commencers do with their money, as we uſe to ſay: Then know this exceeding greatneſs of power hath began to work in thy Heart. Chap. 5

3. The third particular which, to looſen the Heart from it, and to overcome it in the Heart, draws forth this great power, is the *World.* For we are *dead in Sins* and Treſpaſſes, and yet *walk* according to the *Courſe of this World*, (2 *Eph.* 1. 2.) and live to the Luſts of men, 1 *Pet.* 4. 3. And this World hath

Book 9

a mighty power in it to detain a man in the Grave of Death: The men of the World and the things of the World, are as Grave-Cloaths, as our Coffins, as the mould of Earth that covers us, and hinders us from rising; as the great Stone did Christ And that a great power comes and says, Arise, and stand up from the Dead; must be that power which wrought in Christ when he was raised from Death to Life; John 5. 4. *Whosoever is born of God, overcometh the World.* Which argueth the World hath a great power, it puts forth to hold a man; for where there is no Army, no Fight, no Power put forth, there is no overcoming, no Victory: And what is the power by which we are enabled thus to overcome the World? 1 John 4. 4. *Stronger is he who is in you, than he who is in the World.* The World hath a great power in you, and such a power as none but Gods Spirit could overcome, and encounter with, and scatter; and therefore Conversion is call'd, Gal. 1. 4. *a delivering us out of this present evil World,* by the Lord Christ, who having overcome the World for us, overcame it also in us: For both the things of the World, and the Men of the World, have a great power in our Hearts; the good things of it, and the bad things of it: The good things of it, the World is a large Shop of Vanities, and every mans eye is fastned upon something, which works and draws mightily; his Heart stands as *Jael* at the door of her Tent, with milk in her hand, and cries *come in my Lord*; and we have all as thirsty Hearts as he had after the flattering Courtesies, the Honour of the World, and the good Opinion and good Word of the World, what strong Biasses are all these, to draw a man out of his way and course, into the ways of the World? Receiving Honour from men, how did it hinder the Jews from Christ? *John* 5. 44. And so the disgraces and discouragements from the World, from Carnal Friends that have power over us, as Parents, Masters, Husbands very much prevail: Many would have believed, but that they should have been cast out of the Synagogues. There is a corrupt Strain and Fashion of the World, which the Apostle calls the Course of the World, which men are carried away with, as men in a Dream: Which not to conform unto, is accunted matter of greatest shame, and thought the greatest folly: And then also there are many Entanglements and Correspondencies with Carnal Companions, and with those we have been by many kindnesses endear'd to; which are most powerful Bands and Tyes to ingenuous Natures: And all these doth the God of this World, represent at a mans Conversion usually, as he did to Christ when he Tempted him with the Glory of all the good things of it: And he knows how to varnish and paint, and set them forth in their best Splendour; and so also the disgraces, discouragements, and dangers from the World; and these he represents in their worst Vizour: Now to be able to look upon all these goodly things as crucified things, and as dead Flowers, which the Spirit of God hath blown upon; to choose rather to suffer Afflictions with a poor few despised ones in the World, who are not of it; to get and stand out of the Crowd, as a man wondred at; to be able to swim against the Stream and Tyde of the Multitude, the rage and fury of Oppressors: To have strength to break thro' all those Weeds of Correspondencies with men, though never so great; to break off the strongest Leagues and Treaties with them; and to venture all their Enmity: If Wife and Children (which are as hostages given to the World of amity with it) hang about thy Neck (as *Hierom* says in his first Epistle) if Father and Mother down upon their Knees, to fling away the one, and trample upon the other: If thy Friend, which is as thy own Soul, entice thee (*Deut.* 13. 6.) to forsake him; to have a Heart and Strength to do all this, and not to be overcome, is from the Cords of Gods Almighty Power drawing the Heart. And yet the Child of God finds such power working in him, as if all the World lay between Christ and him, Christ would draw his Heart through, nothing can hold him from Christ.

4. You have seen how the exceeding greatness of Gods power is drawn out in the work of Sanctification; let us see it also a little in the Work of true Justifying Faith; which though to carnal men seems of all things the most easy, yet to educe and bring forth the least act of it, requires as great a power

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er as hath been spoken of, and therefore it is called, (1 *Thes.* 1. 3.) τὸ ἔργον πίστεως, the work of Faith, for the difficulty of it, the same τὸ ἔργον the work of God κατ' ἐξοχην (*John* 6. 29.) which he especially commands, and shews most power in working of, yea, the same power that was shewn in Creating the World, and raising up Jesus Christ: We have an express place for this, *Col.* 2 12. *We are risen with him through Faith of the Operation of God, who hath raised him from the Dead.* Faith, you see, is a Work of Gods power only, Faith of the Operation of God, as you say of things that some one man only can make, it is an instrument of such a mans making; so because God only can make true Faith, it is called, by way of distinction from false Faith, a work of the Operation of God; and if you would know what power goeth to work and effect it, he adds, it is of that God who raised up Christ; for no less goes to make Faith, whereby indeed a Resurrection is wrought likewise in the Soul; for he says, *We are risen with him through Faith*; that is, in Believing, there is a Work wrought in your Soul, resembling the Resurrection of Christ, which therefore must have the same power drawn forth to work it. But you will say wherein? Chap. 5

1. To open this. *Consider*, That the raising one is putting Life into a Dead Man. Therefore, Faith, you know, is a new Principle of Life put into the Soul. *The Just shall live by Faith*; as our Life lay in Doing, under the Covenant of Works, *Do this and thou shalt Live*; so now in Believing. *The Life that I now Live is by Faith of the Son of God*, *Gal.* 2. 20. It is a principle of Living in another, and fetching Life from another, even from Christ, in whom our Life is hid, a going out of a Man's self, for Life to him.

2. *Consider*, That every Man by Nature, would and doth Live in himself, and that also by doing still; tho' indeed and in truth all hope of Life by works of Righteousness is cut off; tho' all our works are *Dead Works*, yet we would live of our own tho' it be less; are loth to go our of our selves for Life to another, to depend upon another, in so great a matter as Life is; to have the breath we live with, breathed out of another; Nature is averse to nothing more than to this: Tho' *Adam* lost this power of living in himself, yet as *Sampson*, tho' his Strength was gone, thought to do as in former times; so do we, tho' dead and lost, think to live in our selves still; To live by our hands, by doing still; and therefore all the Righteousness we have of our own, every good Inclination, every good performance, maintains an opinion of Life in us: As that Church had a Name she lived, when she was dead; so we have an opinion we live, when we are dead. So says *Paul*, (Rom. 7.) *I was alive*, says he, when I was a Pharisee; he thought himself a living man in Gods sight, by reason of what Righteousness he had of his own, which he thought living works.

3. Now therefore, that we may be driven out of our selves to seek Life in another by Faith, It is necessary we should be kill'd in our selves, and see, and apprehend our selves dead men, and all our Works dead Works; so says *Paul* in the verse before that, 20 *v.* of the 2*d Chapter*, lately Quoted to this purpose: *I through the Law am dead to the Law, that I might live unto God*; I must be dead first in my self; (he speaks it in point of Justification, as appears by the scope of the place) that I might live in another: And therefore he adds, *Nevertheless I live: And the Life I now live is by Faith*; which Life of Faith can never come to be in the Soul, till the opinion of living in my self, and in my own Righteousness, be destroyed: And therefore says *Paul* in the same, Rom. 7. *I was alive indeed*, says he, thought my self a living man; *but when the Law came, sin reviv'd, and I died*: That is, when I came to see the Spiritual meaning of the Law, and what true Holiness it required to Life; I saw, that all my works were unholy, dead works: That was one Death, he saw he had no true Life of Godliness in him, no ability to bring forth a living work; and so could not live by doing: But there was a Second Death worse than this: For *sin revived*; he before had lookt upon all his sin

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Book 9 as small matters that would never hurt him, no more than Dead Serpents would; and had regarded his own Righteousnes, as living Works, which would maintain him Eternally; but now when God opened his Eyes, Sin revived; he saw an Eternal abounding Guilt in the least Sin; which Stab'd and Wounded his Soul, for it Condemned him; and says he, *then I Died; I was so far from thinking my self a Living Man, that I received the Sentence of* Death *in my self, and thought that if there had been no more Men in the World, I should have been* Damned; *and I saw no hope of Life in my self, and no more power to attain to it, then is in a* Dead Man.

4. Now then to infuse into this Man, a new power of Believing, a new Principle of Life, namely, Faith, by which he may see himself twice Dead, pluckt up by the Roots; Dead in regard of any Work of Righteousnes, whereby to be Justified, or to Live in Gods favour; Dead in regard of Millions of Transgressions, the Guilt of which like poisoned Arrows have Wounded him; and seeing himself thus *Dead*, he is engrafted into another, and comes to apprehend and believe himself an Heir of Life, and to Live in Gods sight; from him to suck Life and *Power* to bring forth new Works of Life: Thus to Raise him up when once laid for Dead, is a Work of God's mighty Power. For as soon may a Dead Tree ingraft and joyn it self to a Living Root, or being set in, as soon, may it draw Life from that Root, and Live again, and bring forth Fruit, as this man can come to live by Faith in Christ. It is exceeding great power to bring a Man that is alive in himself, to see he is Dead; we are so conceited of our own Righteousnes, as to take any thing as a sign of Life; and as Men fight and strive for Life, so do Moral and Civil Men against that Word that would kill them, and bring them out of conceit with themselves. But when once the *Soul* apprehends it self Dead in it self, it is Ten Thousand times harder to Raise it up to fetch Life from Christ, to get it set into Christ: As before a Man is Humbled, there are many Carnal Pleas the Heart hath for it self, that make a Man think he is a Living Man; so when a Man is once humbled, there are as many pleas against the work of Faith, that do detain a Man in the estate and opinion of Death and Condemnation; especially when it is deeply wounded and stab'd with the guilt of sin; for the wounds of the guilt of sin are as incurable as the Wounds of the power of sin: (So *Ps.* 88. 10.) says *Heman* (being wounded within, and apprehending himself thus, a condemned man) *Wilt thou shew wonders to the Dead?* That is, wilt thou ever raise my poor Soul up to live in thy sight, pardon and heal all these Sins? It is a wonder, says he, if ever this be done; as great a wonder as to raise up a dead man to Life, or a man out of Hell; for as the pains of Death detained Christs Soul from rising; so the Guilt of Sin coming upon the Conscience, with a Thousand fears and objections, keep a mans Thoughts from ever daring to think that he shall yet live, and that God will accept him; Even to raise up the Soul to the lowest act of Faith, this power is required; even to believe a mans sins to be pardonable, this is required: For before he believes this, he must be made partaker of Gods vast thoughts in pardoning, (*Isa.* 55. 8.) A man must forsake his own Thoughts; and therefore a man that comes to believe the pardon of his sins, must not bring the thoughts of a man with him: (for in that sense also he may be said to forsake his Thoughts) For they can never imagine God will pardon so much, till they be enlarged by a new Principle. Now the most in the World having never been laid for dead thus, think it nothing to believe; but those that have, find nothing harder and of greater difficulty. It is not in us to apprehend what infinite, vast thoughts of mercy there are in God: And though this seems easy, yet when a man is once enlightned to see the sinfulnes of sin to be above measure sinful, (*Rom.* 7. 13.) And that for multitude, they are as Piles heaped up as high as Heaven, and as low as Hell; then to be enabled to see, and be convinced that there are such thoughts of mercy in God, as will swallow up all these sins, as the *Heavens do the Earth*; and that they are but a point, in comparison; to think that God thinks, when he looks upon these sins, that though there are millions of them, yet he can pass by them, can find mercy enough to par-

pardon them. And upon these thoughts, to rest and stay a mans self; and so to seek him, as not to be denied: These Thoughts are as far above mans Thoughts, as the Heavens are above the Earth. Therefore doth the Apostle pray, (*Eph.* 3. 17, 18, 19, 20.) that they might have *Faith*, and so be grounded in Love; that they might be able to comprehend the heighth, depth, breadth of Gods Love and Mercy, pardoning and swallowing a mans sins up; *which passeth Knowledge*, that is, above the reach of Natural Men: It can never enter into their Hearts, that there is such a depth, until God elevates them to sucht houghts of it, and therefore the Apostle farther adds, Now *unto him that is able to do abundantly*, &c. Chap.

2. I will demonstrate this exceeding great power in working, in parallelling it also with the work of Creation; as I did the other: To which end consider, That to see the least Creature arise and start out of nothing, argues an almighty power; so also to lay and found so great and weighty a Bulk, as is that of the Earth, upon meer nothing, that the Axle-tree and Hinges of it should be nothing, is one of those great Works of wonder, whereby God in Scripture sets forth his glorious power to us: Now such is the work of Faith, whereby I believe Christ made all things to me, and in him all things to be mine; for it ariseth out of nothing, is founded upon Nothing in a mans self; which is the greatest miracle in the World. But you will ask me, what my meaning is, that true Faith is founded on nothing, and how I demonstrate it?

For answer, When God, and where God means to work true Faith, he first brings the Heart unto nothing: To nothing in its own Righteousness, to nothing in its own abilities; that is, to see and apprehend it self meer nothing. By nature we all apprehend our selves to be something, and to have something, out of that self-flattery which is in us (Rev. 3. 17.) Thou sayst, *I am Rich, and increased with Goods, and hast need of nothing, and knowest not that thou art wretched, and miserable, and poor, and naked.* Now ere God works Faith in us, he makes us know and apprehend this our nothing, which the Scripture calleth Poverty of Spirit: And this is the nothing which I mean; not *in statu entitatis*, as in the rank of Creatures; but nothing as *in statu Gratiæ*; nothing in Righteousness, nothing in abilities, ever to please God; nothing in the new World, tho' something in the old. The Soul sees it self to be worth nothing as to what is to be possess'd in the new Creation; unable to purchase any thing which is to be enjoyed there, to have Interest in nothing but Sin and Hell. God by saving things, *that are not*, confoundeth things *that are*: (1 *Cor.* 1. 28.) That is, he confounds the Carnal men in the World, which think they *Are* Something in Wisdom, in Power, in Righteousness; and have a subsistence within themselves, and on their own Bottom. These he confounds by things that are not, whom he brings to apprehend and profess themselves Nothing; *That no Flesh should rejoyce in his sight*: (*v.* 29.) That they might have a new Being and Subsistence in Christ, (*v.* 30.) *of him ye are in Christ Jesus, who of God is made unto us, Righteousness, Wisdom, Sanctification and Redemption*: When we are thus annihilated in our selves, he makes Christ ours; and in him we see all things made ours. That which makes these things real, and to have a Being, and a Subsistence to me, is my Faith, Heb. 11. 1. which is therefore call'd *the substance of things hoped for, and evidence of things not seen*; and therefore a mighty power must concur with it to effect this. Then (2 *Cor.* 4. 6.) He compareth that power, which God shewed in creating the first perfect and glorious Creature, *Light*. God who commanded Light to shine out of Darkness, hath shined in our Hearts to give the Light of the knowledge of the Glory of God in the Face of Jesus Christ: What was before the Light was made: You shall find nothing but a rude, void Chaos a darkness and emptiness of all Form; a *Tohu* and *Bohu*, which was next door to nothing; which the Spirit immediately sustained and hatched, it had vanish'd to nothing else. And God said there, *Let there be Light; and there was Light.* Any one that reads this will say, that God here manifested thee xceeding greatness of his Power: Just so

Book 9 doth God deal in creating Faith in our Hearts, which are nothing but darkness in themselves. He brings them first to a *Tohu* & *Bohu*, an apprehension of their own emptiness of Grace, as that was of Form; to be nothing but darkness in thine own apprehension, so as the Soul is sinking, falling, going into nothing; and then didst thou feel the Spirit of God moving upon thy Heart, working in thee, and commanding Light to shine out of thy Heart; Even the Knowledge of Gods free-Grace, making Christ to be Righteousness, Sanctification, and all things to thee. But now the common mock Faith, which is in the World, which is so easy, which comes up alone, of it self, riseth still out of something in a mans self; is not thus founded upon nothing, their Hearts never having been throughly emptied of themselves, nor humbled, nor brought to nothing; their Faith stands not on the power of God, but upon themselves, and therefore they think it so easy: Their own Natural Righteousness, Goodness of Nature, Justness of dealing, every good motion, holy duty performed, emboldeneth them to believe, and think they shall be saved: And they are deluded by that self-flattery which is in mens Hearts, whereby they are apt to believe good News, or any thing which may make for themselves, and whereby they think well of themselves, and are loath to think so harshly, that they shall be damned. And therefore they are light of belief to think Salvation theirs, and to take any thing as an evidence of it: Even as *Haman*, when he heard that the King would honour a man, presently he thought, out of his pride and self-flattery, that he was the man whom the King would honour: So says every mans Heart naturally, as soon as he hears of such good news as the Gospel; I am the man whom God will save. If there were but one to be saved, self-love should easily perswade him, he was the man: For Pride makes him think better, and hope better, and believe better of himself than of any one else: Especially if he hath any natural goodness or acts of Righteousness to shew for it; which being his own, he thinks well of: And this is the foundation and rise of common Faith, which is engendred out of the principles of self-flattery in a mans self; and nourished, and back'd, and fed by the Righteousness which is in a mans self; and what great power is there in working this? Nothing is more easy; nay, nothing is more hard, than to beat a man off from believing thus well of himself: But if this were true Faith, a man should have wherewith to boast: God therefore, in those whom he means to save works true Faith, which shall ascribe all to Christ and his free Grace; blows down all the Building of presumption; the Foundation whereof was laid in self-flattery, and natural Pride, and good opinion of a mans self; the Walls whereof were doubled with untemper'd mortar of a mans own Righteousness, (for the Heart gets all the rubbish it can, to maintain and strengthen it self in a good opinion of it self:) and God razeth down all these to the very Foundation; Puts a man clean out of conceit with himself; that instead of thinking, he is the man whom God will save, he begins to think, that of all men in the World, he is the man must die; and sees more reason for it, than why all the Men in the World should be damned; and instead of having any good in him, he sees he is an ungodly person, void of all Grace and Goodness (*Rom.* 4. 3, 5.) and that he is without all ability or strength to help himself: No more able to believe, than to climb up to Heaven. When he is thus brought to nothing in himself, and to see no reason why he, of all men else, should be sav'd; a mighty power is necessary to draw him to believe on him that justified the Ungodly, (*Rom.* 4.5.) and to build his Faith upon nothing in himself, but upon Gods free Grace in Christ, and so to raise his Soul plunged into a Gulph of misery, Bladders prick'd, no hands to swim; that it can stand on the Rock (*that is higher than I*, as *David* says) Christ; and find footing on him, and so is raised out of apprehension of nothing, now to be all things, and to have all things in Jesus Christ: The power of God working in that great work, τὸ ἔργον πίστεως, the work of Faith, is declared to be as great as to create the World, by these three things.

1. By raising up a Soul, sinking in its own apprehension into nothing, to believe

believe ſeriouſly, that yet he is, and may be all things in Chriſt, and tho' he hath nothing of Righteouſneſs, Wiſdom, *&c.* yet that he poſſeſſeth all things, as *Paul* ſpeaks, (2 *Cor.* 6. 10.) that out of ſuch low annihilating thoughts, a Mans Heart ſhould be raiſed to ſuch vaſt and high Thoughts, that once a Man ſhould dare to think that Chriſt and all his Righteouſneſs is his, that Sanctification, Heaven, Redemption is his, who even now was nothing but Sin, Hell, wrath and deſtruction: This is a Work of Almighty Power, greater than the Creation of the World; for here is all things come into the room of nothing. Chap. 5

2. Yea and further, Whereas all the things Chriſt is made to me by Faith, as Righteouſneſs, *&c. are all things not ſeen,* (Heb. 11. 1.) things out of a mans ſelf, yea, out of a mans ken and reach by Nature, and ſo are to all carnal Men in the World as if they were not; and ſo they reckon them as nothing, becauſe not ſeen; reckon them as empty Notions, that have no being, no ſubſiſtence, becauſe none in view: That all theſe abſent things not ſeen, ſhould by an unheard of Art and way, be preſented all before me as real, preſent, ſubſiſting things, to have a being to me, and in me; as true, and real, and ſenſible a being to Faith, as the Sun which I ſee before me, (*John* 14. 21.) *as the Meat which I eat,* (as Chriſt ſays, John 6. 55.) *As real as the things I handle or embrace.* (Heb. 11. 13.) That Faith ſhould thus be the Evidence of things not ſeen, and the *Subſiſtance* of things abſent and hoped for, and cauſe therefore the Heart to part with all things at the preſent he enjoys and ſees, to be made a *Poſſeſſor* of theſe, ſuch reality doth he find in them; what mighty power, think we, muſt accompany the Work of Faith, that works ſo great a Wonder and Miracle? As to make abſent things preſent, things hoped for to ſubſiſt, things afar off, to be in a Mans Heart?

3. Whereas a Man hath no power to go out of himſelf, to lay hold on theſe things, thus preſented and offered to him, finds in himſelf no more ability to embrace, and graſp, and reach them, than to lay hold on yonder Star, or upon the Sun, and a *Man* truly ſees he hath no ſtrength; (*Rom.* 5. 6.) But is like one falling from an high Pinacle of ſelf Confidence and Preſumption, which is blown down from undef him, and though looking up to Heaven, he ſees Righteouſneſs, Glory, all things in Chriſt, offered to be his, if he could catch hold upon them; yet Alas, he is not only ſinking and falling down headlong further and further from them, but wants hands to lay hold on them if he were at them, and nigh them: In this Caſe now, to have a *Mans Soul* drawn and wound up by the power of God, (*John* 6. 44.) and carried up by the wings of the *Spirit*, to the Throne of Chriſt in Heaven, and to have new hands of Faith given him, to embrace and apprehend him of whom he is comprehended: All theſe are ſo many wonders in the Work of Faith, which requires as much power to effect, as was ſeen in the Creation of the World.

And if any have not obſerved this power working thus in their Hearts at firſt, in bringing them firſt to nothing, (God working upon ſome inſenſibly and by degrees,) yet they may diſcern the power of God working in their Faith, in continuing, backing, ſtrengthning and preſerving of it; for he fulfilleth the Work of Faith with power, as well as he begins it with Power; and if *Man* lives not by Bread only, but by Gods Command and power; then the *Life* of Faith is much more continued with power, And indeed if we would define Faith, what is it but the power of God drawing the Heart to Chriſt and holding it to him, *John* 6. 44. and 1 *Pet.* 1. 5. *Ye are kept by the power of God through Faith*; that is, the power of God is ſeen in Faith, and that in Temptation eſpecially, *verſe* 6. 7. and though in ordinary paſſages of a *Mans* Life, when Faith is not put to it, a Man will ſcarce diſcern this power backing it, when Signs, and the witneſs of the Spirit, and aſſiſtance in *Duties*, do take part with Faith, yet in time of Temptation, this will more evidently ap-

Book 9 pear, when the ſpurious Faith that is but a fruit of the Fleſh, will fail; but if true, he that maintained the Oil in the Cruſe, that it decayed not in the time of the Famine, he will maintain that little drop of Faith in the time of Temptation. For this is a ſure Rule, That which backs thy Faith in Temptation was the begetter of it; as *the Woman, when her Child was like to be divided, laboured to ſave it, becauſe it was her Child*, ſo will God preſerve that Faith that is begotten by himſelf when it is like to be over-born. And know this, That if thy Faith be true, it will be Tempted; *Satan* hath deſired to *Winnow thee, but I have Prayed* (ſays *Chriſt*) *that thy Faith fail not*: Faith being that thing that Satan deſires moſt to winnow. Doſt thou therefore feel the power of God backing, ſtrengthning, joyning, with thy Faith, drawing thy Heart to cleave to Chriſt, maugre all Temptations? Doſt thou feel Faith an invincible thing that will never be *Nonpluſt*? It is becauſe Gods power is in it; let a Flood of Temptations come in, yet Faith, like a ſmall drop of Oyl, will be above them all: And like a Man hanging upon the top of a Pinacle, tho' ordinarily he hath a ſtool to eaſe his hand, yet when the ſtool is taken away, ſtill he hangs; ſo Faith, when Temptation takes all ſigns and props away, then upholdeth the Heart, though the Devil not only plucks the ſtool away, but alſo ſtrikes at the hand that holds it, yet ſtill Faith cleaves to Chriſt; and that ſo as ſometimes the hand is benummed alſo, and feels not that it holds it.

USE 1. The Firſt USE is to convince thoſe, who defer Repentance, of their low and ſlight eſteem of the VVork of Grace, they erring herein, not knowing the power of God; whereas if men apprehended that this Work is as much as to diſſolve the VVorld to nothing, and make it new again, and that it is as impoſſible for them, by their own powe to Repent, as to do this; they would ſet all aſide, and think this one thing neceſſary, as *Mary* did, and immediately begin to ſeek to God for it, and think that little time they have to Live, were little enough for to beg ſo great a thing at Gods hands, and be glad if they could obtain it at laſt. But ſuch is the Fooliſh Wiſdom of Men, that think to graſp both the pleaſures of Sin here, and Heaven in the end, that think to go beyond God and the Devil alſo, thinking to put God off with any Repentance at their caſt-away leiſure, after the ſtrength and flower of their Youth and Years are ſpent in the Service of Sin; and after a long Apprentiſhip ſerved to the Devil, who takes them Captive at his Will, think yet to give him at laſt the ſlip, to knock off his Fetters, and to eſcape; as if Repentance were within their own power, ſo playing with it, as the Cat doth with it's ſilly Prey, thinking that one ſudden leap will Tranſlate them at once from *Death* to Life; between which yet there is great a Gulf, as between Heaven and Hell. Away, you fooliſh Sinners, that ſay in your Hearts, as he (*Deut.* 29. 19.) *We ſhall have Peace*, &c. Go on to make your own Gheſts, (as they *Jam.* 4. 13, 14, 15.) chalk out what ways of Pleaſures this day and the next you mean to walk in, at laſt meaning (as your Hearts tell you) to turn in and ſee where true Repentance dwells, I tell you, (as *James* ſays, *Jam.* 4. 13, 14, 15. in matters of far leſs dependance, and more in your own power then Repentance is) you reckon without your Hoſt; it muſt be the exceeding greatneſs of Gods power, muſt work it. If you dare yet think it in your own power, go on and proſper, ſet your own times, put off God ſtill, who it may be now offers and begins to Work it, and in your own deceitful Hearts appoint and take a longer *Day*, and then break it and periſh for ever; do: But if you think it to be in Gods power only (as if this Text be true, it is,) tremble to have ſuch a Thought; take his time who hath appointed a time for every Work under the *Sun*, the Graſs to Grow, Flowers to Spring, Trees to Bloſſom and all in their *Seaſon*; which when paſt, Dung, and Water, and uſe what means you will, they appear no more.

But you will ſay, If the greatneſs of his power Work it, then he is able to do it as well at one time as another, and ſo no time is paſt with him.

I Anſwer,

Chap. 5

I Answer, That his power is regulated by his Will, for his power working any thing, is his Will. *He worketh all things according to his good pleasure*, and the Councel of his VVill; therefore speaking of VVorks of Regeneration, 'tis said, *Of his Will he begat us.*, *Jam.* 1.18. He is a Free Agent, Breathing when and where he pleaseth; and therefore presume not on his power at all times, unless thou be'st sure of his VVill at all times; now that thou art not; for after that day appointed, he swears in his VVrath, *they shall never enter*, Chap. 3. 18. as he dealt with *Saul* in the matter of the Kingdom, 1 *Sam.* 13. 13, 14, 15. So with men for matter of Grace, Ezek. 24.13. when I would, they would not; *therefore I will not*, says God.

But you will say, I will seek him, and that earnestly.

I Answer, Remember *Esau*, who in this is made a Type of all Neglecters of Grace offered in the Gospel, *Heb.* 12 17. as the Birth-right is made a Type of the Graee offered in the Gospel, so his Father is a Type of God offering it; he having sold it, as Men do the offer of Grace, for their Lusts; his Father could not change his Mind, though he sought it with Tears; he found no place for Repentance: VVeep thy Eyes out, it will do no good.

But you will say, I will then turn from my Sins, take up new purposes and resolutions to forsake them, and confess them, and then I hope he will repent and have Mercy on me.

To this I Answer, I Confess you may do so; only take this with you, that there is a kind of Repentance which is partly in your own power, such as *Ahab* had, who Mourned and went softly; such as *Judas*, *Mat.* 27. who Repented himself, Confest and Restored; such as they performed, *Hos.* 7. *last*, *They returned, but not to God*, not doing it out of a changed Heart, which moves not God. But to have a changed Heart, a new Life of Godliness put in, is not in thy power. For thou canst not make a Hair Black or White, nor can a Blackamore alter his Colour, tho' his blackness be but in his Skin; and canst thou change thy Heart, thinkest thou, *Sin* being incorporated and blended with thy Nature, so baked into thy Bones, and the Spirit of thy Mind? Tell me, can this heavy massey lump, the dregs of the World, the Earth fastned in its own Center, can it remove it self, and become a Star? Can all the Creatures, Angels, Men, if they set their Shoulders to it, with all Engines, move it a jot off the Hinges it hangs on? No more can thy Heart move it self, being as averse to what is good the Earth as is to move upward, as fixt upon Sin, as the Earth upon its Center; and as great a distance is there between the State of Grace and Nature, as between Heaven and Earth.

But you will say, I will send for a Minister or some good Man to help me, and speak peace to me, at my Death.

Still this Doctrine answers you; it is Gods Power only can do it: Send for all the Angels from Heaven, the whole Colledge of Physitians, let them come with all their Balms, yet as he said (2 *Kings* 6. 27.) if God do not help thee, they cannot; for this Birth is (*John* 1.13.) not of self, or the will of Man, but of God: Though the *Minister* Preach then the Gospel of Peace to thee, yet unless God makes an Ecco to thy Heart, they are but tinkling Cimbals. *Isa.* 59. 17. *I Create the Fruit of the Lips Peace*; talk they of Peace never so much, unless God speak Peace, and Create it, as the Fruit of those Words, by an Almighty Power, thou canst not have Peace. *The Wicked are as the Troubled Sea, which cannot rest*; when the Sea was troubled (*Mat.* 8. 24.) could all the Disciples still it? Could all their Anchors save the Ship and stay it? No, (*verse* 27.) *Christ only did it*: So when thy Conscience is tossed at *Death*, and when the Waves of thy Sins arise, and the *Devils*, as the Winds, are let loose to joyn with those Waves,

Book 9 Waves, who can Command them silent? Sooner mayest thou Command the Thunder silent, that Roars in the midst of Heaven; and then thou poor Wicked Wretch art tost, over-whelmed, and no Anchor will hold or stay thee; no Prince of Peace Comfort thee; and suppose now all Men speak things of Peace to thee, yet *there is no Peace to the Wicked, says my God*; and if He says No, His Word will stand.

But thou wilt say, I am of an Ingenuous Temper, and soft to the Impressions of good, so as at any time, when I consider things, I find my Heart moved.

I Answer, Suppose it; yet, if this be true, that Gods power must work it, thou for all thy good Nature, art as far off as another, in regard of any active concurrence to it; as take a piece of soft Wax, and another of hard, the soft is no more able of it self to work the image and impression of any thing upon it, than the hard; but a Hand and Seal must stamp the one, as well as the other. So is a good nature, as you use to call it, as empty of the image of God, as the crookedest, and as unable to stamp that image as the most perverse: It must be Gods Spirit, (for it is the Seal of God, and so called, *Eph.* 4 30.) must stamp and work an Impression, as well as upon the hardest Heart; upon thy soft Heart; this you may see in the example of the young man, who was ingenuous, soft, plyable, and Christ loved him; yet of him Christ says, and upon occasion of him, that it was as easie for a Camel to go through the eye of a Needle, as for a Rich Man to go to Heaven.

But some will say, If I should now set my self to turn, I fear my case is desperate and there is no hope, I am so hardned in evil.

Answer, The power of God being it which must do it, thou mayest come to Repentance, tho' thy Heart be never so hard. At the latter Day the Earth and Elements shall melt with fervent heat, and is not he able to melt thy Heart? Look now on the Frosty Weather, tho' all Men could not thaw it, yet stay, thou shalt see it thawed; and cannot he dissolve thy Heart?

But thou wilt say, My Heart is full of Sin, and of the Works of the Devil in it, and hath so long lain in them, that it cannot be heal'd.

I *Answer*, He raised *Lazarus*, tho' Dead Four Days, and he stunk; and why not thee also, tho' thou art not only Dead, but stinkest in thy sins?

CHAP. VI.

That the Virtual Cause of Regeneration is the Resurrection of JESUS CHRIST: *What Influence it hath to raise us to a Newness of Life.*

1 PETER I. 3.

Blessed be the God, and Father of our Lord Jesus Christ, *which according to his abundant Mercy, hath Begotten us again into a Lively* Hope, *by the Resurrection of* Jesus Christ *from the Dead.*

By *the Resurrection of* Jesus Christ *from the* Dead.

THE next thing to be considered is the *Virtual* Cause of *Regeneration*, namely, *The Resurrection of Christ.*

These Words may *First*, Either refer to our hope, as being the Cause

Cause of it: For in that Christ is risen and ascended, lies our hope that we also shall, as the Apostle connects them (1 *Cor.* 15. 17, 20.) and it is the Inference which the Apostle makes, *Col.* 3. 1, 3, 4. compared, That He being *Risen* ver. 1. and being *our Life*, ver. 4. *Therefore when He appears in Glory, We shall appear with Him.* And this it was, that made the primitive Christians, (as with good News) thus to salute one another, *Christ is risen, Christ is risen. Because I live* (says Christ) *you shall live also*, John 14. 19. and therefore (1 Tim. 1.) Christ is called *our Hope.* Chap. 9

Or else 2. It refers to being Begotten again. And this seems here to be the most probable reference. Only this is a Rule, take in interpreting Scriptures, That when any Passage relates to two things, I take them both. But here I shall only speak of the last Reference, because the dependence between Christ's Resurrection and the New Birth, is the most difficult to discern. To shew the Affinity of these two, and to explain this in General, I shall say two things.

1. That Christ's own *Resurrection* is called his *being Begotten*: So (*Acts* 13. 33.) that place in the 2*d* Psalm is applied to his Resurrection, *This day have I Begotten thee*, &c. The reason whereof, I take to be this: Because when the Humane Nature first entred into that Estate, which primitively was ordained for Him by his Father: (For he should not have come into this World clothed with Infirmities, but for sin. (*Rom.* 8. 3.) But the World to come was ordained for Him, as this World was for the first *Adam.*) His first Entrance into that his World, being at his Resurrection; it may truly be called his *Begetting*, as being then first brought forth into that his World. And so I understand the coherence of those two verses, *Heb.* 1. 5, 6. That *Begetting* spoken of *v.* 5. was his Resurrection, which was that his first *coming into the World*, mentioned *v.* 6. namely, that World which is call'd *the World to come*, chap. 2. 5. Now, as his Resurrection is called his Begetting again, so our Resurrection is called *our Regeneration.* So you have it in those Words of Christ, Mat. 19. 28. *Those that follow me in* [*the Regeneration*] *shall sit on twelve Thrones*, &c. which refer rather to the time of the *Resurrection*; which is *the Restitution of all things*, (as *Peter* calls it) than to the time of following Christ here, altho' they may relate to both. And therefore we find, (Luke 20. 36.) *the Children of God* are called by a new Title; which ariseth from God's raising them up; it being a begetting them anew, as his Children. The Words are observable; for they are said to be *the Children of God, they being the Children of the Resurrection*, or peculiarly for this, that they are *raised up* by God. And there is this particular reason in it: For in their first begetting, as men, God was but *the Father of their Spirits*, they having other Bodily *Parents of their Bodies and Flesh*, Heb. 12. 9. But now in the Resurrection, God becomes a Father anew unto their Bodies, and the whole Man raising them up, and joining both Body and Soul together: And so they become *the Children of God*, being *the Children of the Resurrection.* And therefore also it is, that the *Redemption* at the Resurrection of the Body is called the *Adoption. Rom.* 8. And to this purpose also, is that Phrase (*Col.* 2. 18.) where Christ is called *the first Begotten of the Dead*; the Resurrection being a Begetting, both unto Him and Them; and because they are raised by vertue of his Resurrection, therefore he is called *the first Begotten.* Wherefore, that there should be some special Affinity between Christs Resurrection and our New Birth, is not unlikely. But more expressly those two places, *Col.* 2. 12. and 1 *Pet.* 3. 21. do ascribe the new Birth of a Believer unto the Resurrection of Jesus Christ. *The like Figure whereunto, even Baptism doth now save us, by the Resurrection of Jesus Christ.* Baptism is the Sacrament of Regeneration; and when the Apostle says, Baptism *saves*, his meaning is, that the Grace in Baptism, which is Regeneration (for that is the thing sealed up) wrought by Christs Resurrection, doth save us. And the like to this, is that in 2 *Col.* 12.

The 2*d* Thing in General to be observed is, That though all the works of Christ for us have an Influence into his work in us, and upon us; yet so, as some are more especially attributed to some work of Christ than to another, and

Book 9 and some things in every work in us, more peculiarly to some of his Works for us, than to others. That being true of Christs works for us, that is of the works of the Trinity: That though all works are common to all the Persons, yet some are more peculiarly attributed to the Father, as Election, some to the Son, as Redemption, *&c.* and likewise in every work something more peculiarly attributed to one than to another; as in Conversion, *drawing* us to Christ, is attributed to the Father, (*John* 6. 44.) and *Sanctification* to the Holy Ghost. And answerably is it in the thing in hand, the work of Regeneration: Wherein *Mortification*, or destroying the Body of Sin, which is one part of it, is attributed to his Death, (*Rom.* 6. 4.) and the *Begetting*, or infusing a *New* Principle of *Life* into us unto his Resurrection; *verse* 5. of the same Chapter. And thus likewise in Justification; the *Matter* of our *Righteousness*, which is imputed, is Christs obedience unto Death: But the *imputation* it self is ascribed to his Resurrection: (*Rom.* 4. last.) And so (*Rom.* 5. 10.) our *Reconciliation* is attributed to his Death, but our *Preservation* in that Estate, unto his Life and Intercession.

Now then, to shew why this New Birth is thus peculiarly attributed to his Resurrection.

1. It is not by way of *Merit* only, for the Merit or Price laid down, was fully accomplish'd and paid at that Instant when he arose out of the Grave, (which was the last part of his satisfaction, and when he arose out of debasement): But his Resurrection was the entrance and first step into his Glorified Condition.

Neither 2. Is it simply, in respect of *Application*; That he arose again to live and send the Spirit to work Regeneration in us; (as Rom. 5. 10. Where we are said to be *saved by his Life*): For in this respect, his Resurrection hath but the same common Influence which it hath into all other works, as upon Justification, *&c.* And indeed, to speak properly, His death is the *Meritorious* Cause, his Intercession, the *Applicatory* Cause: But his Resurrection is the *Virtual* Cause; as by *virtue* of which, it is wrought. And therefore (Phil. 3. 20.) it is called, *the vertue of his Resurrection.* A Dew comes from his Resurrection, like *the Dew of Herbs*, as the Prophet *Isaiah* calls it, in the *26th* Chapter of his Prophecy, *v.* 19. which (as there) causeth the Conversion and Calling of the *Jews*, and their Resurrection unto Life, even as the Dew from Heaven causeth the Herbs to grow out of the dead Womb of the Earth. Therefore Christ is called *a quickening Spirit*, as *Adam a Living Soul*, 1 Cor. 15. 45. *Adam* being able indeed to convey *Life*, but not *to quicken* dead Hearts, as Christ doth. Now this Vertue consisteth in, or ariseth from two things, or rather shews it self in Two things.

1. In that the very same power that wrought in Christ when he was raised up, works in Us to Beget us again. So Eph. 1. 19, 20. It is Expressly said, *That the same power that wrought in Christ when he was raised from the Dead, works in them that Believe.* It is no less; yea, it is the same; and this, to work Faith: (*Col.* 2. 12.) And so (*Rom.* 8. 11.) the same Spirit that raised up Christ, raiseth us up; our Souls here, and our Bodies hereafter. And it not only required the same power, (as I have else-where shewn) but the same power was engaged by his Resurrection, to work this new Birth in us. For Christ rose not as a private man, but as a *Head*, and as *the first fruits of them that sleep*; 1 Cor. 15. 20. *and the first begotten of the dead*; and so, in a way of representing their Persons therein; thereby engaging the same power to work in them the Members, that wrought in Him the Head; because he rose with Them considered as in Him, and he having that power for their sakes; to shew that first in his Natural Body, which afterward he was to shew in his mystical.

2. Christs Resurrection is the exemplary Cause of our Regeneration, according to which, the Spirit, or that same power that wrought in Him, works a work in us conformable to his Resurrection, as the pattern of it. And so, although an exemplary Cause, hath of all ordinary Causes the least influence; yet this hath more than such ordinary Causes use to have. And that,

by

by vertue of a Decree, or Ordinance given out by God. That we should as well *bear the Image of the Heavenly, as of the Earthly Adam.* This Law was given to Grace, as well as Nature: And so gives force to Christs actions, to conform us and ours unto them; as it did to *Adam*'s Actions, to transform our Nature unto His (as his Corruption doth, by the Law of Nature.) And thus our begetting again, (which is by the infusion of a new Life) bears the Image of Christs Resurrection, and so is attributed unto it. The Rule being, That that in Christ should have an Influence more special to work in us that which was most like thereto. Thus Rom. 6. 5. It is expressly said, *We shall be Baptized into the Likeness of his Resurrection.* Now Baptism is the Sacrament of Regeneration, which resembles, in the dipping under water and coming forth again, our Burial with Christ in his Grave, and our rising again by Faith and a new Life: *Col.* 2. 12. Now then, I shall let you see in General the similitude between Christs Resurrection and our Regeneration. Chap. 6

1. As the Resurrection of Christ was the great *Declaration of him to be the Son of God, with power*; Rom. 1. 4. So is the Regeneration of a Believer the first Declaration of his being a Son of God, and the first discovery of his Election.

2. As Christ's Resurrection was the first step unto his Glory, and to that exaltation that followed that his Resurrection; So Regeneration is the Foundation and first step unto all those Priviledges of a Christian that follow upon the State of Grace, whereunto this is the door, or first entrance. I might shew this more particularly in the principal Parts of Regeneration; as,

1. In the work of Faith, in a *rising* from under the guilt of sin.

2. In the work of Sanctification, in a *rising* from under the power of sin. For we are *dead* in respect of both: *Dead* in respect of Guilt; as a man *condemned* is said to be a *dead* man, bound over to Death. Dead in respect of the *power* of sin, as a man whose Soul is gone is dead, he being unable to move or stir, because he wants a Principle of Life. It is Faith which raiseth us to a *Life of Justification*, as *Rom.* 5. 18. it is called. And this it doth, as *really*, from the state of Condemnation, which change is called *a passing from Death to Life:* So also *apprehensively*; that is, from the apprehension of our being under the guilt and condemnation of sin: Which apprehension is wrought by Humiliation, wherein the Spirit condemns a man, and and binds him over to Guilt and Death: (And therefore, Rom. 8. 15. he is called *the Spirit of Bondage*) and also gives a man up to the Law, which *shuts a man up with a Guard or Garison*, as one Condemned, *until Faith comes*: Gal. 3. 22. For therein God's dealing with the *Jews* was a Type of his proceeding by a Spirit of Bondage, wrought in those God means to convert: And so the *Romans* are said to have received the Spirit of Bondage. God also *slayeth* the Sinner with that guilt: Rom. 7. 10, 11. *Sin revived, and I died*, says *Paul*, when he was humbled. And out of this Death doth Faith raise the Soul up to a *Justification of Life.* Therefore (Col. 2. 12.) it is said, *You are risen with him through Faith of the operation of God, who hath raised him from the Dead.* For it is Faith which makes a man live in God's sight, and enjoy his Favour, which is the Life of the Soul.

OF

THE WORK OF THE HOLY GHOST

(THE

Third Person of the TRINITY)

IN OUR

SALVATION.

BOOK X.

Of the Two Eſſential Properties of Inherent *Holineſs* and *Sanctification*. That a Regenerate Man makes *God* his chiefeſt *Good*: That he alſo ſets up *God* and his *Glory* as his chiefeſt End. A Tryal of *Difference* between a Regenerate and Unregenerate Man herein. That there is alſo an Eminent *Diſpoſition* in the New Creature, inclining a Regenerate Man, earneſtly to *Deſire*, and Endeavour to Convert others to *God*.

CHAP. I.

That every Man hath ſomething which he makes his chiefeſt Good. What Men Unregenerate place their chief Good and Happineſs *in, and in what the* Regenerate *place theirs. That there are Two chief Treaſuries, in which the Good things of Men are laid,* viz. *Heaven and Earth.*

LUKE XVI. 25.

But Abraham *ſaid, Son, Remember that thou in thy Life time, receivedeſt thy good things, and likewiſe* Lazarus *evil things; but now he is Comforted, and thou art Tormented.* Joyned with,

MAT. VI. 19, 20, 21.

Lay not up for your ſelves Treaſures upon Earth, where Moth, and Ruſt doth corrupt, and where Thieves break through, and Steal.

But lay up for your ſelves Treaſure in Heaven, where neither Moth nor Ruſt, doth Corrupt, and where Thieves do not break through, nor Steal.

For where your Treaſure is, there will your Hearts be alſo.

ALL Creatures are ſaid to have their Life, Motion and Being in God, *Acts* 17. 28. But that is only as he is their Efficient Cauſe, and Upholder of them by his power, It is in like manner ſaid, that God

Book I. *hath made all things for himself, even the Wicked*, Prov. 16. 4. namely, as the *Finis cui*, or external end. He by his Power and Wisdom ordered all their Beings and Motions to his own Glory. But it is the Priviledge, yea Essential Constitution of the New Creature, to hold of God by a more near and intrinsecal Tenure or Copy, even for it's very being, to have its Life bound up in God; and that in a double further respect unto him. Namely,

1. To have it's Life, Actuation, and Motion, and Stirrings of all within it self, to live and consist in God himself, as known and loved by it self, as the close Object and Matter of it's Happiness and Comfort. And

2. To have God made unto it from the inward Constitution and Tendency of it self, its proper natural principal End, it's own intrinsecal end, or *Finis cujus*; and more intrinsecal unto it, then its self is to its self. He is the Load-star that Guides, and Load-stone which quickens all the motions and tendencies of all within it, and which draws them all into, and carries them along with it's self.

And look as the Understanding and Will, are two Essential Faculties in the Soul, so to make God a Man's cheifest Good, and a Man's chiefest End, these are the Two Essential Properties of the new Nature, that do Constitute it such, and are proper thereunto. The Soul was originally made for God, so as both to Glorifie him, and also to be made happy in him; and Holiness in the Soul, and that Principle alone, doth fit it for, and elevate it unto both these. Therefore in some Scriptures you find it Termed, *The Life of God*, as *Eph.* 4. 16. sometimes *the Glory of God*. *Rom.* 3. 23.

The First of these is my present Subject in design, and to call all your Souls to an account; what it is your account your chiefest Good. All Men of Knowledge brought up under the Light we enjoy, out of ordinary conviction of what God is; and out of common experience of the Vanity of the Creature, do acknowledge and profess this God to be the chiefest Good, as to the speculative part; but that which we seek after, is a discovery of what Men do herein, practically and really, in the daily actings and Motions of their Souls towards God, and into God; and not what Men profess him to be in Reversion. All will say, we hope for Happiness from God in the other World, when they can live no longer; though all their Lives here, they live in the Creatures: But the Inquisition is, what Men do make here, in this Life, their cheifest Good, and do live upon it, and are taken up therewith, either in the pursuance, or enjoyment of it; and this with difference from all Carnal Men in the World.

It is uttered as the common Cry and Voice of the many or multitude, *Psal.* 4. 6. *The many will say, Who will shew us any good.* That's the Common Voice and Cry of Nature, common to good and bad; but how then are Wicked and Godly Men differenced and distinguished? Even by this, *What good* things their Souls make *their good things.* There are multitudes of Scriptures to evidence this; *Luke* 16. Christs chief scope indeed was to shew the vastly differing conditions of a Rich Wicked Man, and of a poor Saint, in this World, and in that to come. How plentifully the Rich Man lived, and what he enjoyed according to the opinion and desire of his own Heart; the 19*th verse* Relates, *There was a certain Rich Man, which was Cloathed in Purple and fine Linnen, and fared Sumptuously every Day.* And how Miserable the poor Man was, *verse* 20, 21. *And there was a certain Beggar, named Lazarus, which was laid at his Gate full of Sores, and desiring to be fed with the crums which fell from the Rich Man's Table; moreover, the Dogs came and licked his Sores.* He was in his Body full of Sores, and so in continual Tortures, unable to stir, for he was laid at the Rich Mans *outward Gate*, not having to sustain nature; for he desired Crums, which are the allowance of Doggs, and these were denyed him; and on the contrary, the Rich Mans Dogs licked and sucked his Blood, refreshing themselves therewith, a Dead Carcass, he unable so much as to drive them away. This Difference is in their Lives.

The

The other is in their Death: Poor *Lazarus* dies, and *the Angels carry his Soul to Feast in Heaven*; which Christ elsewhere expresseth, *by sitting down with Abraham, Isaac, and Jacob*, as at a *Feast*; and here, by his being placed *in Abraham's Bosom*, as next Guests to him: It being the manner at Feasts to lean on the Bosom of him that was next him, as *John* did in *Christs*, *John* 13. 23. *The Rich Man Dies*, and hath a stately *Funeral*; *He was Buried*, that's added; which you may observe is not spoken of the other; but withal, the next News you hear of him, is, *his being in Hell*, where, in the words of my Text, he is upbraided with, and reminded of this, *Remember thou receivedst thy good things in thy Life-time, but* Lazarus *evil things.* Souls in Hell meditate and perfectly remember what in this World they *had* been, and what *Sins* they committed, what *Pleasures* they enjoyed, and in the *Conscience* and *Remembrance* of such things, do lye *that Worm that never Dyeth*; and the 21*st Verse* of the 50*th Psalm* tells us, *That their Sins are set in order*, or Marshal-Array, *afore them.* Chap. 1

Nor is it simply said, *Thou receivedst good things*, as of *Lazarus*, 'tis said he *received Evil*; as if that were the Rule God went by? No, for even this very *Abraham*, who is here brought in speaking this to him, is an undeniable instance to the contrary. And the *Rich Man* had had from thence, wherewith to have retorted to him. *Gen.* 13. 2. *Abraham was very Rich in Cattel, in Silver, and in Gold.* And this was spoken of him many Years afore he dyed, and 'tis to be supposed he encreased therein. The *Sting* therefore which he sets and leaves in this *Rich Mans Heart*, lies in this Word, [THY] *good things*; that is, *which thy Soul pitcht upon as such, as the chief Object of it's desires, the Darling of thy Delights*, or (as it is uttered by God to the Inhabitants of that *Great City*, when in like manner *Destroyed* and cast to *Hell*, *Rev.* 18. 14.) *The Fruits which thy Soul lusted after, and all things that were dainty and goodly, (namely, in thine own Eyes) are departed from thee.* And this the very Text, with difference, puts the Emphasis upon. For of *Lazarus* he says, that he *Received Evil things*; *but thou, thy good things.*

So then, *Carnal Men make the good things, that are in this Life, their chief and only good things*, which their Souls lust after, and live upon. And the Reason is in *Eph.* 4. 18. *They being estranged from God, and the life of God, through ignorance and unbelief, they know no better.* And all Mens *Souls* cry out, *Who will shew us any good?* And therefore they, as the *Prodigal* (whose story is the lively Type of this) being ready to starve, and no saving entercourse being betwixt God and them, they content themselves with what is afore them, though but husks. Nor can they relish, or take in, or delight in any other. And so are confined and shut up to these.

And 2. In that other Scripture, *Matth.* 6. 19, 20, 21. Christ holds forth, as to this point in hand, These Two things, 1. That every Man hath some thing or other he accounts his Treasure, which in like manner, speaking to every Man, he calls their Treasure, where YOUR *Treasure is, there will your Hearts be.* Every Man that hath an Heart, hath also some *Treasure*. For it will be taken up with some thing or other; and the reason is, because every Man hath self to provide for, and lay up for. Christ hath expressed it in these very words, *Luke* 12. 21. *A man laying up Treasure*, says he, *for himself*, and of what his Heart judgeth best, and finds naturally most content in, it lays out for such things. 'Tis not Riches only, that are the Treasures of the Sons of men (tho' some mens) but whatever thing the Heart fancys, and is set upon, as its *chiefest good. The poorest* have their Treasure in this respect, of what is in their Sphear and Compass: 'Tis that *on which their Hearts are*, as the Pharase is, *verse* 21. that is, which he vallues, and esteems as his *chiefest good*. So then *thy good things*, in *Luke*, is all one with *thy Treasure* in *Matthew*, only the one is a real expression, the other *only a Metaphorical.* A Treasure hath this Addition, that it is some eminent good thing, which he accounts such, and so his chiefest good. Treasure, you know, is of what a man counts most precious. Rich and Covetous men, (from whom the Metaphor is taken) heap not up for Treasures, Iron, Lead, or Pebbles; but Gold, precious Stones, the World which in common estimation hath turned up

trump.

Book 10 trump. We may approve of many things in their kind, which we make not our Treaſure: But Treaſure is ſtill thechoiceſt and the chiefeſt: And ſo here is put to expreſs what a man hath pitch'd on as his chiefeſt Good. A Godly man accountsthe things of this Life *Good*, for he uſeth them; yet he reckons them not as *his Treaſure*. And a wicked man may acknowledge, and cannot but ſay of the things of the other World, God and Chriſt, and Grace, that they are things that are *Good*; yet he makes them not his Treaſure.

The Second thing that Chriſt holds out, is, That there are two differing Treaſuries or Store-houſes, Repoſitories or Places in whch the chief good things of the Sons of men are found; and but two: And they are *Earth* and *Heaven*. Theſe are the two great Staples of differing Commodities: Look as Heaven and Hell will one day make a perfect dichotomy, disjunction, or a ſingle diviſion of mens perſons hereafter, ſo here; on Earth, and on Heaven, do mens Hearts and Affections divide.

Now as the general Reaſon afore given, was That every man hath a ſelf to provide for: So the reaſon of this different Treaſure and Proviſion is the difference of that *Self* that is in men. Some have nothing but an *Earthly Self*. All their Affections, and Inclinations of their Souls, are through ſin become *Members upon Earth*, Col. 3. 5. and Earth will to Earth. But a man born again, hath another ſelf begun in him. For what is it elſe that is born again, but *another ſelf*, by this ſecond Birth, (as the Product thereof) as that former ſelf was by the other Birth? And is therefore call'd the *New Creature*, as that which is made for, and fitted to the things of another World. And theſe things on Earth will no more make that ſelf happy, than Meat and Drink, and Cloaths or Beauty, would conduce to make an Angel, or a ſeparated Spirit happie, or contribute to their well being.

I need not open to you theſe two vaſt Treaſuries; they are known to you all. The World is a large Shop of Vanity, and one Heart hath a mind to this thing, another to that, *viz.* Beauty, Credit, Learning, Wit, Converſation, Riches, Honour, Power. (*Soul thou haſt Goods for many Years*, (Luke 12. 19.) *Eat, drink, and be merry.*) Which, becauſe the World generally knows no better, and uttering their very Hearts, they uſe to give the name of *Goods* unto: Yea and of *Subſtance* forſooth, it being ſo to them; and therefore *John* is fain to diſtinguiſh them upon the mention of them, from the true good, terming them the *Worlds good*, (1 John 3. 17.) that is, which they count ſuch. It is the name the World gave, and in the other part of the diſtinction, or rather in oppoſition thereto (*Luke* 16. 9.) The other are termed the *true Riches*, by Chriſt, and (Chap. 12. 21.) *Riches to God*, that is, in Gods account and valuation ſuch, whereas the others are ſuch in the *Worlds*.

But not Riches only, but any thing elſe more Mental and Aerial; as Honours, Learning, yea legal Righteouſneſs it ſelf, outward Priviledges and Duties of Chriſtians (when God is not made a mans chief End in the performance or enjoyment of them) come under this Inventory of mens Treaſuries, Phil. 3. 5, 6. *Circumciſed the eighth day, of the Stock of Iſrael, of the Tribe of Benjamin, an Hebrew, of the Hebrews, touching the Law, a Phariſee*: Concerning *Zeal, perſecuting the Church: Touching the Righteouſneſs that is in the Law, blameleſs.* Now he counted theſe his *Excellency*, and his *Gain*: He uſeth both expreſſions in what follows, v. 7, 8. *What things were Gain to me, I accounted Loſs; for the Excellency of the Knowledge of Chriſt.* Yea, put in *all things*, for ſo *Paul* doth; *I account all things* now *but loſs.* Or

2. Heavens Treaſury you have ſet out under that notion, (for I ſhall quote no other than ſuch as ſpeak in the Language of this Metaphor) *I am thy exceeding great Reward*, ſays God to *Abraham*, Gen. 15. 1. after he had refuſed the ſpoil of five Kings. By this metaphor are ſet forth.

1. God, who in *Job* 22. 25. is termed a *Righteous mans beſt Gold*: See the Margent.

2. Chriſt, in whom are *unſearchable Riches*, Eph. 3. 8.

3. The Promiſes, which are the Veins, the Mines thoſe Treaſures are laid up in: They *are great and precious*, 2 Pet. 1. 4.

4. The Graces that do intereſt us in theſe Riches, as Faith, 'tis call'd *precious Faith*

Faith, 1 Pet. 1. 1. Yea, *much more precious than Gold*, 1 Pet. 1. 7. So Wiſdom alſo is ſtiled whether you underſtand it of Chriſt, or the wiſdom to Salvation, through Faith in him, Prov. 8. 19, 20, 21. *My Fruit is better than Gold, yea, than fine Gold, and my revenue than choice Silver. I lead in the way of Righteouſneſs, in the midſt of the paths of Judgement. That I may cauſe thoſe that love me, to inherit Subſtance; and I will fill their Treaſure.* Chap. 1

And 2. That the Soul of a man born again is thus framed, as to place in God, and theſe things of God, his chiefeſt and ſole ſupream comfort; and this by way of difference from wicked men, the Scripture throughout ſheweth: *David* is a ſufficient Inſtance, who utters this diſpoſition of his both abſolutely, or ſingly, as alſo comparatively, or with difference to what wicked men account their chiefeſt good.

1. Abſolutely or ſingly, Pſal. 73. 25. *Whom have I in Heaven but thee? Or in Earth, in compariſon of thee?*

2. Comparatively, with wicked men, as a difference from them, Pſal. 4. 6, 7 There *be many that will ſay, Who will ſhew us any good? Lord lift up the light of thy Countenance upon us. Thou haſt put gladneſs in my Heart, more than when their Corn, and their Wine encreaſed*, Where, 1. He brings in the common cry of all mankind, as hunger ſtarved Creatures, *Who will ſhew us any good?* Then 2. Shews, what chief good the option of himſelf and of all the Saints is, in whoſe Name he uttereth it, as *Paul*, in the like caſe, inſtancing in his own Perſwaſion, but ſpeaking in this Name of the whole Us of Believers, Rom. 7. 37, 38, 39. *Nay, in all theſe things we are more than Conquerers, through him that loved us*, v. 38. *For I am perſwaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come; Nor heighth, nor depth, nor any other Creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.* Lord *lift upon us the Light of thy Countenance*; this we have pitch'd on, as that in which our joy and happineſs lyes: And the Light or Communication thereof unto us, is the purſuit of us all which are the choſen of God: v. 3. *Know that the Lord hath ſet apart him that is Godly for himſelf*, to enjoy himſelf, to be made happy in himſelf; ordained him and ſingled him out to communicate himſelf unto. And accordingly hath given him a principle of Godlineſs ſuited to himſelf. He hath ſet out him that is godly for himſelf, making him capable of himſelf, as the Faculty is of its natural Object, and the eye of Colours, *&c.* Whereas wicked men (ſays he) have their Corn and Wine. Obſerve how he calls it their Corn, *&c.* Had not *David* Corn and Wine too? Oh but theſe were theſe mens chief good things, which their Souls had ſeized upon, as the Bee doth on the Flowers, to ſuck honey out of.

Again, You find the ſame requeſt with this very difference, *Pſal.* 17. 14. *The men of the World* (ſays he) *which have their portion in this Life*: There is the one ſort, who have their Name from the things they affect: *The men of this World*; that look as things of this World, in relation to their adherence to them, are call'd *the Goods of this World*, 1 John 3. 17. So *David* calls carnal men *the men of this World*. They have their denomination and diſtinction from what their Hearts are ſet on, and addicted unto: Even as *Eſau* is call'd *a man of the Field*, like as the Birds are call'd *the Birds of the Air*; becauſe that is the Element they live in. And their portion is in this Life: *Their portion*, that is, that which themſelves ſeek and chooſe. *Remember thou hadſt thy good things in thy life time.* The Prodigal's portion, was that which himſelf deſired, *Luke* 15. 12. of which (*Mat.* 6. 2.) Chriſt ſpeaks: That as they ſeek Glory from men, ſo they have their reward; ſtill it is call'd theirs, That is, what they pitch'd on, expected, deſired, Covenanted for.

Now how doth *David*? As a Godly man he diſtinguiſheth himſelf from theſe, it follows v. 15. *As for me, I will behold thy Face in Righteouſneſs.* He ſevers himſelf from them, as a man of another genius. 'Tis as when we ſay, [*For my part*] ſo he ſpeaks to God, The Happineſs I look for, lies in thy Face, in thy Self, that is, in thy Perſon and Favour, (as Face is taken) this I purſue after in this Life, upon the glimps I have of it. And in expectation of that, my deſires grow dead and flat to all other things here. So, as though the chief of my affections to-

wards

Book 10

it here are but desires; yet when I awake from the dust (*Isa.* 26. 19.) I shall be satisfied with thy Image, the light, sight, and knowledge of thee, and of him whom thou hast sent, Christ the express Image of thy Person. That desire or aim of *Paul's*, (*Phil.* 3. 11.) did fully interpret this. He look'd not to *things that are seen, which are Temporal, but his eyes were upon things that are not seen, but are Eternal*; as himself speaks, 2 *Cor.* 4. last.

So that as in Philosophy we say, *Potentiæ distinguntur per Actus & Objecta*, as *Sight* from *Hearing*; as having *Colours* for it's Object; whereas *Hearing* hath *Sounds*: So shall the distinction of Persons, and their fatal Conditions, at the Latter day, be fetched from the *Objects* their Souls pursued after, as their *chiefest Good*, as that which they enjoy, or hope to arrive at, Psal. 24 6. *They are a Generation*, that is, a sort or kind of Men whose differencing Property is this, *that they seek thy face. This is the Generation of them that seek him. That seek thy face*, in opposition to which, Christ using the same denomination *David* had done, termeth the other sort *the Children of this World*. And then adds, *who are wiser in their Generation*, *Luke* 16. 8. Thus terming them in that very respect, a *Generation* distinct from the *Children of Light*. Insomuch as this distinction riseth up to be an essential difference, and to make a several Kind and Generation of men. *Psal.* 24. 6.

CHAP. II.

That we may know what we make our chiefest Good, let us enquire in what things we take most pleasure and delight.

LET us all narrowly enquire in what good things our Treasury doth lye: Which will be the great Inquest at the latter day. Hell, you see, getts those that do make the good things of this Life their good things. It is that which stops the mouth of one in Hell. *Thou receivedst thy good things in thy Life.* And at latter day when men shall see what a good and glorious God they have neglected, for the desires of, or pursuit after these low vanities, all mens mouths will be stop'd, and have nothing to say. That therefore which I put to the question is, in what dost thou place thy Treasure? I examine not the particulars; let thy Conscience do that. But deal impartially, to what World doth it belong? Wherein lyes it, and what is it your Hearts do trade for? Every man is a Merchant-man. *Romes* Customers are termed *Merchants upon Earth*, Rev. 18. 11. And of the Commodities they traffick for, you have the Bill of Trade in the 12 and 13th *verses*. *The Merchandize of Gold and Silver*, and pretious Stones, and of Pearls, and fine Linnen, and Purple, and Silk, and Scarlet, and all thyme Wood, and all manner of Vessels of Ivory, and, all manner of Vessels of most precious Wood, and of Brass, and Iron, and Marble: And Cinnamon, and Odors, and Oyntments, and Frankincense, and Wine, and Oyl, and fine Flower, and Wheat, and Beasts, and Sheep, and Horses, and Chariots, and Slaves, and Souls of men. The other are termed, on the contrary, Merchants for Heaven, and the Commodities of that Kingdom you have Mat. 13. 45. *The Kingdom of Heaven is like a Merchant-man, who sought out good Pearls.* And I may say, the Pearls of that Kingdom are good; as 'twas said of the Gold in the Land of *Havilah*. *Gen.* 2. 12. Now Christ tells us, it is the Heart that lays up this Treasure. And the Heart is deep, and of all things else, Treasures are the most hidden things in the Heart. Men seek to hide them; God is said to have hid his in the Field, and so do Men. Psal. 17. Their Treasure is call'd the *hid Treasure*. Yet the Heart knows

knows where it is,and what 'tis ; for they are buried there. As therefore Searchers into Mines have long Borers or Wimbles,which put down into the Bowels ofthe Earth, do bring up ſome of the Oar with them, and diſcover what Mine is there:So there is a *Virgula divina*,will go down into the bottom of your Hearts. Two ways I ſhall now proceed in it according to the differing Language of theſe Texts. 1. The real naked queſtion, What are thy good things? 2. The Metaphorical one. What is thy Treaſure? Chap. 2

1. For the real part of this queſtion, I ſhall propound two Tryals.

1. What things doth thy Soul ſavour, and reliſh moſt? The things of this World; or God, and the things of the other World? The truth of this ſign is evident. For whatever is good and convenient to any Creature, it hath a ſuitableneſs thereto. And if it be a ſenſitive or natural Creature, it hath a ſavouring or reliſhing thereof. For, *omnis Vita guſtu ducitur*, Is maintained by a drawing in unto it ſelf, and by a pleaſing taſting of what is that good thing is appointed for it. As thou haſt a Soul (which is of it ſelf a meer empty ſtomach) So that Soul hath a Pallate to ſavour and reliſh what is good for it ſelf. Which is fitted to take in the ſweetneſs of ſome good thing or other. And as that Palate is affected, or poſſeſſed with its native ſoundneſs of Taſte, or with a vitiated humour (as we ſee in ſickneſs) accordingly it doth ſavour and reliſh things in the like difference with which men in health or ſickneſs uſe to do. Now upon that which is the Palate of the Soul of man, there is by the Fall contracted vitiated humour; which maketh ſin and the good things of this World only pleaſing to it. *Job* 20. 12. Wickedneſs is ſaid to be ſweet in his mouth. I might give you this difference out of Rom. 8. 5 *For they that are after the Fleſh, do mind the things of the Fleſh: But they that are after the Spirit, the things of the Spirit.* They do mind, or ſavour, or reliſh, as the Word is tranſlated, *Mark* 8. 33. Thoſe two Scriptures are ſufficient, the one ſpoken of carnal Profeſſors, 2 Tim. 3.4. *Lovers of Pleaſure more than God*; of Pleaſure, namely in other things than in God, that are beſides God. The other Scripture ſpeaks of every Babe in Chriſt. Let a man be but a Chriſtian of a days ſtanding, and a new Palate is given him, clean altered to the taſte of things, 1 Pet. 2. 2, 3. *As new born Babes deſire the ſincere milk of the Word: If ſo be that ye have taſted that the Lord is Gracious.* I take the Connexion thus, I cannot ſay, it is a meer *Exegeſis*, that is, explaining the ſame thing in new words. Nor is it yet a new Argument drawn from a further experiment. As if he ſhould firſt urge, if you be Babies, then 2. If afterwards in proceſs of Gods dealings with you, you have further taſted, *&c.* (thus moſt carry it) But it is a moſt vehement Indigation of what is the true ground and reaſon why, if they were but even new born Babes, they muſt needs deſire the ſincere milk of the Word, drawn from what is the firſt and eſſential propertie, accompanying that new Eſtate. Even to taſte how good the Lord is. And is as if we ſhould ſay, As you are a man; and add, If you ſo be, you have reaſon in you: Which is proper to a man, as a man; ſo urging them with what is moſt immediate and eſſential to them. So as *Peter*'s ſcope is, that they muſt renounce their being ſo much as Babes, if they have not found ſomething of this Faculty and Act of taſting in them. Lawyers give this evidence of a Child that is new born, its being alive, that it cries. *Peter* here gives another as characteriſtical of this new Birth, that it hath a taſte to diſcern how good the Lord is. And whereas here in *Peter*, it is that the Lord is Gracious; there is therein an alluſion unto that of *David*, Pſal. 34.8. *Oh taſte and ſee how good the Lord is.* The Septuagint renders it χρηστὸς Gracious, but the Hebrew *Tob*, *how good*; and becauſe to a Soul new born, that part of Gods goodneſs which allures his Heart to him is his free Grace, and lets in all his goodneſs into the Soul: And ſo it is as that Pap or Dug the Soul ſucks his goodneſs by and through; therefore *Peter* chooſeth rather to ſay, if ye have taſted how gracious the Lord is. And ſo as new born Babes have this deſire in you. For taſt, we know is the Foundation of the moſt eager deſires, and imports, that look as a Child come new out of the Womb, though there it never had occaſion to exerciſe the Faculty of taſte; for it took its nouriſhment at the Navel: Yet

Book 10 being come into the World, it inſtantly ſeeks after Milk, and taſtes it, and in it the Mothers Blood; which argues the conſtitution thereof ſo framed, as it hath ſuch a Faculty of taſting congenite, whereof it had before no uſe, whilſt in the Womb. Now thus conſtituted, ſays *Peter*, is the new Creature towards God. There is ſuch a Faculty of taſte in every new born Babe, framed to things of the other World by its new Birth: Unto which World it is on purpoſe now new brought. And one of the firſt Spiritual Senſes it exerciſeth, is a taſting how good the Lord is. Are the pleaſures of ſin yet more to thee, and ſo have been hitherto all thy days, more than all that goodneſs that is in God, (who is a Sea of Honey) whereof yet thou ſayſt, as *Solomon* of his old man doth, I have no pleaſure in them? It is an evident ſign thou retaineſt wholly ſtill the old man, and haſt nothing of the new Babe in thee. Or as *Barzillai* (2 *Sam.* 19.32.) Thou ſayſt, Can I taſte what I hear in Sermons or Prayers, or read in the Word? Yea, perhaps thou haſt no more taſte of theſe things, than thou findeſt, as *Job* ſpeaks, in the white of an Egg (*Job* 6. 6.) Thou art not yet ſo much as a Babe.

But now whilſt I make this ſo great a difference between a regenerate and unregenerate man; the objection will be, That Regenerate men find a ſweetneſs in the good things of this life; yea, often in the pleaſures of Sin. And unregenerate men that fall away, do taſte of the powers of the World to come.

I ſhall endeavour to anſwer this Objection, by parts.

1. For a regenerate mans taſting the pleaſures of ſin. There are indeed fits and paroxiſms in which, as in mans Body, that is in an Ague (and the ſtate of the moſt regenerate is but made up of ſuch a mixture) corrupt Humours overflow and prevail, and vitiate and diſtemper this renewed Palate: Which when they do, no wonder if God and Spiritual things be out of taſte with him, and he reliſheth Things Worldly, yea ſimple. It may ſtrike, and yet withal Comfort the Hearts of the beſt here to hear Chriſt our Lord and Saviour ſpeak of *Peter*, that holy Apoſtle, (as to that preſent prevailing frame of his Spirit) ſuch ſharp and ſtrange Language as once upon occaſion he utters of him; ſuch as worſe could not be given an unregenerate man, Mat. 16. 23. *Get thee behind me, Satan.* For Satan then poſſeſs'd his Soul, and ſuggeſted that wicked Speech he tempted Chriſt withal, as the Devil could not have uttered a worſe; neither doth Chriſt lay all the fault on Satan (as we ſhould not) for *Peter's* own Heart was in a prevailing Diſtemper, overflown with the Gall or Jaundies. So as it follows, *Thou ſavoureſt not the things of God, but thoſe that are of men.* At preſent his Palate was in ſavouring theſe, rendred as carnal as an unregenerate mans. It was ſo to Chriſt that knew his Heart, and therefore might be ſo to his own ſenſe. Yea, a man in an Ague or Feaver thinks, he ſhall never reliſh his meat again. Here is the very diſtinction I have put, 1. The things of God, 2. The things of man, that is, which are ſuited to the Corrupt Nature of man, which is nothing but Fleſh (and therefore to be carnal, and to walk as man, is made all one, 1 *Cor.* 3. 3.) but this was but a fit, a paroxiſm for the preſent, *Peter's* taſte came to him again, (John 6. 68.) *Whether ſhall we go? Thou haſt the Words of Eternal Life.* The Foot of his Soul was here taken off from all other between, and knew not where elſe to reſt it ſelf. So then, this is but as the fit of a man that is of a ſound Conſtitution.

2. The Delight he takes in ſin, is but a broken delight, for the principle is broken and wounded. *And leſa principia habent læſas operationes*, as a Man that walks with a bone out of joynt, he doth it lamely, if he chews the Bread of Wickedneſs, or as the *Pſalmiſt*, *the Dainties of the Wicked*, *Pſal.* 141. 4.

Yet 1. It is as with a broken Tooth.

Or 2. Not ſo as to ſwallow it down; (as they *Prov.* 19. 28. *The mouth of the Wicked* is ſaid *to devour Iniquity.*) Not ſo as to return to a greedineſs, (as *Eph.* 4. 18.) but tho' he taſtes, he ſoon ſpits it out again, as they did that Broth, of which they cried, *There is Death in the Pot.*

Or 3. If he takes it down for a fit, he comes not to take that pleaſure in it for the future, as to retain it as a ſweet bit which of a Wicked Man is ſaid

that

that he *rowles it under his Tongue*, to the end to protract his Pleasure in it all his Life (as Children will do Sugar Candy all day long.) Which also *he hides and forsakes not*, (as *Job.* 20. 12.) But this Man soon casts it out again, with the deepest detestation. Chap 2

4. The Heart if never wholly *overcome with* it, as *Peter*'s Phrase is, (2 *Pet* 2. 20.) Overcome he may be, to an Act, the grossest, and in the Hour of Temptation, the major part of his Will must needs be for it, or he would not act it; but so as to make it his rest, to sit down in it as the Swine, to wallow in the Mire, which is *Peter*'s Character of one so overcome in his sense, to Center in it, as the chief pleasure of his Life; He can never come to do it any more. The Impressions he hath had of God and Christ, which are indelible in his Soul, and the remembrance from whence he is fallen, or falling, (as *Rev.* 2. 5.) brings his Heart off, and about again. He still says the Old Wine is better, as Christ speaks, or as *Hos.* 2 7. *I will return to my first Husband, for it was better with me then, than now.*

For the Second part of the Objection, That Unregenerate Men taste of the powers of the World to come. The only Answer I shall now give, is,

That a right and true Parallel between a Godly Man in tasting the pleasures of sin after Regeneration, the remaining a radical constitution of soundness in him, and an Unregenerate Mans tasting the powers of the other World, doth help to clear this, and indeed each one doth illustrate the other. To make forth which, I express my self thus. The Palate of such an Unregenerate Man, remains in the inward constitution and temper of it, still wholly corrup, namely in respect of this Radical corruption of it, wherein the bottom of Mans Corruption doth consist; and that is, SELF; whatever object it relisheth and pitcheth upon, it is only such as is suited unto self. Now in the things revealed in the Gospel, there are two sorts or kinds of Goodness; the one is, the Essential, Substantial Goodness of things themselves, the other is an accidental Goodness cleaving hereunto, over and above the substantial Goodness of them, and this latter, suiteth self-love that is in every Mans Heart. The promise of Heaven, taken in under the notion of an happiness to a man's self, is in that respect an object suited to self in a man; and any man in respect of self love in him, is thereby capable to be enveigled with it, and struck with the news of it, as to listen after it, to taste and relish, to be taken with what can be said of it, so far as it may suit that Principle: Though take Heaven substantially, as it is the enjoyment of God himself, *heirs with Christ of God*, as the Apostle says, *Rom.* 8. For God himself is Christs inheritance, as avowedly himself speaks, *Psal.* 16.) so conceived, it is suited only to a Heart Regenerate. The Holy Ghost may set on the former as he did on *Balaam*, and give or convey unto self in a Man a taste of a supernatural sweetness; to toll on and entice the Creature to himself, when yet that taste and sweetness is not of God himself, as pitcht upon alone as our Happiness. *I* might make the like distinction of Christ as a Saviour only, and Christ as in himself, as *I* have done of Heaven.

So then in such an Heart the Competition betwixt the taste which self meerly hath had, of that accidential goodness in the things of the other World, so far as it is capable thereof, and the same self in a Man, as it is still naturally Rooted and set in this World, and hath tasted the pleasures of this World, and is suited unto them. Now mark it, the things of the other World (take them in their own Nature, and own proper Notion,) these no ways suit such a Mans *Heart* at all, but all within him is Enmity, and Averseness to the things themselves. And it is nothing else, for he is in his Root and Conjugal Constitution as a Man of this World. And so look as it is only accidental goodness, which is in the things which he tasteth, so his own Natural and Radical Disposition, verging wholly another way, these his Motions and *Elevations* towards them, are in like manner but Accidental to his Spirit, that is, only as he is set in such and such Circumstances of Distress of Conscience, or Fear of Wrath, and is influenced by such apprehension as comes upon him for the present. All which are but *Foreign* and *Extrinsecal* to his genial *Constitution*, or *inward Nature*. And thus Self in him is but forcedly raised up to that Joy he hath in the things of the other

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ther World, even as they come so to be set home, as to amuse *Self* awhile, with the strange News of Happiness, as in another Country to be had. But his Joy in things in this World is Natural Congenial. Now that which is Natural, and agrees with the whole inward Constitution of any thing, must needs be stronger, and so eat out what is but forced and extrinsecal. For what is good naturally to a Man, is always so; and is so *per se*. What is good accidentally, hold only in such a Distress, in such a Case or Circumstance, or apprehension as Man is in, and so wears off, as Colours laid on use to do. The stony Ground received the Word with Joy, (namely in this sense as hath been explained) but their Defect is noted to be the same that I have said, *That they wanted Root in themselves*, (Mat. 13. 20, 21.) that is a Congenial natural Principle suited to things Heavenly. *Self* was taken awhile with the Hear-say of them. But the Root of their Hearts and Natures, remained still fixt in the things of this World, in Earth: And the Root went on to bring forth according to its kind, and to draw the juice of the Earth it was fixt in, to it self; which dryed up that moisture that fed those Plants which were adventitious and set in made Earth for a while. So likewise of the *Thorny Ground*, tis said (*v.* 22. compared with *Mark* 4. 19.) *The Cares of this World, and the Lusts of other things entering again* (which are, and were Natural to the Heart and the soyl of it) *choke the Word* that was superficially cast in; for why the Heart is wholly a step-Mother to the one, and a natural Mother to the other, and so the Heart in the end returns to it self. But now in Regeneration we affirm, That a Man receives an Heavenly Nature, Which is a Noble Plant of the Lords planting naturally rooted in Heaven, and things Heavenly, as in its proper Soil it is to grow up and thrive in. And although there is another Root that is seated on Earth, that remains still in the Heart; yet it is a Dying, and that Heavenly Plant is that which is deepest in and nearest the Heart as the inner-man, and the other but as the outward.

Hence then the Parallel runs clear between these Two in an opposite way, (though I acknowledge a difference in one respect:) That look as an Unregenerate Man may taste (as hath been explained) of the Accidental Goodness that is in things Heavenly; yet all that while his inward Natural Constitution in him remaining wholly disposed to things in this World of it self, and to them for themselves. Hence, let him have what Tastes (he so remaining is capable of) concerning things Heavenly, that you can or will suppose, yet he is overcome again of what is Natural to him. For it is certain that *Actiones sequuntur animi Constitutionem*, and the remembrance of former Pleasures entering in, do wither and shale off again, all Accidental Joy and Sweetness in things Heavenly, which are to him also, and to his radical Constitution, but Accidental.

The contrary falls out in a Regenerate Man: That though he hath that corruption in him, which may make the pleasures of Sin sweet to him, and he may again taste of their Dainties, yet he having a New Divine Nature, which God upholds, and will bring forth to Victory, as Christ speaks, as being ordained for Eternity, and which is now become a Mans self, and is as Health is, in a Temper made sound, that hath yet some Humour remaining, and the things of the other World (which it is now rooted in, and is naturally suited unto) being of such a Greatness and Glory in themselves, they still leave those Impressions behind them upon his Heart, that upon the least reviving of them by the Spirit, the Heart is fetcht off from the Pleasures of Sin, as the other is by his Sin, drawn off from tasting the powers of the VVorld to come. I may say as Christ says, *John* 4. 13. *Whoever drinketh* and tasteth of Heavenly things (but only as Unregenerate Men have been said to do) he will Thirst again after Earthly, and be overcome of them; (And this I speak by way of Allusion,) but what follows *v.* 14. is really true and intended by Christ of a Man Regenerate. *Whosoever drinketh of the Water, Christ shall give him, he shall never Thirst*; that is, never come to have that impetuousness of full desire; and so not that pleasure or delight in other things carnal and outward (which Christ resembles the VVater

of

of that VVell to) as he formerly had: He shall never add Drunkenness to Thirst (as *Moses* speaks) his Thirst thereto will be, by the Taste of this Water Christ gives him allayed; that that Vehemency and Greediness he formerly had, is for ever taken off and abated, and this because the Water which Christ gives him, becomes *a VVell of Water springing up in him to Eternal Life*, so it follows in the same verse; it is not adventitious, as Water in a Cistern, but as in a Spring, & it continually aspires to things above. And though it may be dam'd up with that Earth that environs it, yet it works out that Earth, and overflows in the Heart again. Chap. 3

To the 3d part of the *Objection* concerning a Godly man's finding Comfort in things outward that are Lawful.

The Answer is, and it is a great Invitement to Religion, that he may, and it is his own fault if he does not find more Comfort even in them, than Carnal Men use to do. (*Psal.* 36.16.) *A little that the Righteous hath, is better than the Riches of many Wicked.* He opposeth, 1. A *little* unto *Riches* and Abundance, And 2. The *little of one Man*, to the *Riches of many Men*, whereof each are *Rich.* So as if one Man alone had the Riches that many great Rich Men have; yet a Righteous Man that hath but a little, hath more Comfort in it than he; yea then all those Rich Men have, put their Comforts all together. Therefore *Godliness* is said *with Contentment to be great gain*; for it alone brings Contentment. For tho' the Creature is (taken in it self alone) more Vain to a Godly Man, than to another: And so if he should go about to seek his Contentment from it, as Carnal Men do, I may then invert it, that the little which a VVicked Man hath, is more to him, than all abundance would be to the other: *Solomon* that pursued this (being a Godly man) could best Write of the Vanity of these things: But yet when the Heart is set a VVork to seek God, and hath the Scent of him, as I may so say, mingled with the outward things he doth enjoy, or if it have the light of his Countenance, it puts a fulness into the Creature. A *Dinner of Herbs*, sawced with his Love, and served up by him, is more than the greatest Feast. And surely God traineth up his Children one way or other unto this. The more a Man truly Godly will seek to find Comfort in the Creatures, the more Thorns he shall find in his way, (*Hos.* 2. 6. 7.) the more Comfortless they will be to him than to another, because his Soul is used to better fare. His Faculties have been widened and extended by having tasted, or by having had impressions of the sweetness and goodness that is in the Lord. And so the Creature in it self is more emptiness and vexation than to another Man. And therefore a Godly man, if he will Live, and but keep up the Comfort of his Life, and not fall lower in this respect, nor live at a lower rate then he did in his Natural Condition, he must necessarily (even for his daily comfort) seek after God, and hold up Entercourse and Communion with him; so to fill up that Chasma that is otherwise made, the Creature is rendred more vain to him then afore.

CHAP. III.

If we would know whether we make God our chiefest, and supream Good; let us observe by what things the Comfort of our Lives is principally maintained, and upheld.

ENquire by *what things the Comfort of thy Life, is principally maintained and upheld from day to day*: For it is that which is good in this Life, whereby the Comfort of ones life is nourished, as Fire by Fuel. We all live here in a miserable World, and our Life is a Pilgrimage of many a weary step: And the Soul must have Baitings and Refreshings, or it will faint and fail, and not hold out to its Journey's end. The *Comfort* of a mans *Soul* in Scripture is termed a *mans Life*, Luke 12. 15. *Life*,

Book 10 (says Christ) *consists not in abundance*; by *Life* there, he means the Comfort and Joy of Life, which all abundance of outward things cannot give. And in this very respect, when Comfort in outward things is gone and departed, the *Heart dies*, as 1 *Sam.* 25. 37. *Nabal*'s Soul is said to *die within him*, tho' he was merry over night, yet when he fell into the fear of losing all by *David*'s plundering him, he having provoked him, it is said that *his Heart died within him*. He lived ten days after, (*v.* 38.) but his Heart died, and became *as a Stone*, says the Text, that look as if you had beheld *Lot*'s Wife when her Soul went out, and she was Metamorphosed to a Stone, or rather a Pillar of Salt; such was, in respect of the life of Comfort, this mans Condition. Look, as the Body is not able to sustain and support it self without the Soul: So, nor is the Soul, which is meer emptiness, able to sustain it self in life without some good thing it hath conjunction and commerce with. Now then, *what is the Element thy Soul lives in?* 'Tis certain that in him that is truly born again, his Conversion wrought these two things in him. 1. his Soul was struck dead, as to the making the Comforts of this Life his chiefest good. And this Humiliation usually doth work. *Rom.* 7. 10. *I was once alive, but I died.* Gal. 2. 19. *I through the Law am dead to the Law, that I might live unto God.* and *v.* 20. *I am crucified with Christ.* There are these more eminent parts of Humiliation. 1. To bring a man to nothing in his own Righteousness; (as 1 *Cor.* 1.) last *verses*, and to kill and slay a man thereunto, that so he may be brought to accept of Gods Righteousness in Christ, prepared for him, and to live thereby. 2. To bring the Soul to nothing in outward Comforts, in Sins, or in the Creatures. And this also is the work of the Law through the Cross of Christ, which goes with it, *Isa.* 40. 7. It is made the effect of *John* Baptists Ministry, (of which *v.* 3. speaks. *The Voice of him that crieth in the Wilderness, Prepare ye the way of the Lord, make straight in the Desert a high way for our God.*) That at *his voice, the Grass withered, the Flower faded, because the Spirit of the Lord had blown upon it.* He speaks not simply of the vanity of the Creature in its self, but what it became to his Hearers, that received the Spirit of Bondage from his Ministry; as those words that follow do shew, *because the Spirit of the Lord*; namely, in his Ministry, *had blown upon them all*, and was *ventus*, a Wind that blasted and withered all their good things to them; so as now they looked upon them all as withered Flowers. And therefore *Paul* in the next verse, in that *Gal.* 2. says *he was Crucified with Christ* also. Which *Gal.* 6. 14. he interprets among other things to be a Crucifying of the World to him, which was done by the power of the Cross virtually, though by the Law humbling a man instrumentally, as that *Gal.* 2. to me evidently importeth.

Now the end why God thus kills man by Humiliation to his own Righteousness, and to all Comforts, so as never to have help to his Soul in them, is to the end he may live a new, and have a new Life in both. 1. To live by going out to Christ for Righteousness, *the Just shall live by Faith.* And 2. To cause the Soul to pitch upon God for ever as his chiefest good: And all that desired good it ever looks for in this World, or the World to come. So you have it, Psal. 16. 5, 6. *The Lord is the Portion of mine Inheritance, and of my Cup: Thou maintainest my Lot. The Lines are fallen unto me in pleasant places; yea, I have a goodly Heritage.* And this is done by Faith, as it sanctifies, and by Instinct of the new Creature, 1 *Cor.* 1. 7. *Paul* termeth God both *the Father of mercies*, as in relation to Justification and pardon, and then the *God of all Comfort.* 'Tis an Attribute he hath taken on him, as he is an Object of his Peoples Hearts And thus, in respect of Sanctification, all the Comfort we look for, is from him.

USE. Improve, and take the light of these Tryals, and go down into your Hearts and take the Keys of them, and ransack your private Cupboards, and narrowly observe what Junkets your Souls have hitherto lived upon, and gone behind the door, and there secretly and stoutly have made a meal of them. Delights are secret things, (*Prov.* 14 10.) as Treasures are. As Doggs (and carnal men are so compared) have Bones they hide, and secretly steal forth

to gnaw upon: So men have sins they hide under their Tongues as sweet Bits, *Job* 14. 12. But examine what your Comforts principally consist in. Chap. 3

Now if you would further know how it may be discerned in what your chief Comforts lie.

1. Look what in Distress your Souls have Recourse unto for Relief and Support.

2. In ordinary Cases take this Division to help you. A survey either, 1. Of things Present. 2. Past. 3. To come. For in and from all these, Men take up their Comforts.

1. Observe what your Hearts have their ordinary Recourse unto in Cases of Distress, or the ordinary discomfitures of this Life; which God in a Mans Race layeth on purpose even in every Mans way. Mens expectations are usually and often disappointed, especially at times, and then their Hearts and Spirits fail. And look as in Fears, or in a Swoon, Mens Vital Spirits run to the Heart to Comfort it; so in Distress, the Heart runs out to something else, which it is enured unto, to comfort it as a Cordial and Consolation. And as the Otter when in times of Frost it is kept under Water by the Ice; yet by its Breath keeps open some place, as a Breathing hole, so doth the Heart. Now Watch and Observe, the Haunts and Breathing-holes which in Distress thy Soul keeps open to it self, to fetch in fresh Air from, or look as if you should see a Company of Rabbits grazing in a Sun-shiny-day, and a Man come by whom they fear, or a storm, you shall see them all instantly run into their several Burrows which are proper to them; and by the place whether each of them doth run, you may discern which is proper to each: Now thus in Distress doth the Heart run to it's Holes. The like Men do in times of War to their several Forts or Garrisons, and so you may know what Party they belong unto. *Prov.* 18. 11. *The Name of the Lord is a strong Tower, and the Righteous runs to it, and is safe*; that is, if he be a Righteous Man, that is his Refuge, as, *Jer.* 16. 19. *O Lord, my Strength and my Fortress, and my Refuge in the Day of Affliction, the Gentiles shall come unto thee, from the ends of the Earth, and shall say, Surely our Fathers have Inherited Lies, Vanity, and things wherein there is no Profit.* On the Contrary, take a Carnal Rich Man who puts Trust in his Riches; he also in ordinary Distresses runs to his Tower, from the same place of the *Proverbs*, *v.* 12. *The substance of the Rich Man is his strong City.* If a Cross in other things befall him, Discredit, Hatred of Men, as an Oppressour, yet he is still counting with himself, reckoning, *Nummos in Arca*, the Moneys in his Chest, or out at Use, or in Revenue, *Populus sibi sibulet: At mihi plaudo*, he the next Morning when he Wakes bids good Morrow to his Gold. And thus if one Comfort be gone, he runs to another, as the *Prophet* told that Wretched Man *he should run from Chamber to Chamber for his Life.* You may see this Difference amplified in *Esau* and *Jacob*, *Saul* and *David*. The first pair Compeers for a *Birthright*, the other two for a *Kingdom*. *Esau*, *Gen.* 27. when he had that great loss befaln him as ever befel a Man, namely, the loss of his *Birthright*, and himself made apprehensive of it, Witness his *Tears*: What doth he comfort himself withal? *v.* 42. saies *Rebecka* to *Jacob*, *Behold thy Brother Comforteth himself, purposing to Kill thee.* 'Twas Revenge; which, to a Man of his Constitution, an Hairy Man of the Field, is the sweetest Lust in the World to accomplish. But *Jacob*, on the contrary, when he was distressed greatly, *Gen.* 32. 7. as the Text there saies, *Whether hath he recourse? Even to God*, so *v.* 9. and you may see by his Prayer and Hopes in Gods Promise, *v.* 12. that God would surely do him good.

See it also in *Saul* and *David*, *Saul* was made sensible by *Samuel*, that he had lost a Kingdom, 1 *Sam.* 15. 30. *Yet Honour me* (saies he) *afore the People. David* lost all at *Ziglag*, Wives, Estate, and was put into as great a ground of Fear, of Hazard of Life (and so of his Kingdom promised) as Man could probably be in (for the People spake of *Stoning him*) And in this Case what had *David* recourse unto? The Story tells you, 1 *Sam.* 30. 6. *David encouraged himself in his God.* So elsewhere *David* says, *My Heart fails, and my*

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Flesh fails, but God is the strength of my Heart, Psal. 73. 26. and *Psal.* 119. 92. *Unless thy Word had been my Delight, I had Perished in my Affliction.*

2. Observe whence your Comforts come in, Which is discerned by the Hearts recourse, either unto things present, past, or to come.

1. For things Present: Men use to take an Inventory of their present things afore them to comfort their Hearts with. So doth the Rich Man in the Gospel, *Soul, take thine ease, thou hast* (now at present, by thee) *Goods laid up for many Years.* As Rich Men count their Estates with themselves, and love to do it: So doth the Soul in secret reckon up it's Comforts and opportunities to satisfie it's Lusts. In a Morning when Men wake, their Souls look out what Sports, Pleasures, are ready to wait upon them that day. So they in the Prophet, *to Day shall be as to Morrow, and much more abundant.* Whereas if a Godly Man hath the sense of the Favour of God, he Triumphs in it, *and makes his Boast in God all the Day long.* Psal. 44. 8. He often counts with himself *I shall hear a good Sermon this Day, and receive the Sacraments, meet with my Saviour, my Lord and Husband, when the day comes*, and longs for it afore hand.

Again 2d. Mens Souls have recourse for Comfort unto what is past. Thus a Schollar, that is low and mean in his outward condition, takes a pleasing survey of what Credit he got by such a performance, at such a time; how he was applauded, and in the Contemplation thereof, his Soul bears up it self. When other streights and wants to satisfie other Lusts, do depress him, he Swims and Floats in his own Conceits by means of these Bladders, and his Soul is thereby kept up from sinking. Yea, he is carried aloft (as he vainly thinks) on the Breaths and Opinions of Men, as feathers and bubbles which Children make, for their pastime on them. Thus also men make and revive in their Fancies, the actings of former pleasures, and Dalliances, *&c.* whereas a Godly man in the present want of outward Comforts, yea, the present sense of the withdrawings of Gods Love, hath recourse to times past, the *daies of old*, as *David* recounts with himself, *what Songs had been Sung in the Night*, between God and him, what earnest Desires: *My Soul hath longed for thee in the Night.* What Love and Joys, sweet entercourse and Communion, hath been between God and him; at such and such a time.

3. And especially you may discover this, by what recourse the Soul hath to things to come in future hopes, and what kind of good things those are the Soul hath thus recourse unto. Mens Souls do live by hopes as much, and more than by any thing past or present; and we use to take up our Comforts beforehand. The Miserableſt Man that is, hath yet usually a loop hole of Hope to look out of, a door of Hope for his Soul to go out at, and relieve it self. Now, 1 *Cor.* 15. 19. The hopes of a Godly and Carnal Man are distinguisht. *If* we (that are *Believers*) had hopes only in this Life (as all Carnal Worldlings have) we were of all Men the most miserable, as having given up this World for Grace, both in the present and the future; and betaken our selves to what is in the other World by which we relieve and Comfort our selves, against the miseries of this World that befall us every day more than they do other Men. Christ is our hope, so (1 *Tim.* 1. 1.) that is Generally of all Christians, and *our Life is hid in God with him*, Whereas a Carnal Man makes his Gold (or some like Worldly Comfort or other) his Hope, *Heb.* 31. 24.

I shall to clear this Point further, remove one Scruple, which good Souls who are left to a dry Faith, and to follow after God in a Barren land, may, and will upon hearsay of this, be apt unto, and to say, *This Doctrine strikes me Dead, for I have not, nor cannot yet find any comfortable Relish or Enjoyment of God, but a great deal of Carnal Relish of things of the World, and deeper and more impressions of sweetness from thence, than these Impressions are, which the Word, or thing of another World brings in; and how is God my chiefest good?*

Answer 1. It is a false Rule which will deceive to measure out what is our chiefest good by what our enjoyments possessions of, or delights are in, that which we pitch upon as our chiefest good. The Rule would fail us whether we be Carnal or Regenerate Men. This is common to both, that in respect of Enjoyment, they have their disappointments, even the most Godly, in this

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Life of him whom their Souls deſire. A Soul that hath pitcht its Happineſs on ſuch an outward Worldly Comfort, may yet perhaps, never have come to enjoy it, as in Men that deſire to be Rich and are diſappointed in their hopes, *&c.* we ſee it verified, ſo as the caſe of the one comes all to one, and holds true as well as in the other. And a Man that is Carnal, Luſtful, Worldly, may as well ſay he makes not Preferment, or Riches, or Beauty his greateſt good, becauſe ſtill he hath been kept under, and diſappointed; and ſenſible ſweetneſs ariſeth always from Enjoyment. Chap. 4

2. *Anſwer.* But haſt thou not had thy Heart emptied of all theſe Earthly enjoyments, by what light and taſte thou haſt had from God? Haſt thou not had ſuch a Spiritual Appetite, as all created Comforts can never fill or quiet inſtead of himſelf? ſo as thou purſueſt after him with the ſtrong intent of this, day and night. What is it thy Soul hath ſet up in it's Eye, as thy Mark thou intendedſt for? (as *Paul* ſpeaks,) is it not Gods Favour, which thou prizeſt ſeekeſt for with thy greateſt Contention? Affections are to be meaſured by what we labour after day and night to arrive at.

And 3. In the mean time thou ſayeſt, *of all outward Comforts, what good will all theſe do me? And what are they, if I want thy Favour?* As a Man looking diligently for a Pearl or Jewel meets with many things that may entertain him; but ſtill ſaies his Soul, *This is not the Pearl I ſeek for.* Now as in *Heb.* 11. 14. The Apoſtle ſays of the Patriarchs, *that they which ſay ſuch things, declare plainly that they ſeek a Country:* So ſay I of thee, (the diſcomfort of whoſe Life lyes in the want of God, who canſt not ſit down in any thing on this ſide of him; theſe longings of thy Soul do declare plainly that *thy Reſt is not here in the World.* Yea, if Wordly things Court thee, and come in upon thee, ſo as thou couldſt (as to outward advantages) return to make and patch up a life of Comfort in them; yet ſtill thou canſt never do it, ſo (*v.* 15.) of the Patriarchs, the ſame Apoſtle ſpeaks; *if they had been mindful of the Country* (and the Comforts of it from whence they came out, they might have had opportunities to have returned but they would not, as their Children would have done into *Egypt.* Therefore upon this Demonſtration he Concludes, v. 16. But now, (that is, having ſuch a frame of Spirit) *they deſired a better Country, wherefore God is not aſhamed to be called their God.* For he was the chief and choceeſt of their deſires, and nothing elſe would ſatisfie; and therefore he was their chiefeſt good. God is much Glorified as thy chiefeſt good in ſuch deſires that can reſt no where elſe but in him; he is equally Glorified by thee, who waiteſt thus for him, and can'ſt find no ſweetneſs but in him, as he is by another in their Enjoyments of him. For the Affections ſtir as well one way as the other towards him, and from either, Glory ariſeth alike unto him. And what Affections of Love the one Soul ſhews in joy, and in ſweet Enjoyments of his goodneſs, the other ſhews in reſtleſs deſires after his Goodneſs.

CHAP. IV.

If we would know whether we make God our chief Good, we muſt enquire what are the things which we value as our deareſt Treaſures.

THus much as to ſuch ſigns which that plain and ſimple Expreſſion, *what are thy good things? hath afforded.* I come to the ſecond, as the ſame thing is repreſented under this Metaphor of *What is thy Treaſure?*

The Firſt ſign at to this Head, is that which Chriſt, (*Matth.* 6. 21.) holds forth, who is to be our Judge (*Heb.* 4. 12.) and who is a Diſcerner of the thoughts and intents of the Heart.

Now where your Treaſure is, (ſays Chriſt *Matth.* 6. 2.) *there will your Hearts be alſo.* No Mans Heart is in his own keeping; but his Treaſure, be it what it will, or take it away from him, yet the Heart will be where it loves. *If* God be made a Mans Treaſure he calls for the Heart, *Prov.* 23. 26. *My Son give me thy Heart.* And

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let any Earthly thing be a Mans Treaſure, and it takes the Heart away without asking leave, *Hoſ.* 4. 11. *Whoredom and Wine* (ſaies God) *take away the* Heart, Ezek. 33. 31. *Their* Hearts *go after their Covetouſneſs.*

1. What hath thy Heart, hath thy Thoughts moſt, the chiefeſt and the deareſt of thy Thoughts are ſpent upon what is thy Treaſure. Now therefore go down into thy Hearr and examine what thing it is takes up and engroſeth to it ſelf the muſings and deviſings of thy Soul: What it is the eyes of thy Mind ſtill are glancing, yea, fix'd upon, with deareſt contentment, and ſcarce ever off. That is thy Treaſure, and that hath thine Heart. Thus as a paſſionate Lover delights to revive, in his captivated Fancy, the Image and Likeneſs of the Party he loves; draws Pictures of her in his Fancies; and as the thoughts are the only means to bring things abſent and the Heart together; ſo the Soul feeds and encreaſeth the love it hath to a thing it deſires, by thinking of it. Affections chain the Thoughts, and faſten the mind and intention of it to the thing they affect: And ſuch a thing is certainly a Treaſure to thee. For take but the exemplification of it in outward Treaſures. You may obſerve it in men that have Treaſures, any Jewels, *&c.* They will ſtill be unlocking the Casket, and viewing of them, eyeing of them. They love ſtill to be opening the Baggs; and telling, and counting of what is within. And ſo it is with the Mind, what the Heart hath pitch'd upon as it's Treaſure, it ever and anon reviews and viſits with its Thoughts. For there is a freſh contentment and ſecurity ariſeth to the Mind thereby: Be it *Goods laid up for many Years*, the thoughts of this gives an eaſe to the Mind; be it the credit of ſomething paſt, men love to chew the Cud of it in their thoughts, and run it over all again in their Minds. Or be it the pleaſure of ſome ſin to come as a ſin of Uncleaneſs, how do men anticipate the pleaſure of it in their Fancies, rowling it over and over again, act it over again and again, e're they do it as Players do their parts. And this we all find, That the chiefeſt pleaſure of our Lives is brought us in by our Thoughts; and when we enjoy not the things we deſire, we pleaſe our ſelves with our own Fancies, and Idea's of them, which help to entertain the Soul till it doth enjoy them. And we may obſerve it in Scripture, that Men are differenced by the Objects of their thoughts, and of the muſings of the Heart, as well as by any thing elſe. Iſa. 32. 7, 8. *A Covetous man deviſeth wicked things, but the Liberal liberal things.* Such as the things are, men ſpend their deviſings upon, it is certain ſuch are the Men. If they mind chiefly Earthly things, as it is, (*Phil.* 3. 19.) Then they are Earthly men, *whoſe End is Damnation.* And in the firſt Pſalm, 'tis made a diſtinctive note of a Godly man from a wicked, that *he meditates in the Law, day and night.* The Scope of *David* is to diſtinguiſh men; and there is good reaſon why men may be differenced by their thoughts, and the things they are converſant about. For 1. *Noſcitur ex Socio.* A mans diſpoſition may be known by his Companion whom he is moſt entire and familiar with. Now, thoſe things a man thinks on moſt, he makes his moſt familiar Friends, is moſt entire with; by our thoughts we have the entireſt acquaintance that we can have with any thing, the cloſeſt that we can any way arrive at: For it takes the things into our Boſom. And therefore *Solomon* (*Prov.* 6. 22.) ſpeaking of meditating in the Law, when a man wakes in the morning, compares it to a familiar Friend talking with a man; When thou awakeſt it ſhall talk with thee. And A man is therefore termed a *Friend to the World.* *James* 4. 1, 2. 3, 4.

2 The thoughts do moſt diſtinguiſh mens Hearts, becauſe they are the freeſt acts of the Mind, wherein the Mind is the moſt it ſelf, and acts it ſelf elſe, Prov. 23. 7. *For as he thinketh in his Heart, ſo is he.* And therefore the Proverb is, that *thoughts are free.* And in this ſenſe it is true, that of all acts elſe, they are the leaſt enforced, which do follow the free diſpoſition of the Heart. Men cannot ſpeak what they would, or do what they would, theſe are ſubject to enforcement. And therefore in judging by ſpeeches and by actions, there may be deceit. But a man may think what he will; and indeed uſually men do pore on that which pleaſeth them, in their thoughts, they act themſelves, what ſoever they do in their Actions. We do not know the diſpoſition of Players as acting their parts upon the Stage, but look into the Tyring-houſe, and there

you

you may ſee them act themſelves, their own baſe and lewd Diſpoſitions. The Thoughts are the Tyring Room of the Soul, the privy Chamber of it. Chap. 3

3. They are the immediate acts of the Soul; And therefore ſhew what Temper it is of. For the Thoughts, (as I may ſo ſay) are as they came, new from the Heart; they are the *Figments* of it, and ſo the Image of the Heart is freſh on them, as coming new out of the Mint. If you would taſte a Grape, take the Juice as it is new ſqueezed out into the Wine-preſs, and before adulterated with other Mixtures.

4. Thoughts are the moſt continual actings of the Soul of any elſe which the Soul abounds in moſt, and therefore diſcovers the Heart moſt; for of all Faculties, that is always a work The thinking faculty is as that little Wheel in a Jack, that moves twenty times faſter than any of the reſt. And when we have not liberty to ſatisfie our deſires; yet our thoughts are working ſo as the Heart cannot be kept off from thinking of what it would enjoy. Chriſt calls the Thoughts the Treaſure both of a good and bad man, for the abundance there is of them, as in that Speech, *a good man out of the good Treaſure of his Heart, brings forth good, an evil man evil.* Mat. 12. 34, 35. *For out of the abundance of the* Heart *the mouth ſpeaketh; a good man out of the good treaſure of the* Heart *bringeth forth good things; and an evil man out of the evil* Treaſure, *bringeth forth evil things.* Chriſt you ſee, when he would give a reaſon why men might be diſtinguiſhed by their Speeches, and with what kind men abound therein moſt, he reduceth it to the Heart, as the Fountain. For *out of the abundance of the* Heart, (ſays he) *the Mouth ſpeaketh*; that is, out of the abundance of the thoughts, Some perſons have many reſtraints, even of ſpeaking of good; and are diſadvantaged, when yet their Hearts are working upon them. Therefore look what thoughts the Heart abounds in, (it is the ſure Rule) ſuch is the Heart. There is no good man but he hath a Treaſure and a Spring of good Thoughts within him, which no wicked man in the World hath. And though there is a Spring of Mud and Filth runs with them of vain Thoughts, and ſinful Thoughts, which intermingles it ſelf with the current of them at the beſt, and which doth often ſtop the current of them; yet this Spring works it ſelf out again, the Current riſeth up again, and though with many windings and turnings, keeeps its Courſe. And as Rivers run into the Sea, ſo there is a Spring in his Heart tends God-ward. Another man, though he may have a Land-flood of good Thoughts, in a good mode, yet they are ſoon dryed up again; there is not a Spring of them. *Prov.* 12. 2*d* and 5*th verſes* compared together. A wicked man is called *a man of wicked devices or imaginations*; that is, a man of wicked thoughts, as it were, made up of them, whereas in the 5*th verſe*, a Godly mans Thoughts, in oppoſition, are termed right. *The thoughts of the Righteous are right.* That is, for the tendency the Current of them they are exerciſed about righteous things. Therefore *David* (*Pſal.* 139. 17, 18.) ſays not only that the thoughts of God are pretious to him, but for multitude more than the Sand. It may be intepreted of his thoughts of God which he could not tell the total Sum of. For, ſays he, *every morning when I awake, I am with thee.* Whereas, of a wicked man Pſal. 10. 4. it is ſaid, *God is ſcarce in all his thoughts.* And Jer. 2. 32. God, upbraiding the People of *Iſrael*, ſays, *Can a Maid forget her Ornaments, not go abroad but be ſure to be dreſſed*; and when ſhe hath prickt up her ſelf her mind is ſtill on them; but *my People have forgotten me* (ſays he) *days without number.* But in *Prov.* 6. 14. it is ſaid of a wicked mans Heart, *it forgeth miſchief continually*, as a Smith forgeth Iron; he is ſtill hammering of it. And becauſe vain are all their thoughts, therefore a wicked mans Heart is ſaid to be little worth. *Prov.* 10. 20.

There are two Scruples and Objections which as to this branch of Tryal, ſome, yea, moſt good Souls may, and do make.

1. The ſwarming of evil, vain or fooliſh thoughts, that are ſo frequent and ſuch Familiars, That they are bold to knock and draw the Latch when we have ſeparated our ſelves the moſt ſolemnly, and ſhut our ſelves up for God in holy duties, and on the Sabbath days If therefore I ſhould judge, by my thoughts, the World, and a thouſand Vanities are my Treaſure.

1. A

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ther World, even as they come so to be set home, as to amuse *Self* awhile, with the strange News of Happiness, as in another Country to be had. But his Joy in things in this World is Natural Congenial. Now that which is Natural, and agrees with the whole inward Constitution of any thing, must needs be stronger, and so eat out what is but forced and extrinsecal. For what is good naturally to a Man, is always so; and is so *per se*. What is good accidentally, hold only in such a Distress, in such a Case or Circumstance, or apprehension as Man is in, and so wears off, as Colours laid on use to do. The stoney Ground received the Word with Joy, (namely in this sense as hath been explained) but their Defect is noted to be the same that I have said, *That they wanted Root in themselves*, (Mat. 13. 20, 21.) that is a Congenial natural Principle suited to things Heavenly. *Self* was taken awhile with the Hear-say of them. But the Root of their Hearts and Natures, remained still fixt in the things of this World, in Earth: And the Root went on to bring forth according to its kind, and to draw the juice of the Earth it was fixt in, to it self; which dryed up that moisture that fed those Plants which were adventitious and set in made Earth for a while. So likewise of the *Thorny Ground*, 'tis said (*v.* 22. compared with *Mark* 4. 19.) *The Cares of this World, and the Lusts of other things entering again* (which are, and were Natural to the Heart and the soyl of it) *choke the Word* that was superficially cast in; for why the Heart is wholly a step-Mother to the one, and a natural Mother to the other, and so the Heart in the end returns to it self. But now in Regeneration we affirm, That a Man receives an Heavenly Nature, Which is a Noble Plant of the Lords planting naturally rooted in Heaven, and things Heavenly, as in its proper Soil it is to grow up and thrive in. And although there is another Root that is fented on Earth, that remains still in the Heart; yet it is a Dying, and that Heavenly Plant is that which is deepest in and nearest the Heart as the inner-man, and the other but as the outward.

Hence then the Parallel runs clear between these Two in an opposite way, (though I acknowledge a difference in one respect:) That look as an Unregenerate Man may taste (as hath been explained) of the Accidental Goodness that is in things Heavenly; yet all that while his inward Natural Constitution in him remaining wholly disposed to things in this World of it self, and to them for themselves. Hence, let him have what Tastes (he so remaining is capable of) concerning things Heavenly, that you can or will suppose, yet he is overcome again of what is Natural to him. For it is certain that *Actiones sequuntur animi Constitutionem*, and the remembrance of former Pleasures entering in, do wither and shale off again, all Accidental Joy and Sweetness in things Heavenly, which are to him also, and to his radical Constitution, but Accidental.

The contrary falls out in a Regenerate Man: That though he hath that corruption in him, which may make the pleasures of Sin sweet to him, and he may again taste of their Dainties, yet he having a New Divine Nature, which God upholds, and will bring forth to Victory, as Christ speaks, as being ordained for Eternity, and which is now become a Mans self, and is as Health is, in a Temper made sound, that hath yet some Humour remaining, and the things of the other World (which it is now rooted in, and is naturally suited unto) being of such a Greatness and Glory in themselves, they still leave those Impressions behind them upon his Heart, that upon the least reviving of them by the Spirit, the Heart is fetcht off from the Pleasures of Sin, as the other is by his Sin, drawn off from tasting the powers of the VVorld to come. I may say as Christ says, *John* 4. 13. *Whoever drinketh* and tasteth of Heavenly things (but only as Unregenerate Men have been said to do) he will Thirst again after Earthly, and be overcome of them; (And this I speak by way of Allusion,) but what follows *v.* 14. is really true and intended by Christ of a Man Regenerate. *Whosoever drinketh of the Water, Christ shall give him, he shall never Thirst*; that is, never come to have that impetuousness of full desire; and so not that pleasure or delight in other things carnal and outward (which Christ resembles the VVater

of

of that VVell to) as he formerly had: He shall never add Drunkenness to Thirst (as *Moses* speaks) his Thirst thereto will be, by the Taste of this Water Christ gives him allayed; that that Vehemency and Greediness he formerly had, is for ever taken off and abated, and this because the Water which Christ gives him, becomes *a VVell of Water springing up in him to Eternal Life*, so it follows in the same verse; it is not adventitious, as Water in a Cistern, but as in a Spring, & it continually aspires to things above. And though it may be dam'd up with that Earth that environs it, yet it works out that Earth, and overflows in the Heart again. Chap. 3

To the 3d part of the *Objection* concerning a Godly man's finding Comfort in things outward that are Lawful.

The Answer is, and it is a great Invitement to Religion, that he may, and it is his own fault if he does not find more Comfort even in them, than Carnal Men use to do. (*Psal.* 36. 16.) *A little that the Righteous hath, is better than the Riches of many Wicked.* He opposeth, 1. A *little* unto *Riches* and Abundance, And 2. The *little of one Man*, to the *Riches of many Men*, whereof each are *Rich.* So as if one Man alone had the Riches that many great Rich Men have; yet a Righteous Man that hath but a little, hath more Comfort in it than he; yea then all those Rich Men have, put their Comforts all together. Therefore *Godliness* is said *with Contentment to be great gain*; for it alone brings Contentment. For tho' the Creature is (taken in it self alone) more Vain to a Godly Man, than to another: And so if he should go about to seek his Contentment from it, as Carnal Men do, I may then invert it, that the little which a VVicked Man hath, is more to him, than all abundance would be to the other: *Solomon* that pursued this (being a Godly man) could best Write of the Vanity of these things: But yet when the Heart is set a VVork to seek God, and hath the Scent of him, as I may so say, mingled with the outward things he doth enjoy, or if it have the light of his Countenance, it puts a fulness into the Creature. A *Dinner of Herbs*, sawced with his Love, and served up by him, is more than the greatest Feast. And surely God traineth up his Children one way or other unto this. The more a Man truly Godly will seek to find Comfort in the Creatures, the more Thorns he shall find in his way, (*Hos.* 2. 6. 7.) the more Comfortless they will be to him than to another, because his Soul is used to better fare. His Faculties have been widened and extended by having tasted, or by having had impressions of the sweetness and goodness that is in the Lord. And so the Creature in it self is more emptiness and vexation than to another Man. And therefore a Godly man, if he will Live, and but keep up the Comfort of his Life, and not fall lower in this respect, nor live at a lower rate then he did in his Natural Condition, he must necessarily (even for his daily comfort) seek after God, and hold up Entercourse and Communion with him; so to fill up that Chasma that is otherwise made, the Creature is rendred more vain to him then afore.

CHAP. III.

If we would know whether we make God our chiefest, and supream Good; let us observe by what things the Comfort of our Lives is principally maintained, and upheld.

ENquire by *what things the Comfort of thy Life, is principally maintained and upheld from day to day*: For it is that which is good in this Life, whereby the Comfort of ones life is nourished, as Fire by Fuel. We all live here in a miserable World, and our Life is a Pilgrimage of many a weary step: And the Soul must have Baitings and Refreshings, or it will faint and fail, and not hold out to its Journey's end. The *Comfort* of a mans *Soul* in Scripture is termed a *mans Life*, Luke 12. 15. *Life*,

Book 10 base, more vile, as in debauched Courses of Uncleanness, Drunkenness, vain Company, Joviality, Mirth, *&c.* Which are so base that if you ask their Consciences, or their Judgments, they must acknowledge such things to be their Shame. Some are Swine, and wallow in open Mire which stinks in all mens nostrils; and yet as to their Hearts and Affections, they are that chiefest good they doat on; like Beasts, in what they know naturally, they corrupt themselves. Others are more clean, as Dogs and Goats; to which those others of wicked men are compared, that feed more clean, and yet are Beasts. These put the treasure of their Hearts in things outwardly commendable, as Riches, Honours, Learning, Wit, Reputation, quick Conversation, *&c.* Yea, sometimes in outward Righteousness, and a fair Deportment in this World: And yet not making God their Treasure, and not subordinateing all these to him, and not preferring him, and the things of God, to the chief of their joy; they evidently lay but up Treasures on Earth. I shall leave the first sort, as self-convicted, and as judged wicked by the World it self, and as sentenced by such cutting Sayings of the Word, 1 Cor. 6. 9, 10. *Neither Fornicators, nor Adulterers, nor Effeminate, nor Abusers of themselves with mankind, nor Theives, nor Covetous, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.*

But as touching the second sort, who place their good things in what the World highly esteems, as Christ says; to convince them, and to comfort the Hearts of the Godly, by distinguishing and separating them from them: I shall give these following Evidences or Discoveries, which shall be fitted to the Metaphor of a Treasure, or what a man really makes his Treasure.

I shall premise this, That in the Hearts and Lives of many Saints, yea, in all more or less, there are Corruptions answering unto what I shall instance in, to convince wicked men by, that such and such things on Earth are their Treasure: That yet a man truly holy doth still in the pursuit, and valuation, and endeavours, and reaching forth of the Soul, make God his chief Treasure, (notwithstanding those Corruptions,) in comparison of all things else.

1. Examine thy practical Esteem and Valuation of things; that is, what is it that is most precious to thee? That's thy Treasure, 1 Pet. 2. 7. *Unto you, that believe, Christ is precious.* As in Himself such, (*v.* 4.) A Stone chosen of God and precious, so in the esteem of Believers; *Unto you he is precious.* And he speaks it by way of discrimination from Carnal Men that have not true Faith. But to them, says he, that be disobedient, he is *a Rock of offence*, v. 7. Why doth he in this opposition, give the Title of *Disobedient* to them? Rather than of Unbelievers, which is the opposite term unto the former, *You that Believe*; But because the valuation of Christ, or undervaluing him, is seen and discovered as in the pursuit after him; so in the obedience to him, or in Disobedience. Thus *David*, Psal. 119. 14. *I have rejoiced in the way of thy Testimonies, as much as in all Riches.* Even in the way of them; mark it, because they did lead to God, as a man would do in a way, though never so craggy, that did certainly lead him to an hidden Treasure: And in the way to them, in the pursuance towards God, he delighted as much and above Riches in present possession: Yea, and above all Riches too, of what sort soever, that Men count Riches; which is not in Money only. So then he esteemed God his *Treasure*, and manifested this by diligence in the way unto him, the way of his Testimonies. Thus of *Hezekiah*, of whom Interpreters do understand that passage, it is said Isa. 33. 6. *The fear of the Lord is his Treasure.* So of *Moses* Heb. 11. 26. It is said that he *esteemed the very reproach of Christ, greater Riches than the Treasures of Egypt.* With other Men, how doth the market go? It is apparent, 1. That they undervalue God and Christ, and those things of the other World; and hold them at the rate of common things: So in the Original the Expression is (*Heb.* 10. 28.) though 'tis rendred *an unholy thing* which though there uttered of men that sin against the Holy Ghost with the highest contempt of Christs Blood; and was therefore so ren dred Yet to esteem Christ and his Blood a common ordinary thing, is common with them and other wicked men as their respect thereunto manifests, in comparison of

other

other things) a wicked man is a prophane person, as *Esau*, who *for one morsel of meat sold his Birth-right*, Heb. 12. 16. And for this his so manifest a demonstration of his undervaluing it to a Mess of Pottage (and the pleasure of Lust is but just like it) he is termed a *prophane* Person, who is one which esteemeth holy things, and precious things, as common, for that is properly Prophanation. Chap. 2

And 2. Instead of these, what are their Dainties? Sins and the pleasures of them, Psal. 141. 4. *Encline not mine Heart to any evil thing, to practice wicked works with men that work Iniquity, and let me not eat of their Dainties.* And so the good things of this World, (*Rev.* 18. 12, 13, 14) were dainty and goodly in their Esteem, and so (as there) their Souls lusted after them. Now then let us examine our selves hereby.

1. This thy esteem of God and Christ, if true, and in any proportion rising up to the worth of the things themselves, will shew it self, as in thy first Conversion, in selling all for them, (*Mat.* 13.45.) So after Conversion, in thy diligent pursuit after them. Treasures lie buried under ground to a great depth often. Therefore says *Solomon*, speaking of Christ and all his Graces, (by which we come to have Interest in him,) under the name of Wisdom, Prov. 2. 4. *If thou seek for her as Silver, and searchest as for hidden Treasure.* The mind of the Similitude is, That as God in his common Providence hath hidden the Mines of rich Metals in the Bowels of the Earth, because he would have men take pains for them: So in the course of his dispensations to his Children, he hath hidden his Christ, whom he so values, in himself; *your life is hid with Christ in God*, Col. 3. 3. And all the Riches of Christ, which are unsearchable, they are hid in God, Eph. 3. 10. and hidden deep. They are the deep things of God, (1 *Cor.* 2. 10.) To the end he may be treated with by every Soul that will have them. And although he gives them freely, and sells them not for any, or all of our endeavours: (And therefore, *say not in your Hearts*, that is, think not within your selves (as *Paul* interprets *Moses*) *who shall ascend up into Heaven*, as if any may by his endeavours bring Christ down from thence; Or *who shall descend into the Deep?* (Rom. 10. 7.) Yet before he usually brings Christ down into the Heart, or discovers his own Heart and Face, he orders it so that men shall take the utmost pains, and use the utmost diligence, to the end, to shew their valuation of these things. *Many shall strive*, says Christ. You must do more, work as at a Mine; *if thou search for her as Silver*: To work in Mines is the toylsomest work in the World. The *Romans* of Old, and the *Spaniards* now in the *West-Indies*, condemn their Slaves thereto. And indeed what a man values and esteems pretious, his desire will set all in him a work to seek, Prov. 18. 1. *Through desire, a man having separated himself, he seeketh and intermedleth with all wisdom.* Others read (as also the Margent varies it) *intermedleth with every matter.* That is, what a man strongly desires and esteems, it will make him separate, or set himself apart wholly to it. He will deal in every matter, that is, way or course, whereby it is to be attained. He will turn every Stone, or (which is all one as we read it) will intermedle with all Wisdom. He will use all his Wits to cast with himself how it may be compassed. Now go down into your own Hearts, think, and think seriously, what doth the Strength of thy Intention run out upon? Is it after God, and the things of that other World, or things in this? If thou hast been truly wrought upon, perhaps at the first thou wert so affected, as wholly to separate thy self thro' desire after God and his favour, because thou did'st thus judge, it is not necessary for me to be eminently Learned or Rich, *&c.* but to be saved, is that one thing necessary, and so did'st nothing else, with thy heart, until thy Spirit was setled and quieted in some good measure. Then afterward thou wast settled; and so that present and absolute necessity thy Soul was put upon at first, as in respect to that distress and unsettlement, is not the same as before, yet thy esteem continues such to the things themselves. As, though thou spendest not the greatest outward Bulk of thy diligence, because thy outward Calling in this World calls for it: Yet the greatest strength of thy intentness

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of *Spirit*, and heedfulneſs, is ſpent upon them ſo, as not to loſe thy intereſt, in them. And to that end a Godly Man will intermeddle with every *Duty*, and he will deal in all Ordinances, take the advantage of all *Opportunities*.

On the other hand, My Brethren, what is the reaſon, that Men ſearch for Learning as for Silver, and dig for it as for Gold, ſeparate themſelves unto it; intermeddle with every Author, as the Bee with every flower, and yet neglects God, days without number? Or if not that way given (I would it were ſo commonly) men ſpend their intention and dilligence (what it is) in Idleneſs, vain Company, which we term paſſing away the time: But as for God and Chriſt, and the ways of Holineſs, they are ſo far off from ſeparating themſelves unto them, through deſire, that they ſcarce intermeddle with them in a Week, a Month. Theſe, as Pebbles in the ſtreets, they are ſo far from digging for them, that they trample as Swine upon them (as Chriſt ſpeaks) or at leaſt ſtoop not to take them up: They think they may have them at any time for ſtooping for, at their caſt-away leiſure, or on their Death Bed. What is the reaſon of this? Even becauſe they are not their Treaſure. God hath not yet given thee an Heart to value them at their own rate. Suppoſe thou hadſt liv'd in *Solomon*'s times, when Gold and Silver were as Stones in the ſtreets, or wert in the *Indies*, where at leaſt, for the ſeeking or digging for them, thou mighteſt have enough, and yet all thy time were ſpent to load thy poor back with *Peacocks Feathers*, which you read of alſo in *Solomons* times (which were indeed thoſe Glorious Birds, we now a days ſee brought from the hotter Climates) would any Man think, or couldſt thou in reaſon think that thou didſt make Gold and Silver thy Treaſure, in ſuch a Caſe?

Conſider, You live in times and places, in which the unſearchable Riches of Chriſt are ſhovell'd up to your Hands, every day offered, tendered, yea put (as it were) into your Hands. The Word we Preach is nigh thee, even in thy Ears and Heart; and yet as *Solomon* ſays, *Prov.* 17. 16. *A Fool hath a Price in his hand, only wants an Heart towards it.* Go Home and Conſider with thy ſelf, *Theſe things are not yet my Treaſure, nor hath as yet God given me an Heart to make them ſuch.*

Again, If theſe had been thy Treaſure, thou wouldſt have parted with all for them: Sold all thou haſt, as *Chriſt* ſpeaks of that good *Pearl*. For all men, will do for what is pretious to them. What ſays God, *Iſa.* 44. *Since thou wert precious to me, I gave Nations for thy Life*. And ſo wouldſt thou have done for Chriſt ere this, and never have repented of your bargain. 'Tis Repentance never to be repented of. *I have accounted all things loſs*, Phil. 3. *And I do account them ſo ſtill*, ſays *Paul*. And ſtill he preſſed forward to attain them with the greateſt diligence. But thou parteſt for unworthy courſes, uncleaneſs, drunkenneſs, or ſuch petty baſe Luſts, which the beſt part of thee, the ſpeculative part of thy mind, is ſo far from reckoning a Treaſure, as they are thy ſhame; yet to the practical part, they are really thy pretious things thou in thy great Wiſdom ſeekeſt after. Thou canſt ſell all for them, as *Eſau* his Birth-right, thy Soul, thy Books, thy good Name, the hopes of Preferment in the place thou art in, thy health, thy ſtrength, thy wits, thy favour, expectations and joy, thy Friends might have in thee, to purſue them. A goodly Treaſure ſure! Are they not? Yet they muſt be reckoned thine.

2. Wherein, or in what doſt thou account thy greateſt gains, and thy greateſt loſſes to lye? That, in the Valuation of thine Heart, is thy Treaſure.

You find, 1 *Tim.* 6. 6. *Paul* ſpeaking of the *Oppoſite Diſpoſition* of a Man *truely Godly*, and who *ſeeks the things of Jeſus Chriſt*, from his that is *Carnal*; He expreſſeth it with a [*But*] *But Godlineſs with Contentment is great Gain*; or as the Word is, *Self-Sufficiency* μετ' αυταρκειας, that is, Godlineſs hath ſuch

such a sufficiency in it self, that with, or thro' that sufficiency, it alone is great Gain to him, in whose Heart it is placed, and by whose Spirit it is truly valued. And he speaks this in perfect opposition to the Spirit of Carnal Gospellers and Professors, of whom he had spoken the Verse afore, and which was the occasion of the Saying annexed Men of Corrupt minds, supposing that Gain is Godliness; that is, their secret opinion and esteem, that Gain in outward things is the best Religion in the World. But our Religion which we profess is to serve him that is God; now, *Phil.* 3. 19. *Paul* speaking of the same sort of Persons, (for of those of the Circumcision he speaks in both places) *Whose God is their Belly* He compares the Lusts and Appetites of Natural mens Hearts, unto those of the Belly, that is the furious desire to the Pleasures thereof; and such are theirs to Earthly Things; as it follows, *who mind Earthly Things*; unto which *Psalm* 17 *v.* 14. accords. The men of this World (saies *David*) who have their portion in this Life, *Whose Belly thou fillest with thy hid-Treasure*, namely, of the Earth, (which also speakes home to the Metaphor of the Text) So then, Earthly Things were their God: That is, their chiefest Good, instead of God. And the eager persuit with which they adored their God, he as justly terms their Religion; especially when under the pretence of Religion, they serve those ends. Chap. 2

1*st.* The Result is this, (which is the thing in hand) That Earthly Things are in the valuation of Carnal men, professing Religion, their gain; and their Religion also, supposing Gain is Godliness. But to Godly men Godliness is Great, true Gain, having a sufficiency in it. Unto which accords that also of *Solomon*, Pro. 3. 14. *The Merchandize thereof is better than the Merchandize of Silver, and the gaine thereof than of fine Gold.* Hast thou ever been brought to such dispositions of Heart and Spirit as these?

1. To suffer (in thine own resolutions and account) the loss of all things that thou mightest win or gain Christ? 'Tis *Paul* who is your pattern, Phil. 3. 6. 7. *What things were gain to me, that I accounted loss for Christ; for whom I suffered the loss of all things that I might win Christ:* Conversion to God is a great Shipwrack of an old man and all his goods and appurtinence. I do not know how Conversion goes now-a-days, when you may judge the World favours Religion: But I will tell you how the price of the Market went in our days.) A mans Conversation was such, as not only some things, but all things he most valued, he was faine to bring it and lay it down at Christs Feet, as they did their money at the Apostles; and by Wholesale give it up to him. For he knew not but that for the sincere profession of Christ, he might lose all presently. Take a Scholar in the University, whose Education was as *Paul's*, profiting in the *Jewish* Learning above his Equals; yet the Learning then cryed up, and the way of preaching in quotations of Fathers, Poets, Apothegems, Stories, *&c.* was such, as when a man had profitted therein seven or ten Years, and had a dispute with, or above his Equalls: If he were humbled for sin, and came to Christ for Righteousness, and treated with God for Salvation, God Would say to him, What advantage or use will all this your Learning, you have counted your Treasure, be of to me? This poor Soul was fain to give it all up for ever as lost, And was turn'd into the World a Dunce, stript of all his plumes; for the other was loss and useless, and all this to win Christ. And then his carnal Friends would come upon him too, and say they had lost all their hopes, their Cost upon him. Thus a proud Scholar was at once undone by Bankrupt. Again, his Heart was swoln with hopes of preferment, his Sail's fill'd with the wind of it: And he had ordered his Studies, his Comportment accordingly; taken in Commodities for that Port. And as he, in *Habbakuck*, had in his conceits, gathered to himself all Nations, all sorts of preferments as his prey, but when he came truly to turn to Christ and enter into a profession of strictness: He was brought in his own resolution, to lay down all he was in hopes of, and all which he had laid up as Gains, towards the procuring of it: And to be a poor Schoolmaster, or a Levite in a private Gentlemans House, was what in his future projections or expectations this man was brought to. Conversion was a great Shipwrack. And sure it is, and will be to every one, that turns to Christ still in something or other.

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2. Again, after thou art turn'd, wherein dost thou reckon thy comings in to lie, and thy truest Gains? *Paul* being a Preacher of the Gospel, as before a Persecutor, (to instance therein) what were the chiefest of his Gains he lookt at, what to get Livings, &c. No, but that he might win some Souls converted, or quickened by his Ministry, he accounted his Treasure. *What is our Crown* (says he 1 Thes. 2. 19,20.) *but even ye in the presence of the Lord?* He acknowledged every such Soul added as a Jewel to his Crown; and every degree of Grace that was added to those Souls, as so many Carrats in Diamonds, which encreaseth their value. Thou hast an outward man with many appurtenances; a Name and Repute in the World, outward Comforts about thee, Health, Vigour, the World fair on thy side. All these in Scripture-Language are termed the outward man. Well, and thou pretendest to have an inward man in thee, that is, to have a repute and acceptation with God, made to enjoy Communion with him every day: Unto which the Things and Comforts of another World, do as properly and as suitably belong, as the other to that outward. To instance first in that part of thy outward man, thy good Name. God comes and makes a breach upon thy Name: And this partie of men, they report this, another that; yea, and pervert thy best and sincerest Actions, to thy reproach, turn thy Glory into Shame. And these losses and revilings daily come in, like *Job*'s Messengers, upon the neck of one another. These are shrewd losses. But what dost thou reckon thy Gains? All this while thou findest God draw near to thee, own thee, testifie thy sincerity to thee. Thou hast an inward man, whose praise is with God, and not with men. And thou hast further a name in thy eye, at the latter day, above every name that is in this World. Yea, and every reproach will turn to encrease it at that day. *Even this shall turn to my Salvation Phil.* 1 19. Every thing written or spoken against thee, will then be a Crown about thine Head; as (*Job* 31.35.) and every Scoff and Contempt a Fence. And thine Heart all this while finds a self-sufficiency in Godliness betwixt God and Thee in which thou rejoicest And reckonest all these things thy Gains, and secretly rejoicest Heartily herein upon this Account; thus it was with *Moses*, Heb. 11. 26. *He esteemed the reproach of Christ*, or for Christs sake, *greater Riches.* He lookt on them as his Gains.

And thus it is in all other kinds of outward losses, which are of the appurtenances of the outward Man. See *Paul*'s Spirit, 2 *Cor.* 4. 16. *Though our outward Man perish, yet I thank God, my inward Man is renewed day by day. I find comings in more or less every day thereby, and what do I lose by that then? And therefore I value not my Losses of this kind, whilst a Gain comes in the other way.*

Yea, upon this account all Afflictions, are therefore but light, and so all losses of all sorts whatever, because they work for us an exceeding weight of Glory: So it follows, *verse* 20.

And reason good, why we should thus judge: For the things we lose, are but things temporal; but the things we have in exchange for them, are things eternal: So again it follows *v.* 21. *We look not at the things which are seen, but at the things which are not seen; for the things which are seen, are Temporal; but the things which are not seen, are Eternal.* That true Believers do really and in the private estimation of their Souls thus judge, you may also see by the instance of the Beleiving *Hebrews*, whose Hearts *Paul* cuts up, *Heb.* 10. 33, 34. *Ye were made a gazing stock, by reproaches and afflictions, and took joyfully the spoiling of your goods,* (as great losses as can be supposed to befal men) What should be the reason of this? They knew that they were Gainers, that they got well by it. *Knowing in your selves* (mark that) *that you have in Heaven a better and an enduring substance,* (which as *Paul* told us even now) is wrought and increased by all these losses an hundred fold, as Christ speaks. It was the knowledge and actual application of this, caused them to rejoice as well as they might. But how did they know it? The Text says, *In themselves.* When the great providence of God took away these, or any thing from them, God was graciously pleased still to seal to them a Bill of Exchange in their own Hearts; to return instead thereof, so much better and enduring substance by way of Exchange,

Exchange in the other World; and he writ this Bill in their Hearts, they had it in themſelves, the earneſt of it, (as 1 *John* 5.) *he that believes* is ſaid to *have the witneſs in himſelf*) and look as all a mans actions are written in a Mans Conſcience, which he ſhall not be able to deny; ſo all ſuch Impreſſions from God are alſo Written in the Heart. And God will own all theſe his Bills of Exchange at the latter day. So then, a Chriſtian accounts theſe his greateſt gains. And well he may; for if one ſhould come into your Houſe, and take all your Pewter, and all your Braſs, and melt it before your Face; but then come and ſprinkle ſome of the Elixar upon it (which you call the Philoſophers Stone) and turn it all into Gold; I pray, what loſs had you? Yea, what gains? And truly thus by Faith you may, and in the iſſue, in experience all you true Chriſtians muſt look upon all Afflictions, and Loſſes whatever. By Faith you may aforehand, as knowing this will be the Iſſue; therefore ſays *James*, *James* 1. 2. *Count it all Joy, when ye fall into divers Temptations*; obſerve his *When*, not when after ye are fallen, but at firſt, *when you do fall*; Rejoice thus aforehand: Suppoſe thy Afflictions be for thy Sins, no matter; Wait and thou ſhall gain by them. They bring forth a quiet fruit of Righteouſneſs, that is, that iſſue which ſo quiets, as it cauſeth the Soul to ſay, *I am ſatisfied; it was well for me, I was thus Afflicted.* Thou loſeſt a Child dear to thee, for 'tis thine Image. And God renews (upon the occaſion and by the affliction of it) his own Image, or ſome member of it more fair and freſh than ever. What are an Hundred Thouſand Children to the leaſt degree of Grace? The comings in by one good Prayer, is worth them. God takes a Pin off thy ſleeve, and puts into thine Heart the white ſtone which hath a new name on it. *It was good for me, I was Afflicted*, ſays *David*; that is, he reckoned it his Gains. To be kept but from one Sin by an Affliction, is greater gain than this World hath to afford. *I went Aſtray*, ſays *David*, *afore I was Afflicted.* Croſſes which break other Men's Hearts, and which they can never get off, but are ſunk with the burthen of to their Graves, they are made light to a Believer (as *Paul* ſpeaks) they bring him near to God, and he bleſſeth God, that ever it befel him. 'Tis true indeed, he deſires rather, and he is to ſeek it, that God would ſanctifie Mercies to him. Yet if there be no other way to be made a partaker of Gods Holineſs (as the Apoſtle ſpeaks) but this, he would not care what God did with him. *If by any means I may attain the Reſurrection of the Dead*, ſays *Paul*, (*Phil.* 3. 11.) He ſpeaks it in reſpect of the Holineſs that will be in that ſtate. Let God take what courſe he will, what means he will: he ſhould be glad. It was becauſe he reckoned God and the things of God his Treaſure, and ſo his gains to lye there. By theſe two Dealings of God with thee put together, thou mayeſt make forth a great and mighty Evidence of thy Election.

Chap. 2

1. That however God deals with thee in what thy fleſh and outward Man deſires, whether Rich or Poor, deſpiſed or in repute, *&c.* Yet ſtill thou canſt and mayeſt obſerve that by all ſuch diſpenſations God ſeaſonably keeps thee, or breaks thee off from Sin. Draws thee nearer, and puts thee upon praying and crying out to him. What is this, but that his Eternal Love hath taken care of an inward Man in thee, which he doth renew from day to day, (if thy Croſſes be ſuch) or from Month to Month, from Week to Week. And therefore will not let thee go on in ſuch a Sin as others do, or in that dead frame, but it ſhall coſt thee this Affliction or that, a loſs in this thing or that thing, which is dear to thee; another piece of thy name muſt go for it, or t'other Child, or ſome of thy Eſtate. This is a ſign Eternal Love carries on its deſign towards thee and not common or Providential Love.

2. Then Secondly, Doſt thou find this ſtill, upon all ſuch Loſſes and Periſhings of thy outward Man, thy Heart to have ſome quietneſs and rejoicing from this, that though God hath dealt thus bitterly with me, yet he hath made it up by a ſupply of his Spirit ſome way or other, either in preſerving from ſin, ſtirring up Conſcience, quickening to prayer, exerciſing Faith, waiting ſub-

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mission. And then with all thy Heart thou dost value these more than all thy losses, and dost say, howsoever, *I see it was good and best for me, I got by such a sickness, brokenness of Heart, both off from, and for such a Lust; and though* I *cannot say* I *have grown much, yet my inward Man hath been renewed, some Life of Graces have been kept in me hereby, so as* I *would not for all the World, but God should have dealt thus with me;* I *would not have been Rich, or Great, or Honourable, instead thereof, though still what God will do with me at last I know not.* I tell thee such Thoughts and Dispositions as these do manifestly declare that thy Treasure lyes not on this side of Heaven, but it is in the other World, which appears by thine own Audit-Book in which Losses and Gains are written; that is, what things they are thou esteemest thy greatest Losses, and thy greatest Gains. Thy Gains in this Case lye in things of the other World.

Now, further to give you an Evidence that not in this World, but in the other, a Christians Treasure lies: Not only that he accounts the Afflictions of this present Life gains, but even Death it self; concerning which, other Mens Hearts say, *When I am gone, all is gone.* Death is the great Murderer, like a sweeping rain, dispoils a Man of all in this World at once. But what says *Paul*, *Phil.* 1.21. *To me to die is gain.* So a good Soul looks upon the thing in it self, *And Oh! That I had assurance, that I might account it so for me*; yet such it is in his Estimation, in his hopes, though not in his particular Confidence: *Oh*, says he, *I heartily value the things of that World, so as that I would not care if I were well there; this Wife, these good Houses, Children, Credit, Honours, what good will they do me? Whom have I in affection in Heaven but thee? In Earth* I *have too many Harlotry things which draw away my Heart from thee. Oh, would I were with thee, and in thy Bosome!* So he prays and sighs. And why is this? Because the true Treasure thy Heart values, is laid up there; and there is an enduring substance. And then says the Heart, *If I dye, I should go and receive all my Bills of Exchange, into which all the Comforts I have had first or last, have been one way or other turned. I shall meet with every Prayer, Tear, Sigh, Groan, and have all mine Afflictions returned me with infinite advantage. To me to live is Christ, and to dye is Gain.*

Again, I shall add, What dost thou endeavour to add to, daily? Therein lies the Gains, and that is thy Treasure. It is in the Text, *What is a Mans Treasure, he will lay up, and be still adding to that heap.* For a Treasure lies in an abundance, which a Man seeks to heap up; whereas of other things, he only provides so much as barely serves his present Use, as *Coles for Firing*, &c. Of the *Believing Corinthians* *Paul* gives this Testimony, and withal this Motive; which he knew would take with their Hearts, 2 *Cor.* 8.7. *Therefore, as ye abound in every thing, in Faith, in utterance, in Knowledge, and in your Love to us; see that ye abound in this Grace also*: Wherein lay the force of this Exhortation; but, that they accounted the Graces of the Spirit their Treasure? And so had a principle provoking them to abound in all sorts of them. The like Exhortation you have 1 *Cor.* 15. *last. Always abounding in the work of the Lord*; that is, in some good thing or other that is for God. *Knowing your Labour is not in vain*; for the more you abound, the more Treasure you lay up in Heaven. Consider, therefore, what heap thou art endeavouring to add unto, as thy Treasure: I do not say which of the heaps are bigger, thy good Works, or thy Sins; but which heap is it thou seekest to add to, and to abound in? Dost thou go on retchlesly, to add Sin to Sin. *Isa.* 30. 4. till the measure of thine Iniquity is full? Thou and thy Companions say, (as *Isa.* 56. *last*,) *Come, to day shall be as to Morrow, and much more abundant.* Abundance of Sin, and pleasure by sin, is that thou seekest; adding *Drunkenness to Thirst*, as (*Deut.* 29. 19.) *Moses* his Phrase is; that is, a full satisfaction to every Lust thou hast a mind to; if Covetous, seekest to add, Land to Land; if a Scholar, Notion to Notion; but neglectest, yea, valuest not to add Grace to Grace, one good Prayer to another, as *Peter* Exhorts, 2 *Pet.* 1. 5. dost thou give all dilligence to add Grace to Grace, to that

end

end, that you may be rich in Faith, *James* 2. 5. Rich in good Works, in good Speeches, good Thoughts as accounting these your Treasure; then God is the chief Portion and Treasure. And this by so much the more as thou hast formerly added Sin to Sin. And if thou sayest, *Alas, my Lusts abound, and Deadness and Unfruitfulness*; well, but then thou aboundest in Complaints hereof, and addest Complaint to Complaint; and it makes thy life bitter to thee, as a sorer Vanity than any *Solomon* instanceth in. Chap. 2

Again, What times of thy Life dost thou look upon as lost time, or else, as most pretious and gainful to thee? Days of greatest Receipts of what is ones Treasure, it reckons his best daies. A man counts that time lost in which what he principally intends goes not forward. A Scholar that makes haste to be Rich in Knowledge, as others to be Rich in Estates, looks upon Times that Conscience puts him upon Holy Duties in, as interruptions, which he thinks much at, as impediments to his main end: So of the *Sabbath*; when will it be gone? As they in the Prophet. Or, as the Heathens scoft the *Jews*, that they lost the Seventh part of their Lives. Dost thou so? It is because thou *makest not God, nor the things of God, thy Treasure*. What made *David account one day in Gods House better than a Thousand*? Psal. 84. 10. What makes one Day better then another? But that gain which the day brings in? Oh, say they that run into excess of Riot, *What a gallant Night had we on't*! when their Wits and Spirits were flusht with Wine, and Joviality; but on the contrary, what says a Good and Holy Soul? I *have had a good Day of it, or a good Night of it*, when God hath been near him in private prayer, or at Meetings with others, *Isa.* 58. 13. To a Godly Man, a *Fast-day*, or a *Sabbath-day* is said to be *Honourable*; that is, pretious and high in his esteem. Hence when a Man comes to turn to God, he accounts all the time before, however spent, to be lost time. You have therefore *Paul* complaining that he was Converted later than the rest of the Apostles, 1 *Cor.* 15. 8. That he was born out of time: As a *Scholar* that is kept from *School*, or from going to the *University* till Twenty Years old, or upwards, bewails his Loss, or his having been a *Truant*. And yet *Paul* had spent his time well in the *Jewish* Learning, and profited therein above measure. *Yea, but I knew not Christ*, says he, *for the excellent Knowledge of whom, I account all things loss*. To this also refers that Speech of Christ, *Matth.* 10. 3. 6. *Why stand ye here idle all the Day long in the Marketplace*? And therefore a Godly Man also looking back upon the times past after his *Conversion*, those days wherein (though under bitter Temptations) yet he sought God much, and with the utmost intentions of his Soul: Or wherein there was a quick Trade and Entercourse between God and him, or others and him in the things of God; he notes them in his *Almanack*, with a White Stone. And these, wherein he Considers that the World and vain Thoughts have, as the lean Years, eaten up the fat; he looks on these with sadness; and with bitterness cries out, *Amici perdidimus Diem, Friends, we have lost a Day*, in which he hath not made some addition to his Treasure. This is the great Rule in *Moses* his *Arithmetick*, which he hath Taught us, *to number our Days, by applying our Hearts to Wisdom*. Which Rule by proportion holds and instructs for time past, as well as time to come; *That a Man reckons that time lost, in which he hath not applied his Heart to Wisdom.*

CHAP.

CHAP. III.

To know whether we make God our chiefest Good, we must state the account, upon what it is that we most value our selves, or other men.

THE last Head of Signs from this metaphorical Expression [what is thy Treasure?] Is, *What thou dost value and estimate thy self by, as also other Men?*

This Note differs from the former. For when I ask'd what was precious to thee, it signified what valuation thou hadst of the things in themselves, which is a direct act of valuation. But this Query is by what things you put a value upon your selves or others. Which is as the reflex Act (as in other Cases we use to distinguish.) That I may give a right stating of this Note, that it may be fitted for all sorts to apply it without mistake of what I intend, or disquietment to their own Souls: I shall premise these things by way of Explication.

1. That this Note holds in an Affirmative a Positive sense true, of Unregenerate men; who may be convinced by this what their Hearts do really value themselves by, when it is found to be some Earthly Excellency or other which therefore is their Treasure.

2. Of Godly men, it holds true Negatively; as to what they have learned not to value themselves by; Not by Earthly and Worldly Excellencies; that Rate Book is cancell'd in a great measure with them. And as for a positive valuing carnal Self, in a way of being lift up: They have learn'd to be as Cyphers in their own Hearts, To be nothing in a mans self: This is the A B C in Christianity (though we are always a learning it) Ask an humble Soul, what dost thou value thy self by? He will readily answer (as to what he is of himself, and in himself,) Alas, by nothing. Thus *Paul*, in divers places, two especially. 1 Cor. 15. 9. *I am the least of the Apostles, that am not meet to be called an Apostle.* Again, 2 Cor. 12. 11. *I am nothing.*

And yet 3. For all this, you shall find the same Apostle value himself as he was a man in Christ, and according to what he had by Grace, as he had lived in and to Christ, and acted for Christ, he doth value himself thereby: Yet still vailing, and attributing all unto that Grace of God which had done it for him, even at the same time and with the same Breath with which he lays himself thus low; which is sufficient ground to the Note in hand; That even regenerate men have also that Treasure of another kind belonging to them, which they do and may value themselves by: Even whilst they really profess themselves as nothing: As in respect both to themselves as in themselves, and unto the Grace of God working in them and with them, which is one Branch of the point in hand. Consult we for this the places cited, 1 Cor. 15. *I am the least of the Apostles.* So (*v.* 9.) But then at the tenth verse he riseth again. *But by the Grace of God I am what I am.* Well, and what was he? It follows. *I laboured more abundantly than they all*; there he pulls forth his Treasure. Yet still (lest he should have said too much) he distinguisheth again upon it. *Yet not I, but the Grace of God that was with me.* And in 2 *Cor.* 12. 11. with the same Breath, with which before he had said *I am nothing*, he boldly premiseth this, *In nothing am I behind the very chiefest Apostles, though I be nothing. Paul* had then, wherewith he valued himself, you see. And in the same Chapter he gives you that other part of the distinction I mentioned, v. 2, 5. *I knew a man in Christ, of such a man I will glory: But of my self I will not Glory, but of mine Infirmities*, as in that respect; and yet it was himself he speaks of. So then take himself

himſelf as in himſelf (and ſo carnal men never throughly humbled never do, and of that ſelf, abſtracted from my relation to Chriſt, ſays he, *I profeſs my ſelf nothing*. But of ſuch a man, and ſo of my ſelf as conjunct with Chriſt, what I am in Chriſt, I may and will glory. So then, the right ſtate of this note of difference between a Godly and an ungodly man, lies fair afore us. Chap. 3

1. That a carnal unregenerate man doth poſitively value himſelf and others by ſome Excellency that is Earthly, if he have any to value himſelf by. Or if not, he values others by what his Heart accounts truly a Treaſure.

2. A Godly man hath learnt not to value neither himſelf nor others, chiefly, by ſuch things.

But 3. His Heart being pitcht upon living upon God in Chriſt, he values himſelf, if he hath aſſurance of his being in Chriſt by what he is in Chriſt, and by the Grace of God, as by a rich Treaſure ſtill with vailing to Grace, and diſtinguiſhing himſelf as in Chriſt, from himſelf as in himſelf.

And 4. So far as he wants aſſurance, and ſo can value himſelf by nothing as aſſuredly his own, yet what his Heart truly maketh its Treaſure, may be diſcovered in him, and by himſelf in this, what things they are he values others by. It being thus ſtated, Let us come to the proof and application of it.

The reaſon why carnal men value themſelves by outward Excellencies is, That man naturally would not be a meer Cypher to himſelf and others: He muſt be ſomebody, a μεγας τις as 'tis ſaid of *Simon Magus*, *Acts* 8. 9. Now the Souls of men upon the ſame account that *Ariſtotle* calls them, *abraſæ Tabulæ*, in point of notion and intellectual ſpecies, may be called Cyphers, conſidered as ſeparated from all outward Excellencies and Endowments, as Wit, Learning, Eſtates, Beauty, Riches, Power, or ſome ſuch things. And they ſtand and appear to themſelves as Cyphers in compariſon of others. But look as any of theſe things are added to them, which they ſee are in high eſteem with men in the World, then this poor naked Cypher will begin to reckon it ſelf a Number, and ſtill the more that is added, the greater number it goes on to think it ſelf to be; as the more Figures, the more the value of a Cypher is encreaſed. You may ſee the truth of this too true a Similitude in the inſtance of *Saul*. When *Saul* was Young and a Stripling, and a private perſon, *Samuel* reminds him, thou wert little in thine own eyes, 1 *Sam.* 15. 17. The Cypher had but a few figures then ſet or belonging to it: And he was though ſomething, as the Word *little* imports, (according to what he then poſſeſs'd when he went to ſeek his Fathers Aſſes) yet little then in compariſon of what the value of himſelf did riſe to, when a Kingdom, with all its Glories and Priviledges, were added to him. A Kingdom, ſet to Original ſin, huft and blew him up, ſo that he thought himſelf worth no leſs than all the Kingdom beſides (as we have heard and ſeen other Kings have been wont to do) he grew too great for God himſelf to rule, and to have reſpect to his Commands: To intimate which to his Conſcience, was *Samuel*'s Scope.

The Prince of *Tyre* is another Inſtance, *Ezek.* 28. 2, 3, 4, 5, 6, verſes. It ſeems he was a man eminent in Wiſdom and Knowledge, as v. 4. *With thy Wiſdom and Underſtanding thou haſt gotten thee Riches, and Gold, and Silver, into thy Treaſures. And by reaſon of all this,* (as v. 2.) *thy Heart was lifted up.* As the Ark was, as the Waters that bore it did riſe and encreaſe. Well, and how big was this Cypher, this Mote, this Atome, this leſs than nothing lift up? Even as high as the Throne of God. So God, *the Searcher of Hearts*, chargeth him, v. 2. *Thus ſaith the Lord God, Becauſe thy Heart is lifted up, and thou haſt ſaid I am God, I ſit in the Seat of God, in the midſt of the Seas, yet thou art a man and not God, tho' thou ſet thine Heart as the Heart of God.* Oh how big did this Toad ſwell in his own imagination! Therefore God, to confute him, and to bring him to his native Cypherhood, threatneth to bring a Sword againſt him and all his Glory, that ſhould ſtrip him of all his Excellencies he valued himſelf by, and ſhould ſlay him, *v.* 7, 8. And then ſays God, (and it was as great a Sarcaſme, as that ſhot at our firſt Parents, *Man is become*

as

as one of us) v. 9. *Wilt thou yet say before him that slayeth thee, I am God.* He will make but a poor God of thee. God prick'd the Toad and he fell to nothing. As also He did *Herod*, (*Acts* 12.) when swoln with the flattering Breath of the People for his eloquent Oration. God sent his Angel to cut the Bladder, and how did it fall? I have instanced in Kings, because they are Suns of the greatest Magnitude, any of the Cyphers of Mankind grow to: But it holds proportionably in all men else. If a man scrape together a little Riches and Scraps of Wit and Learning, mens Souls presently value themselves thereby, 1 Tim. 6. 19. *Charge them that are rich in this World, that they be not high minded. As Riches encrease, the Heart encreaseth.* This is one reason why a carnal Man comes to value himself by things outward.

Book 10

2. If you will see a reason of the difference of the second thing propounded, *viz.* how it comes to pass, that a Godly man and a Carnal do differ thus in the valuation of themselves: Among others therere are two several Rate-Books, or Books of Valuation, which according as Men have Eyes given 'em to discern, and Spirits, impartially to view themselves in, and guided to judge themselves by; accordingly will they come to rate and value themselves with this vast difference spoken of.

1. There is the *Worlds Book*, which is that common esteem which the generality of Men have of things and do cry up, and magnifie them by. Now what things do bare a rate and value with the World, but things Worldly? *Psal.* 12. *last.* Vanity with Mortal Men, highly is extolled. And *Christ*, *Luke* 16. 15. hath this expression of it, *Things highly esteemed by Men.* Now a Worldly natural Man, having the Spirit of this World, as yet predominant in him (1 *Cor.* 2. 12. which is especially there spoken in relation to his judging of persons and things, for he exposeth it there to the Spiritual Mans Judging of things spiritually.) Such a Man therefore jumps with the Carnal VVorld in his Judgment, both about men and things, looks upon himself and all things wtih the Worlds Eye, and is said to walk according to the course of the VVorld. *Eph.* 2. 2. and so rates and values himself by the *Worlds Book*; that is, by the Common Opinion and Price, which things by the World are taken up at.

On the contrary, there is *Gods Book*. (as you say. the Kings Book, by which you know the value of Livings.) 'Tis *Doomsday Book* if you will, In which the rate of all Persons and things are laid down according as the value of things shall go at the latter day. And this was written to that end, to correct and amend the common account of things; that men might judge Righteous Judgment, and learn to esteem of themselves as they are indeed. And this Book heightens the price of the things of the other World, which Carnal men undervalue. Sets down a Thousand, where the World sets down nothing, Vanity of Vanities, Dung, Dross, where they write down an Hundred. And therefore in that *Luke* 16. 15. It is said, *that what is in high esteem with men is an Abomination unto God.* So Christ there exposeth and setts at distance, Gods esteem of things and Mans. You find the same opposition of these two, in *Paul's* Spirit. 1 *Cor.* 4. 3. *I care not to be Judged by Mans day* (As in the *Greek*) Translated *Man's Judgment.* God hath a day of Judgment, and man hath his day of Judging things so called, because *Mans Judgment* carries it from *God. Men* are Clerks of this Market, the Prizers of *this Dead Worlds Goods*: Now what Gods Judgment is of things and persons, his own Book doth perfectly serve to enform us, and so how to vallue our selves and others, so as the *greatest Monarch* in the World, whose Glory and Greatness this World Adores, if he comes, as *Hezekiah*, to read himself in Gods Book, he finds himself nothing, of no value therein. And in *Deut.* 17. you find that God hath written this Book in a special manner, for this very end. *verse* 18. *It shall be when he sits on the Throne of his Kingdom*, (speaking of their Kings, as they should be surrounded with all things which make them Great and Glorious.)

That

That he ſhall Write a Copy of this Law in a Book, and he ſhall Read therein all the days of his Life: And one end is, (*verſe* 20.) *That his Heart be not lifted up above his Brethren.* If he looks upon himſelf as he ſtands in the *Worlds Book*, He will rate himſelf worth more than Ten Thouſand others; but when he comes unto *Gods Book*, which preſents unto him, as in a Glaſs, how perſons ſtand in Gods Eye, (who *judgeth without reſpect of Perſons*, Acts 10. 34. That is, without thoſe outward Garbs of conditions men are in. For in the Sun, a Beggar and a King have both the ſame ſhadow.) Therein a King, reading, with the Spirit of God enlightning him, falls as low as the pooreſt Beggar; yea, lower, if he hath Grace. Now, a Godly man *hath not received the Spirit of the World, but the Spirit, which is of God. That we may know the things which are freely given us of God*, (1 *Cor.* 2. 12.) ſo as *v.* laſt, *we have the mind of Chriſt*, and do look upon things with that light in our meaſure, wherewith he doth. And hence comes that great change and alteration in a Godly man in judging of himſelf, valuing himſelf by what he is in Chriſt, by the things he hath received of God. *David*, who knew himſelf deſigned unto a Kingdom, made that *Pſalm* 131. on purpoſe to ſhew the frame of his Heart this way. *Lord* (ſays he, appealing to him that knew the Heart) *mine Heart is not haughty, nor mine eyes lofty.* It is a ſtrange Level that Grace makes in the view and proſpect of him that hath it. It makes, as *John*'s Miniſtry, the Mountains in the Worlds eye, Valleys; and fills up the Valleys that were low and empty, in the apprehenſions of thoſe men that have it. And this is perfectly *James*'s Scope, James 1. 9, 10. *Let a Brother of low degree rejoice, in that he is exalted; but the Rich, in that he is made low.* Which when converted, the light of God diſcovers to him. *James* wrote to comfort poor Believers, and to humble the rich Profeſſors; (whereof many, being but temporary Believers, deſpiſed the poor, chap. 2. 6.) This you may ſee run along, as a Vein, throughout his Epiſtle. *Chap.* 1. 9, 10. 11, 12. *Chap.* 2. *v.* 1, 2. to the *6th. Chap.* the *4th* and *Chap.* 5. And becauſe in the Worlds light and eyes, and afore Regeneration, there appears ſo mighty a diſtance and diſproportion in a poor mans condition, and in a rich: He therefore ſets afore them what the true ſaving light of Chriſtianity works in the apprehenſions and valuations of men converted, whether poor or rich. He ſuppoſeth to be afore-hand both to a poor man that is Godly, and a rich man that is Godly: ſuppoſing ſuch a Brother a Believer, as *v.* 9. ſhews. A rich man, afore Converſion, look'd upon the poor man with a lofty eye, as one ſo far above him, and a poor man look'd upon himſelf as mean and ordained to miſery, in compariſon, and calls the Rich happy. Well, the Spirit comes and converts the one and the other. And then the Wheel turns (as the Poets feigned of Fortune) the World is turn'd upſide down: Saith the poor man, when converted, I that had nothing to betake to in this World, nor much hopes of being any thing, I find I am an Heir of Glory, and higher than all the Kings and Great ones of the Earth. *Hath not God choſen the poor of this World, rich in Faith, Heirs of the Kingdom?* chap. 2. 5. This therefore gives the poor man ground to rejoice, as well he may, that he is exalted. *Let the Brother of low degree rejoice*, (ſays *James*) *in that he is exalted.* And let him value himſelf with joy unſpeakable and glorious, by what he reads and finds himſelf to be in that other World. On the contrary, a rich man, when converted to God, and he begins firſt to be humbled, he, as he is a rich man, is as much caſt down and dejected. For ſeeing his ſinfulneſs and nothingneſs, through the light of the Spirit and the Word, and his obnoxiouſneſs to Eternal Death, Thinks he, the poor man that hath but Grace, and an Intereſt in Chriſt, is infinitely happier than I. He lyes low and puts his mouth in the Duſt; if there may be Hope. And when Faith and Aſſurance of the other World comes in, he rejoiceth in this his happy misfortune he hath had, to be humbled and levelled in his outward Condition, with the pooreſt Cobler, whom if he have more Grace than he, he looks upon as a better man than himſelf. And with this high and differing valuation (as it is kept up in their Spirits) do theſe two

Chap. 5

look upon things and persons for ever after. A Bond-man, a Slave, was
Book 10 taught not to care, for he is Christs Free-man. Masters were taught, that they have a Master in Heaven, who *hath no respect of Persons*, (Eph. 6. 9.) The new Creature teacheth a man to know *no man after the Flesh*, 2 Cor. 5. 16. That is, to estimate no man from outward things, that is, with that high valuation and admiration a man had wont to do. Had any man any special, Spiritual Priviledge *Paul* learnt to value that man by it, and that afore himself. Such an one was in Christ afore me (saies he.) He is my Elder, and of more standing in Grace; and he gave them a reverence accordingly. Yea, take a poor Soul that dares not yet say that it is in Christ, and so cannot value it self thereby: Yet this true valuation is seen by what it hath of others. When he sees the greatest King in the World, living in his Natural Estate, and swimming in Greatness, he would not change Conditions with him for Ten thousand Worlds: For altho' his own being in the Estate of Grace, is yet uncertain to him; yet the others (supposed in his natural condition) is certainly at present damnable. Also every one he looks upon as Godly, are the precious ones of the Earth with him, as the *Psalmist* speaks: And oh (says he) that I were but an hired Servant amongst them, in the meanest condition, so one of that number, as the prodigal Convert wished. And what is the reason of all this? Because his esteem and valuation of things is altered.

Now then, for the application of all this, Consider by what Principles the valuation or disvaluation of thy self is measured or guided; To what Beam or Ballance dost thou come to weigh thy self; whether in the Ballance of the Sanctuary, or the Ballance of common opinion, which is hung up in the Worlds great Market-place. Thou mayst be Great, and Happy, and Honourable, in thine own eyes, as also the Worlds, when thou art miserable and abominable in Gods. Thus a rich man, or one in power, men account *a Great man*: But what is that Greatness, but such as a man that is fat and pursy hath? And so men weigh Fat and all, and account a man Great. So *Nabal*, 1 Sam. 25. 2. is termed a *Great man*, because *he had three thousand Sheep and a thousand Goats*; which was a great Estate in those days: But this kind of greatness God and his Word regards not. Therefore God pronounceth of *Belshazar*, tho' he had the whole *Babylonian* Monarchy, and all the Glory and Riches of it, environing of him, to put into the Scale, *Thou hast been weighed, and art found too light*. Here we might, for our help, run over all sorts of Instances of things of value, either Worldly or Heavenly, as the Scripture sets the one against the other: And how thereby this difference in Godly mens Hearts and others may evidently appear unto themselves.

1. There is that which is Honour in the Worlds esteem; and that which is truly and indeed such with God. Hast thou an ambitious Heart (God allows an Ambition, pitcht right as we see in *Paul*'s Speech of his ambition to preach the Gospel) There is an honour to satisfie it. And doth thy valuation thereof carry forth thy Spirit thereto? Christ gives us the distinction, John 5. 44. *How can ye believe which receive Honour of one another, and seek not the Honour which cometh from God only?* Here is Honour from God only, and Honours from men, and mens Estate distinguished by their pursuit after them. The Glory of God himself, and the seeking thereof, in aiming at him, that is not here meant; but it is that Honour which is from God, and with God, and which by approving a mans self to him alone, obtains with him. Gods Favour is true honour in such a mans esteem. Isa. 43. 4. *Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: Therefore will I give Men for thee, and People for thy Life*. So that, though before a man hath valued himself by those things which have brought him in honour from men; yet when converted, he takes another account, Knowing that Gods Favourites only, and whom he loves, are only truly honourable: And that his ways are only honourable, (as the Sabbath is call'd, Isa. 58. 13.) And that to *lay hold of his Covenant*, and *keep his Sabbaths*, purchaseth himself a *better Name*, and more lasting than *Sons and Daughters*, as it is (*Isa*, 56. 4, 5, 6.) On the contrary, he looks on others as vile Persons *God abhorring them*, Psal. 10. 3.

10. 3. He abhorreth them alſo: Whereas a wicked man bleſſeth the Covetous *whom God abhorreth.* And ſo for things he once made his Glory, and valued himſelf by, he now accounts to have been his ſhame, (*Phil.* 3. 19.) and that would bring him to confuſion of face. Chap. 5

So alſo 2. This holds in Wiſdom; (hence that diſtinction, (1 *Cor.* 2. 6, 7. *The Wiſdom of the World, that comes to nought*, and *the Wiſdom of God. Wiſdom to Salvation*, as in *Timothy.*) So that a man who hath valued himſelf by his Learning, Knowledge, Wits, Parts, and Policy, when he comes to be converted, finds, (as *Rom.* 1. 22.) That whilſt he hath profeſſ'd and thought himſelf wiſe (as of the Philoſophers it is ſaid there) he is become a Fool, and he finds that the Word proves him ſo to be, and he thinks ſo of himſelf; that he hath but even ſtudied all his life to be a Fool, becauſe he wants true Wiſdom to ſave his Soul: Which Wiſdom now he magnifies; for this Wiſdom is juſtified and magnified of all her Children; and is glad to become a Fool, that he may be wiſe. And on the contrary, with carnal men, Worldly Wiſdom is juſtified of her Children; and this unto Salvation is counted Fooliſhneſs, 1 *Cor.* 2. 14.

So alſo 3. Is it in Riches? (which is another thing men uſe to value themſelves by) Take that diſtinction of Chriſt *Luke* 16. 9. of the *unrighteous Mammon* and *true Riches.* So that a man that hath thought himſelf a rich man in the Worlds Books, upon Converſion becomes a Beggar in his own eyes. It is therefore call'd *Poverty of Spirit.* For why, as Chriſt ſays, (Luke 12. 21.) *He that lays up this as Treaſure for himſelf, is not rich towards God.* he thought himſelf *rich and encreaſed with Goods*, as the Church of *Laodicea* ſays of her ſelf, (*Rev.* 3. 17.) *Thou ſayſt I am Rich, and encreaſed with Goods*; when as God knows and ſays it, and the Soul now finds it, *That it is wretched, miſerable, poor and naked.* Whereas God values him as rich, that hath Faith and good Works, (Rev. 2. 9.) *I know thy Poverty, but thou art rich.* And ſo now a fair Woman, whoſe Treaſure lay in her Face and good Cloaths, by which ſhe once rated her ſelf, when ſhe look'd into the Worlds Glaſs, becauſe all men run doting and wondering after ſuch an one, as the World once did after the Beaſt, (*Rev.* 13. 3.) When ſhe comes to take account of the Word, and to look thereunto, ſhe finds another Beauty; which is ſo in Gods eſteem, (1 *Pet.* 3. 3, 4.) *Whoſe Adorning let it not be in the outward plaiting of the Hair, &c. But let it be of the hidden man of the Heart, the ornament of a meek and quiet Spirit* (which is a laſting Ornament, the other decays,) *which in the ſight of God is of great price.* I might inſtance in many more. Further take a Note or two.

1. That which thou valueſt thy ſelf by moſt, thou glorieſt moſt in: Makeſt it thy glory either in the ſecret applaudings of thine own Heart, or elſe it may be of others, (*Phil.* 3. 19.) Among other expreſſions which the Apoſtle hath to expreſs the over-valuing of Earthly things by Earthly minded men: One is, *whoſe Glory is their Shame, who mind Earthly things.* Hence you find boaſting in Riches ſpoken of, (*Pſal.* 49. 6. and 52. 17.) you alſo have that example of *Nebuchadnezar*, *Dan.* 4. 30. Who walking in his Gallery, and as it may ſeem, alone; you find him, like a Fool, talking to himſelf. *Is not this the great Babel which I have built, by the might of my power, and for the honour of my Majeſty!* As many a Scholar in his own Heart ſaith, Was it not ſuch an Act I kept, or Diſputation I performed, ſuch an Oration that I made? That one place more is enough, and fit for this purpoſe, (Jeremy 9. 23.) *Let not the wiſe man glory in his Wiſdom, nor the rich man in his Riches, nor the mighty or potent man in his might and Power.* God ſpeaks thus ſeverally, for men make any of theſe their Treaſure, and will glory of theſe; and in theſe do men Glory, if they know not God. But if he be a Godly man, what doth he Glory in? It follows, *Let him Glory in this, that he knows me; that I am the Lord, that ſhews him mercy*, and am his God and Treaſure. *And of thee*, ſay they in *Pſal.* 44. 8. and our Intereſt in thee, *oh God, will we make our boaſt all the day long.* Carnal men, ſays the Apoſtle, Glory in outward appearances: But ſays he,

(*Gal.*

Book 10 (*Gal.* 6. 14.) *God forbid I ſhould Glory, ſave in the Croſs of Chriſt.* And why might not *Paul* Glory in the Fleſh and in the World, as well as others? (It is well known he had where withal to do it, as he tells us elſewhere.) Why, he Anſwers, That the Croſs of Chriſt, and the power thereof in him had Crucified the World to him, had ſpoil'd all the Gloſs of it to his Heart, wip't the Varniſh off: For who values a dead Man, a Crucified man, at any thing? Thus Jeſus Chriſt being a Crucified man, (*Iſa.* 53. 2, 3.) He is ſaid to have *no Form nor Comelineſs in him.* And when we ſhall ſee him, he will have no Beauty to a Carnal Eye, why it ſhould deſire him, being a deſpiſed and rejected Man. Now ſo ſays the Apoſtle. *The World is to me a Crucified thing, through Grace wrought in me by the Croſs of Chriſt.* Again, Had not *Paul* many outward Excellencies, to make him Glorious in the Worlds Eyes, and might he not Glory in them? Yes, that he had; as great a Confluence of all Excellencies of Learning, Knowledge, *&c.* as any, and was ſo accounted too. *If I would Glory*, ſays he, (1 *Cor.* 11. 23.) *I could too.* But his turning Chriſtian, ſpoil'd all, Crucified them, Marred the Splendour of them in the Worlds Eyes; ſo that if he would have Boaſted of them now, he could not. For they had loſt their Grace and Colour; Grace, had foiled them. And now though he could vye Learning with the beſt of them in any thing, yet his being of that new Sect, his profeſſing the Croſs of Chriſt, which was fooliſhneſs to the World, ſpoil'd all, made him be thought a Mad Man by him that thought he had Learning enough, and too much; ſo that it was no Booty to Glory in any of theſe, tho he would; and beſides, ſaies he in the next *verſe*, *Nothing avails but the New Creature*; neither Circumciſion, nor Uncircumciſion (he means the greateſt Priviledges, by a Synechdoche of thoſe which the *Jews* or *Gentiles* had and boaſted of) And he ſays *they avail not*, they are little worth, of little value, as being able to do little, nay, juſt nothing with God, with whom we have to do: They are *Nullius pretij* with him, and therefore with me alſo. But being a New Creature, that's worth having indeed, becauſe it did intereſt him into Chriſt, and availes much with God in him. And yet not ſimply the New Creature neither, as in it ſelf, for ſo it avails nothing, as other things do, tho it be an excellency; but *in Chriſt Jeſus a New Creature*, avails, that is, as it is in Chriſt. So a Man may Glory of it, and ſo *Paul* did, (2 *Cor.* 12. *verſe* 1, 2, 5.) ſpeaking of his Revelations and Raptures, he would not ſimply Glory in thoſe as in themſelves, or in himſelf as having theſe. But ſays he at *verſe* 2. *And of ſuch a Man I will Glory, though of my ſelf I will not Glory*; and yet it was himſelf. And *Chap.* 11. *v.* 16, 17. *What* I *ſpeak*, ſays he, *of other things, I ſpeak as it were Fooliſhly in Boaſting.* He was aſhamed to do it; but they deſpiſing him, he would ſhew that he could vye with the beſt of them in thoſe things they made their chiefeſt Glory. Yet ſtill ſo, as he is aſhamed to do it; and therefore in the midſt of all, at *verſe* 23. he comes in with this Parentheſis, I *am a Fool*, ſaies he, *to ſtand Boaſting thus.* For he thought them all not worth talking of in themſelves. Yea, and he Glories to chooſe, in his Infirmities, as of more value than all his Sermons; becauſe in them he was debaſed for Chriſt, in the other fill'd and aſſiſted by Chriſt:

CHAP.

CHAP. VI.

How the New Creature makes God and his Glory its utmost End.

PSAL. XXIX. 1, 2.

Verſ. 1. *Give unto the Lord, O ye Mighty, give unto the Lord Glory and Strength.*

Verſ. 2. *Give unto the Lord the Glory due unto his Name; Worſhip the Lord in the Beauty of Holineſs.*

Firſt. HERE is the Duty, *Give Glory unto God.* *Seeondly*, Upon the moſt juſt Reaſon, *For it is due unto his Name.* Of all Duties it is the moſt Large and Comprehenſive; for it includes all *Obedience* in it; *Praiſe*, *Bleſſing*, *Thankfulneſs*, are contained in it. But I will confine my Diſcourſe of it, to ſome ſuch Particulars which the Scripture mentions under the Notion *of Giving Glory to God.*

I ſhall do Two Things,

1. Give Reaſons of this Duty and Diſpoſition.

2. Inſiſt on thoſe Particulars wherein eſpecialy we are to give, and the New Creature doth *give Glory to God.*

1. The *Firſt Reaſon* is in the Text, *Glory is due unto his Name*, becauſe he is moſt Glorious; it is the Reaſon given, *Pſal.* 138. 5. For *Great is the Glory of the Lord; yea, his is Glory, and his alone. Glory is the ſuperlative effulgence of Goodneſs*, many things are good, yea, many things are excellent, which are not Glorious; to things which are good, Praiſe and Commendation is due; to things which are more excellent than our ſelves, Honour is due, ſo to Superiours and Magiſtrates. *Rom.* 13. 7. but ſuch things as do ſuper-excel to Wonderment and Amazement, ſuch things are only Glorious. Thus the Sun is called Glorious, becauſe it dazleth the Eye, it is excellently ſenſible; and ſuch is God to the Heart; his Name is Glorious becauſe he is above all Excellency, *Neh.* 9. 5. and (*Pſ.* 8. 1.) it is not ſimply ſaid, *thy Name is excellent, but how excellent is thy name! It is above all Expreſſion.* Therefore he is called *God of Glory*, Acts 7. 2. *King of Glory*, Pſal. 24. 10. For as Kings are the Fountain of all Nobility, ſo is God of Glory. He is the Father of all the Glory which Chriſt hath, therefore Chriſt Prays to him for it, *John* 17. 1.

1. God is moſt Glorious in himſelf, Tho no Creature had been to Glorifie him. He was as Glorious when there was no World, as now he is. Mens Honours depend upon the opinion and apprehenſions of them that honour them. Where is the Gloty of a King, but in the Multitude of his Subjects, but *God* the *Father*, *Son* and *Holy Ghoſt*, are ſufficient to Glorify each other,

Book 10

if there were no Creatures. *If thou art Righteous, what dost thou, Job* 35. 7. How do Wise Men contemn the Approbation and Praises of the Weak, and Foolish? God might much more despise the Adoration, and Praise of us Wretched Creatures. We are therefore the more engag'd to give him all Glory upon this consideration, that tho he needs it not, yet he condescends to receive the inconsiderable Tribute from us.

2. All things which are in him are all Glorious, take the best and excellentest of the Creatures, and still it is said of them that one particular part in them is their Excellency and Glory, but all in them is not so, but other things in them are but common and mean to set off their excellencies So in Men, so in the members of Man, his Tongue is called his Glory, *Psal.* 57. 8. but that it may appear to be so, other parts must be mean, *less Honourable*, as *Paul* says, 1 *Cor.* 12. 25. But all in God are, and that all alike, Glorious; his whole Name, and and all the Letters in it. *Exod* 33. 18. *Shew me thy Glory*, says *Moses*, *I will prolaim my Name before ye*, says *God*, v. 19. His Mercy is called *Riches of Glory*, Rom. 9. 22. his Holiness also, is Glorious, thus when *Isaiah* saw his Glory the Angels cryed, *Holy, Holy*, Isa. 6. 3. his power is Glorious, *Rom.* 6. 4. his Grace is Glorious, *Eph.* 6.

3. When he would manifest this his Glory to others, all that comes from him is Glorious; all his works are Glorious. 1. The Earth is full of his Glory, as it shews forth his Glory,, which yet is but his Footstool (*Isa.* 6. 4.) much more his own Habitation (*Isa.* 63. 15.) which by *Peter* is styled (2 *Pet.* 1. 17.) *the Excellent Glory.* 2. His Word, both Law and Gospel are most Glorious, 2 *Cor.* 4. 3. Much more all his Saints; his Servants, his Courtiers are all Glorious within, *Psal.* 45. 13. His Image, whether Substantial (as his Son is called the brightness of his Glory, *Heb.* 1. 2.) or Representative or Similitudinary, as Grace in his Saints, his Image in *Adam*, is called Glory, 2 *Cor.* 3. the last verse, we are said to be changed from Glory to Glory; and he being thus Glorious, to Glorifie him is a Due to his Name. *Psal.* 29. 2. As we cannot but love things beautiful, and love is a due to them, so is Honour to things Honourable. *Rom.* 13. 7. *Render Honour to whom Honour is due*, and therefore Glorifie God, who is so Glorious.

2. *Reason.* As it is a Due to him, as he is the Glorious God, so it is due from us his Creatures.

1. He made all Creatures for himself, *Prov.* 16. 4. It is Reason, *if all things be of him, they should be to him*, Rom. 11. 10. therefore he there adds, *To him be Glory for Ever.* But in a more especial manner he made us Reasonable Creatures for himself.

The unreasonable Creatures are in some sort said to glorifie him, *Ps.* 19. 1. *The Heavens declare the Glory of God.* How? They give occasion and afford matter whence we may take hints to glorifie him. As in Musick there are the Notes set out in a Book, and the Tongue that sings, or Hand that plays, which make the musick. The Creatures are the Notes, or Musick, that is set and have the Notes, the Keys, and Characters of the Harmonious Glory of God stampt upon them, (*Rom.* 1. 20.) But then there must be an understanding Creature that hath skill, and ability to utter forth the musick and harmony of all these. Therefore between the reflexion, or shine of Gods Glory from the Creatures, and the Glory he hath from us who are reasonable Creatures, there is as much difference as between the Glory of the Sun appearing in its shining upon a Wall, and in a Looking-glass: Now such hath God made our Understandings, in comparison of other Creatures, or as the eye is to the Sun, on purpose that we might see his Glory as it is (*John* 17. 24.) and so reflect and beat it back again to him, so that after God had emblazoned his rich, and glorious power and wisdom in all the frame of Heaven and

Earth

Earth, as in a Coat of Arms; yet still there wanted Heralds to conceive of, and proclaim and adore his glorious Name; and therefore he created reasonable Creatures, whose sole and adequate end was to reflect Glory upon him, even as the sole end of a Mirour is to reflect the Image of things presented to it; and therefore (1 *Cor.* 11. 7.) man is said to be *the Glory of God.* Chap. 5

3. *Reason.* But especially this is requir'd of his Saints, Psal. 145. 10, 11: *All thy works shall praise thee, O Lord, and thy Saints shall bless thee.* v. 11. *They shall speak of the Glory of thy Kingdom, and talk of thy Power.* Not only *their making as Creatures*, but *their whole formation, as new Creatures*, is to this end: For this they were elected to be to the praise of the Glory of his Grace, (*Eph.* 1. 6.) To this end were they redeemed, yea, were bought with a price (*therefore*, says the Apostle, *Glorifie God in your Bodies, and in your Spirits*) a price which was paid by laying down and debasing Christs Glory (*Phil.* 2. 7.) Therefore we should endeavour to restore it to him: We should Glorifie God, that was in our Nature debased for us. To this end we are made and created New Creatures. Isa. 6. 2. *They are the planting of the Lord: That he may be Glorified.* *Isa.* 43. 7.

4. *Reason.* They shall be *Glorified of God* for ever; And should therefore here Glorifie God: Christ argues it, *I have Glorified thee on Earth, now Glorifie me.* (*John* 17.) Much more may it be urged on us: That if we pray that he would Glorifie us hereafter, we should Glorifie him here: And the rather, because here only is an opportunity of Glorifying him actively: Hereafter we are rather Glorified of him, than do Glorifie him; as we are said to be rather known of him, than to know him.

5. *Reason.* All three Persons do mutually endeavour to give Glory each to other, and shall not we their Creatures. *The Father hath committed all Judgment to the Son, that all might honour the Son as the Father.* John 5. 22, 23. *The Son he honoured the Father.* John 17. 4. *I have Glorified thee on Earth*, &c. And the Holy Ghost Glorifies the Son. John 16. 14. *He shall Glorifie me: For he shall receive of mine:* For he is continually magnifying Christ and his Love, unto Believers Hearts. Now if they do so, shall not we? if they do it, who are equal each to other; Shall not we who are so inferiour, made for them? If one King honours another, shall not their Subjects?

6. *Reason.* God is infinitely desirous of it, and exacts it. If a man looks for respect, and is worthy of it, and assumes not above his desert, Those under him are the more careful to give it him. Others value a man as he sets a due and reasonable value on himself; but if he degrades himself, they give him the less respect. Now God with the highest reason doth value himself above all things, and will accordingly be Glorified. Glory is mine, says he, (*Isa.* 42. 8.) He is so desirous of it, That he lays a Tribute of Glory upon every action: 1 Cor. 10. 11. *Whatsoever you do, eating and drinking, do all to the Glory of God.*

7. *Reason.* *Glory* is all that God doth require of us, for all we receive from him. He would freely have us to take all the comfort that is to be had out of his Blessings; But the Glory of all, and for all, he reserves to himself, Rom. 29. 11, 12. *Both Riches and Honour come of thee: Thine is the Glory*, &c. That is, though Riches and all good Blessings are of him, yet are his so his, that they are ours also; but the Glory of them all are his. This is his Prerogative, his Crown, wherein no Subject shall partake with him: As *Pharaoh* said to *Joseph, I am Pharaoh, and all Egypt is thine.* Gen. 41. 44. and v. 40. *only in the Throne will I be greater than thou:* So says God, I am God, and all the World, my Son, my Self, are thine; all things are yours: But the Glory of all is mine: That is, my Throne, my Crown. It is not

Book 10 your Prayers, nor is it your Duties he regards; but to be Glorified in all these: Therefore in the Lords-Prayer, the first petition is, *Hallowed*, or *Glorified be thy Name:* That should be the main thing that should run through all the rest that follow, and which the Heart should primarily fall upon, and eye in all. And as he teacheth them to begin, so also to end with an acknowledgment, *Thine is the Kingdom, Power, and Glory.* The end of all duties of Gods worship are 1. Communion with God and in God on our part; and 2. Glorifying and Sanctifying God in our Hearts, on his part: And as we are not to rest in a Peace of Conscience, simply from having performed Duties, but upon account of Communion and meeting with God in them: So in like manner, we are much less to rest in having done them for the satisfaction of our Consciences But so as to give in our Heart that Glory that is due to God, whom we deal with in them, And without this God reckons all but as Dung. In the 2d of *Mal.* God had called upon the Priests who brought Sacrifices to him, to give Glory to him therein, v. 2. in the 3d v. he threatens them that, *if you will not, I will fling back your Sacrifices as Dung in your Faces.* You know they Sacrificed Beasts then: To shew how abominable to him without this these Sacrifices were to him, he compares them to Dung, that is found in the Belly, or ventricle of those Beasts they offered; and to express his abomination of such Duties and Services, he says he would fling them as Dung in their Faces: To fling Dung in ones Face, is a note of the highest indignation and rejection, Men in applying themselves to those they desire to approve themselves unto, diligently use to observe what they look for, and expect, and what is their disposition: If a Prince be covetous, they about him project all ways to bring him Moneys in; if vain glorious to flatter him, &c. Thus Let us apply our selves to God: He is not taken with Riches, nor Duties, nor Tears; With nothing but Glory.

8 *Reason.* Therefore if this Tribute be not paid, God will curse all good Blessings to us. So it follows in that *Mal.* 2. 2. says God to the Preists, If you will not lay it to Heart, *To give glory to my Name, I will send a Curse upon you, and will curse your Blessings.* For should we hold all of God, and his due be witholden from him? The Kings Rents and Customs are still most strictly exacted upon the greatest forfeitures. If a man steals Custom and be taken in it, he forfeits all: So do we our Blessings, If Gods *Due*, his *Glory*, be not rendred him. *The God, in whose hands are thy breath and thy ways, hast thou not glorified.* Dan. 5. 23. *Thy Kingdom is departed, and given to others*, in the following *verses*, said God to *Belshazar.*

9 *Reason.* God will be sure to recover it on us, some other way; if he be not glorfied by us, he will be glorified on us. He will be sure not to lose by any of his Creatures, if we are not active, he will make us passively to Glorify him. He will have it out of us; we must pay the utmost Farthing: And seeing his Tribute lies in *Glory*, there are two ways of bringing of it, or whence it riseth. 1. In and by our free giving it to him. 2. By his vindicating it upon us. To be glorified on us, is as much to him as our Obedience, and brings him in as much: For his Wrath, his Power, his Justice, his Holiness, *&c.* are enacted, made known and acknowledged that way, as much as by our giving Glory to him; so as it is all one to him. And therefore he calls this a glorifying of himself, as well as the other: Thus he spake of *Pharaoh*, whom *Moses* had long call'd upon to give glory to God, Exodus 14. 17, 18. *I will get honour, or be glorified upon Pharaoh.* So Ezek. 28. 22. *I will set my Face against Tyre, and I will be glorified in the midst of thee; and they shall know that I am the Lord, when I have executed Judgment in her, and I shall be sanctified in her.* His Glory is the making known of his Name and Attributes; which he doth in punishing as well as any other way, and he is said to be sanctified therein, Rom. 9. 22. *What if God, willing to shew his Wrath, and to make his Power known, endured with much long-suffering the Vessels of Wrath fitted to destruction.* Therefore (*Rev.* 15.) it is said, give glory to God for his Judgments are made manifest; Because his Attributes being therein manifested,

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He is adored in mens Hearts. So *Levit.* 10. 3. when he brought the puniſhment on *Nadab* and *Abihu*, he gives this reaſon of it, *I will be ſanctified in them that draw nigh to me*: Either ſanctified in their own Hearts by themſelves, or on them in the view of others. So as puniſhment on us executed, is as much to God as our Holineſs in us. And therefore in the Prophet, the deſtruction of wicked men is call'd a Sacrifice to God: He expreſſeth it by the ſame Name he doth that worſhip he had then, as being as pleaſing to him: So that indeed the one is as much unto God as the other, if we do but conſider the Concernment of his Glory. It is true, That out of his further goodneſs unto the Creature, and his reſpects unto it, he declares himſelf more deſirous of Obedience from them, than their deſtruction: But otherwiſe as for his Glory, it is all one to him; for he is ſanctified in either, and will be the one way, if not the other, as that ſpeech implies: Oh how much better is it for us ſo to glorifie him, as to be glorified of him and in him: (as we find both joined, 2 *Theſ.* 1. 12. where he prays they may be holy, v. 11. that *the Name of Chriſt may be glorified in them, and they in him*) than for him to glorifie himſelf on us, in our Confuſion. The one or the other muſt be: It is all one to him which. And if it be done by your deſtruction, *This is unprofitable for you.* Chap. 6

2. I now come to enumerate ſome diſpoſitions and duties of the new Creature, by which it ought to reflect Glory on God.

1. It ought to endeavour to know him, and to conceive a-right of him, and to have ſuch thoughts of him, as become him. So *Moſes* deſires to ſee his Glory, That is, to know him and the Excellencies which were in him. So *David* and all the Saints deſired to ſee him in the beauty of Holineſs, to ſee his Face, and to have the light of his Countenance lifted up, (as *Pſal.* 62. 3.) So *to rejoice*, (as Jer. 9. 24.) *in that we know God, which exerciſeth loving kindneſs in the Earth.* And that thus to do, is to glorifie him, is evident, for (*Rom.* 1.) when the Gentiles are ſaid not to have glorified God, they are ſaid (v. 28.) not to *have liked to retain God in their Knowledge.* And if his manifeſtative Glory be the reflexion of it, upon the underſtanding of another, then when we are ignorant of him, and conceive amiſs of him, ſo much of his Glory is loſt, and therefore the Gentiles which know him not, are ſaid to live without God in the World, being eſtranged from him through ignorance; ignorance makes him as no God to thee, and therefore thou diſhoureſt him in the higheſt degreee; if thou knoweſt him not, thou makeſt him no God to thee. On the contrary, to endeavour to know him, and think much of him, is a glorifying of him, Pſal. 46. 10. *Be ſtill and know me, and I will be exalted.* If we ſpend many thoughts upon, and do ſtudy a mans worth, we honour him exceedingly thereby in our thoughts. If we ſtudy any mans Writings much, and preſerve every Note of his, we honour him exceedingly: So we Honour God if we think of God much, and labour and deſire to know him ſtill better, more and better for the Excellencies ſake that are in him; and ſtudy his works that we may know him, and knowing him we may honour him in our thoughts and glorifie him.

2. When we admire him in all we know by him, and ſtand agaſt at him, then we glorifie him. And therefore in 2 *Theſ.* 1. 10. to be glorified and made wonderful, are joined together; things we wonder at, we glorifie; and therefore *Rev.* 10. 3, 4. to wonder at the Beaſt, is made all one as to worſhip him, ſaying? *Who is like unto the Beaſt*, or *able to make war with him*, &c. So it is an Honour to God to ſtand and to wonder at God, and every part of his Name, which is called Wonderful, as *David* did, *Pſal.* 8. 1. *How excellent is thy Name in all the Earth!* To wonder at his Mercy, as they, Mich. 7. 18. *Who is a God like to thee, in pardoning Iniquity, Tranſgreſſion and Sin!* So likewiſe to advance his infinite Wiſdom, as *David* doth, Pſal. 147. 5. And *his goodneſs is unſearchable.* *Pſal.* 145. 3. To ſtand admiring a mans Picture, or peice of his workmanſhip, magnifies the workman that made it. Beauty, if not lookt upon, thinks it ſelf contemned: So doth God account himſelf neglected, if you do not know him.

3. We Glorify God, when we ſpeak much of him to others, as of what we wonder

Book 10 der at, we use to do; for with men, then a thing is said to be glorious when it is spoken of much, when the World rings of it, and Gods Glory is such a great glory as it is able to fill all the World, and all Mouths with it. *A good Name is as a Box of Ointment*, says *Solomon*, which when broken fills the whole House. Now Gods Name is a Box of such Ointment as may fill all the World. *Psal.* 113. 3. It is to be praised from one end of the World to the other; yea, and from one Generation unto another, it fills all Time also. So *ver.* 4. of the 145. *Psal.* Therefore the Saints should have their mouths fill'd with his praise. *Psal.* 71. 8. But his Saints bless him; all his Works praise him, by talking of his power and mighty acts, *Psal.* 145. 12. And therefore the Tongue is called *mans Glory*, Psal. 57. 8. Because it is the instrument to set forth Gods Glory, therewith bless we God, says *James*.

4. We glorifie God, when we ascribe all to him. So *David* did, 1 Chron. 29. 11, 12. *Thine is all* (says he) *and all comes of thee, we have given thee but thine own.* And so Isa. 26. 18. *We have not wrought any deliverance*, but v. 12. *Thou hast wrought all our works in us and for us.* So if thou prayest, acknowledge thou canst not as thou oughtest, but it is the Spirit helps thine Infirmities. Before we do any thing, we should by Faith draw all power from him: And then when we have done, we shall ascribe all to him. Psal. 115. 1. *Not to us, not to us, but unto thy Name be the Glory.* They speak like those that refuse a Bribe, and shew the greatest vehemence against the very offering of one: Their Corrupt part in them suggesting Thoughts of assuming to themselves: But they cry out *Not unto us.* I will give you the highest instance that can be given, to be an example unto you. The Holy Ghost, when he works any thing in us, tho the power be essentially his own, yet *he Glorifies the Son by taking of his*, (John 16. 14.) And working through *him.* How much more should we, when *all we have, is received?* When *Joab* would honour *David*, and let him have the honour of the Victory, he sends for him to take the City and wear the Crown, 2 *Sam.* 12. 16. and yet it was but *David's* Men, and Money did it; but *Joab's* Wisdom and Valour had a hand in it. Wouldest thou honour God? Send for him into thine Heart, after a serious Prayer, and give him the Glory, for with his might thou didst it. *Paul* that did more than all the Apostles yet says he had done nothing, but the Grace of God that was with him.

5. We glorifie God when we suffer for him, 1 *Pet.* 4. 14, 16. He is *on your part glorifyed.* So the three Children Glorified God in *Daniel* when they said, that God they served was able to deliver them; if he would not, they would not go against his command. *Nebuchadnezzar* that glorious King, could not have found one in all his Dominions would have glorified him so; therefore Christ, by suffering for God, is said to Glorifie him, *John* 12. 23.

6. We glorifie God by getting his Image into our Hearts, and imitating him: Imitation of any one is a great Glory to him: To have a great mans Picture is his honour. If a great man be in favour, all follow his fashion, and therein they shew they honour him. And therefore (1 *Cor.* 11. 7.) the man is said to be the Image and Glory of God: Both are joined, get therefore the Image of God into thy Heart; be holy, even as he is holy; kind as he is kind; as he is patient and long-suffering, shew them forth in thy Life; shew forth the praises of him who hath called you; Mat. 5. 16. *Let your Light so shine, that you may glorifie your Father.* When the Stars shine, they glorifie the Sun, because they shine with his Light; thus a Christian glorifies God when he lets any Grace shine forth.

7. We glorifie God by Glorying in him, and boasting of our Portion and Happiness in him. (1 *Cron.* 16. 10. and *Psal.* 44. 8.) *For as they are his Glory, so he is theirs*, Psal. 3. 3.

8. We glorifie God by living according to his Will, and abounding in the fruits of Holiness. So sayeth Christ, *Hereby is my Father glorified, if you bring forth much Fruit.* John 15.

9. De glorifie God by doing all things for his Glory, as the end, (1 *Cor.* 19. 31.) This is more than all the rest; (you may imitate Kings, and suffer for Friends, and yet you make not them your end:) For it is to acknowledge that nothing in the World is so worthy as he, no not your selves; and not only so, but

that

that we are ſo infinitely below him, ſo dependant on him, and he ſo glorious, as we are not only ſubject to him, but made for him; and that all elſe are made for him: For therefore is all for him, becauſe by him, *Rom.* 11. *laſt.* and therefore Glory be to him, and of all the greateſt. And in this ſenſe the Woman is ſaid be the Glory of the Man, becauſe made for him, 1 *Cor.* 11. 7, 8. and ſo Man of God. Chap. 6

10. Unto that of doing all to Gods Glory, as our End; muſt be added, Doing all we do in Chriſt. God hath made Chriſt the Partner of his Glory, his Will being that Men ſhould Honour the Son as the Father. And Men Honour the Son by offering up all they do to his Glory through Chriſt and his Name. *Phil.* 1. 11. the fruits of Righteouſneſs that pleaſe God, muſt be *by Jeſus Chriſt to the Glory of God*, and *Phil.* 2. 8, 10, 11. *God hath given Chriſt that great Name above every Name, that every Knee ſhould bow to him*; that is, all was to be done to him, and through him, *to the Glory of the Father*, *v.* 11. which is an exceeding great Favour, that God would accept of no Glory given him, but through him; for in one place you hear God ſay of him, *This is my Beloved Son in whom I am well pleaſed, and with all others in him*, ſo in another, *This is my Servant in whom I will be Glorified, and by others through him*, ſo *Iſa.* 49. 5. And God hath ſtampt upon his Face his Glory, that we might behold it, and hath ordained him his Servant, through whoſe hands he will receive Glory again Therefore (*Pſal.* 22. 22, 23.) after Chriſts Death is there propheſied of, and his declaring his Name in the great Congreation: All are called to Glorifie God and Praiſe him; for without Chriſt, God had had none of Mankind to fear him, and worſhip him, and (*Iſa.* 45. 5.) God inviting Men to the *Covenant of Grace*, which he calls *the ſure Mercies of David*, that is, of Chriſt, (as *Acts* 15. they are Interpreted,) he makes this promiſe to Chriſt, *That Nations ſhould come to Chriſt*, becauſe *God had Glorified him*, that is ordained him to be the Mediator through whom he would convey all to us, and receive all from us: Whom therefore he made a Co-partner with him therein.

11. We Glorify God by *Repenting* and turning to him, when he Puniſheth and Afflicts us. *Rev.* 16. 19. when the *Fourth Vial* was poured out, it is ſaid, *They Repented not, to give God the Glory.* Repentance and turning from a Mans Evil ways, brings in much Glory to God; by confeſſing our Sins, and acknowledging our Deſerts, we Magnifie his Patience, and Long-ſuffering and Juſtice on us, and Wiſdom in finding us out. *Confeſs* (ſays *Joſhua*) *and give Glory to God.* By being Vile in our own Eyes, we exalt him. The moſt proper way a Sinner that hath Diſhonoured him, hath to Glorifie him again, is by debaſing himſelf for that his Diſhonour of him; and by turning from our Evil ways upon his puniſhing us, we yield and ſubject to him, which gives him Honour as much as Obeying him. The Submiſſion and coming in again of Rebels, eſtabliſheth and exalteth the Honour of a King, as much, if not more, then the continued obedience of good Subjects. For 'tis Glory with a Victory, a Conqueſt. And to hate Sin becauſe it provokes *the eyes of his Glory* as the Phraſeis, *Iſa.* 3. 8. is to Glorify him, as thoſe that reſpect a ſuperiour, a Prince ſhew it, by doing nothing before him which might be unworthy the preſence of ſuch a Majeſty, to give him the leaſt diſtaſte: The leſſer the thing is we forbear, in ſuch a reſpect, the more reſpect give we them.

12. We Glorify God by calling upon him in time of Trouble, and praiſing him for Delivering us out of it, *Pſal.* 50. 15. *Thou ſhalt call upon me in the day of Trouble, and I will deliver thee, and thou ſhalt Glorifie me*; to make God our Refuge afore trouble, and to acknowledge him after, Exceedingly Honours him: How Glorious doth it make a Prince to take part with the Oppreſſed, and to vindicate them upon their Cry, *Iſa.* 25. 3, 4. *Therefore ſhall the ſtrong People Glorify thee*, &c. *For thou haſt been a ſtrength to the Poor, a ſtrength to the Needy in his Diſtreſs, a Refuge from the Storm*, &c.

13. By *Believing on him*, we give Glory to him, of *Abraham* it is ſaid, *Rom.* 4. 20. *He was ſtrong in Faith giving Glory to God.* No Man thinks himſelf more Honoured then when he is truſted; and in truſting on God, eſpecially fro

Book 10 for Salvation, we give him the Glory of all his Attributes at once, for there all Attributes meet; if any were wanting in its concurrence, we could not be saved. That 115*th Psalm* is a *Psalm* on purpose, made to call upon People to trust in God, as appears. *v.* 8, 9, 10, 11. and from the 12*th Verse* to the end, he expresseth nothing but peremptory conclusions of Faith. *God hath been mindful of us, and would bless us*, &c. And how begins he that *Psalm? Not unto us, but unto thy Name give Glory, for thy Mercy, and Truth sake.* It is the pure Voice of Faith, it is a self-emptying Grace. *Not unto us*, and it refuseth again to take any thing to himself, *not unto us, but unto thy Name give Glory, for thy Mercy, and thy Truth's sake*, those two Attributes, Faith gives especial Glory unto. They are what Faith rests in, and they are what God especially desires the Glory of. Therefore *Exod.* 34. His *Mercy* and *Truth* are those Attributes he only or chiefly proclaims, when he shews *Moses* his Glory. 1. The Scriptures call Mercy the *Riches of his Glory*, Rom. 9. 23. if it be the *Glory of a Man to pass by an Offence*, as *Prov.* 19. 11. then it is the Glory of God, *To pass by so many. For all the Promises are Yea and Amen, that is Truth, to the Glory of God*, 2 Cor. 1. 20. God engageth at once not his Truth only, but all his Attributes, his whole Glory to perform them; and therefore to believe them, gives this Glory to him. and therefore upon believing God, is said to shew his Glory. *John* 11. 40.

14. We Glorify God by fearing God above all, Rev. 14. 7. *Fear God and give glory to him:* To fear God that can cast Body and Soul into Hell, in opposition to man whose Breath is in his Nostrils, how doth it exalt him? *Deut.* 28. 58. It is call'd fearing his *fearful and glorious Name*: All Glory carries an awe and reverence with it, they are therefore joined; and by reverence we give an honour unto Majesty.

5. We Glorify God by joining our selves unto the Assemblies of his Saints, and in the publick Duties and Ordinances of his Worship. *Isa.* 60. 7, 8, 9. He calls it *the House of his Glory*, speaking of the flocking of Gods People, as Doves to the Windows, or as Clouds, (*v.* 8.) unto the House of his Glory with Sacrifices; *v.* 7. and he speaks of the times of the Gospel, when the Gentiles were converted. Now he says they should flie as a Cloud, which removes sometimes from far, from one Country to another, above the Mountains that might hinder their course, and all impediments; so they move to enjoy Ordinances, and fly as Doves to their Windows or Dove-houses, which especially they do when a Storm is towards: For Gods House is the best shelter and Dove-House against a Storm. And thither they come, as to the House of Gods Glory (*v.* 7.) so called, because 1. There they see the Glory of God. So *David* desired, Psal. 63. 2. *To see thy Power and thy Glory as I have seen thee in thy Sanctuary.* And 2. There this Glory is spoken of; Psal. 29. 9. *In his Temple doth every one speak of his Glory.* And 3. There they Worship and Glorifie him. So *David* foretells, *Psal.* 22. 23, 24. &c. and *Psal.* 18. Where when all are Saints and Holy ones, and none else admitted, his Glory is the more set up, As *Isa.* 60. v. 21. *They shall also be all Righteous*, &c. *that I may be glorified.* For it is a dishonour to him that Persons prophane and unrighteous should have communion with him, and eat at his Table. He is a glorious God, (*Psal.* 5. 4, 5, 6, 7.) *and so hath no pleasure in Unrighteousness, neither shall evil dwell with thee, or stand before thee: But as for me, I will come into thy House*, &c. For he will be sanctified or glorified (as the *Septuagint* renders it) in all that draw near to him, (*Levit.* 10. 3.) he puts an Emphasis there, specially of the Priests, *Mal.* 2. 1. 3. This Commandment, says he, (*v.* 1.) *is for you oh Priests.* And the Command is (*v.* 3.) to give *Glory* to God: That is, this most of all concerns or lies upon you: A King looks more especially to be honoured of his neerest Servants and Followers. The Gospel they preach is for their Glory, (1 *Cor.* 2.) and they therefore should be for Gods.

Obs. 2. That in Glorifying God we must give him the Glory *due unto his Name*, or which is some way suitable and worthy of it. God hath much Glory

God hath much Glory and Worſhip given him in the World, but it is not ſuch as becomes the Great God to have, or which is due unto his Name. In *Rom.* 1. 21. the Gentiles are found fault with, that they *glorified not God as God.* There is a reſpecting of him, a doing ſomething for him, and in relation to him, performed by many, but it is not a glorifying of him as God. The *Philiſtines*, 1 *Sam.* 6. 5. When they made Images of their puniſhments inflicted, and conſecrated them to God, they thought it *a giving Glory to the God of Iſrael.* But they glorified him not as that great God that made Heaven and Earth, with a Glory due unto his Name. He will be ſerved by us as a God; and if our ſervice falls ſhort of this, he rejects it. Chap. 6

1. *Reaſon.* For otherwiſe it ſatisfies not his Aim in his deſigns of Glory which he looks for. He would not at all have gone about a glorifying of himſelf in his Works, but to ſhew himſelf a God in them; and ſo, nor would he have exacted it as a Duty of us, to glorifie him; if he had not deſign'd that it ſhould be done to a God ſo Great, ſo Glorious: As that King ſaid to *Alexander*, when he asked him how he would be uſed, Βασιλικως ſays he, *Like a King.* So if you ask the Word of God how he will be worſhip'd, *Like a God*, ſays it. He ſtands upon it, and takes upon him in it, as Pſal. 46. 10. *Be ſtill and know that I am God; I will be exalted among the Heathen, I will be exalted in the Earth.* It is a Phraſe of one exacting reſpect, due to him in his place; as if a Maſter ſhould take on him, and ſay, Know I am your Maſter: Or as if a King ſhould exact obedience of his Subjects that ſlighted him; Know I am your King, and I will be obeyed. So ſays God it is not a little reſpect will ſatisfie a King, and it is not a little ſlight reſpect will ſatisfie God. All things muſt be carry'd to a King, ſuitably to *Majeſty* in *Speeches*, in Geſtures, *&c.* and all muſt be carried unto God as God. God ſtands upon it as much as any of them, He in his place, as They in theirs. Mal. 1. 6. *If I be a Father, where is my Honour? If I be a Maſter, where is my Fear?* They ſerved him but with the Lame, the Sick, and the Blind, (*v.* 8.) and thought to put him off with any thing, but how doth he confute them? Offer it now to thy Governour. (They had then no King) and yet he, tho' no King, would not accept ſuch a Preſent from you ſaies God: And will you ſerve your God with it, will he accept it? In the Original it is, *If he will accept* (I F) being put for (N O T) as often in the Hebrew; as, *If they ſhall enter into my Reſt*; That is, they ſhall not enter, and therefore *v. laſt*, he takes upon him and ſays, *I am a great King, and my Name is dreadful among the Heathen*: And therefore, I will be worſhipped accordingly, How do Kings ſtand upon points and terms of Honour, and will not lower 'em: How jealous are they to preſerve their prerogative State, *&c.* in its height. They are not ſo in matter of money, they will give away of that, but not abate of their Power and State, becauſe it is proper to them as Kings, it is that which conſtitutes them ſuch; and thus is the God of Glory, a jealous God, he will abate no whit there, *he will be God*; *my Glory I will not give*, (ſays he) *to another Iſa.* 42. 8. He cares not to give away Kingdoms, and Worlds, Heaven, his Son; but not an Iota of Glory.

2. *Reaſon.* Becauſe if he be not glorified as God, he is diſhonoured; if reſpect be given to a man, but not ſuch as his place requires, he thinks himſelf ſlighted; to honour a King as a Juſtice of Peace, were to diſhonour him. For Honour lies in a proportion, a ſuitableneſs, a comelineſs, as Beauty, *&c.* doth. And therefore in that forenamed place, (*Mal.* 1.) when they ſerved him thus below his worth, he ſays, they deſpiſed his Name, *v.* 6. and made his Table contemptible, (*v.* 7.)

3. *Reaſon.* If we glorifie not God as God, it is not *Godlineſs*, but *Bodily Exerciſe*, or Selfneſs, Natural Devotion, Hypocriſie; For Godlineſs is that which exalts God as God. Thence it hath its Name and Denomination, which applies it ſelf to God and all his Attributes, as becomes the Crea-

ture to do. That is, Godliness if it be allayed with any thing that makes
Book 10 God less than a God to a mans Heart, it is debased, and is not Godliness. As in Justification, if we leave never so little to Works, it is not Faith: For then the Grace we relied on, is no more Grace (as the Apostle says:) So in Sanctification, if we bow and bend our Religion to any lower Principles than what exalt God wholly as God, it is no longer Godliness.

USE. You have heard one of the truest and exactest Tryals of your Grace and Religion. And that is, whether you glorifie God as a God. It holds universally true, That all mens Religion, and the God they serve, are proportioned the one to the other. The Religion the Word requires, sets up our God as God. And so do all they, in whose Hearts the Law is written, and who have Faith. To know God as God, is indeed revealed in his Word; (so you have it *Jer.* 31. 33, 34.) and the taking in of God by Faith, under the true and real Notion of him, moulds all in a man to glorifie him according as he is apprehended; and as men fall short of Honour in their apprehensions, thro' unbelief, of this God, accordingly do they fall short in that Service and Devotion they honour him with. And it is as certain that all carnal men in the World do, thro' Atheism and Unbelief, take into their Hearts a false God, or false apprehensions of the true God That he is not to them as God, and so accordingly they worship him. The Jews, who had the same revelation of God in his Word as we have, yet still, thro' Atheism, they took in such low apprehensions of him, as they mistook the way of serving him. They glorified him not as God. When *Joshua* (*Chap.* 24.) pressed them to serve the Lord and fear him, they thought with themselves that they would, and hoped to please him too, and far be it from us, (say they) to forsake him, *v.*16,17,18. But *Joshua* tells them, *v.* 19. they were mistaken in him; if you knew what a God he is, (saith he) you would see that this service you think to please him with, would not be sufficient. *Ye cannot serve the Lord, for he is an holy God*; and so requires to be worshipp'd not outwardly, or formally; but to be made your End, your Guide, and to have all within you subject to him, according to all his glorious Attributes and such service your carnal Hearts can never perform unto him. The like Instance you have, *Psal.* 50. A Formalist there, thought to serve him full well with Sacrifices, with the Blood of Bulls and Goats whereas he took liberty to live in known Sins. What was the reason? He thought God would be pleased with such a Form of Religion. It all arose from Mistakes of God, v. 21. Thou didst think (says God) that I was like Thee. His Heart, thro' Atheism, framed a God to his own frame of Spirit, one that was of his Mind, and his Religion. And as *David* was a man after Gods own Heart, so they make a God after their Hearts. They so temper their Thoughts of him, and his Mercy, Justice, Holiness, *&c.* in such a sense and interpretation as may stand with their ways and courses, and which doth indeed make him no God, or not as that God the Word sets him out. What is the reason that men living in the Church, and hearing all the Glory of the Great God set forth, yet worship this God with no more devotion in their Hearts, nor obedience in their Lives, than the Turks worship *Mahomet* with, and the Heathens did their Gods with? It is because they, in the interpretations their Atheism puts upon all is said of him make him but as one of their Gods. And not only they, but those who are most enlightned (if not with a saving Light) as their apprehensions of God falls short, so the Principles which they walk by (what ever they may profess) in the course of their Lives to serve this God with, fall short also: Their conceits of him and about him, are tempered so as to make him approving their ways, tho' in all the obedience they perform'd to him, they seek themselves, and make themselves their end; and so bow God to their Ends, and make a Bridge of him, and go about but to serve their Turns of him; which did they Spiritually conceive how Holy a God he is, they durst not make bold to do; but would seek Salvation from him, as aiming at him in all, and submitting themselves, their own ends and Salva-

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tion to him. Men do with God, as the *Venetians* do with their Duke; they set him up in all matters of State-Attendance, as a Sovereign Prince, but level his power so low, that he is no more than an ordinary Senator, for in the carriage of Affairs of State, when any thing comes to be done, they over-rule him, bow him to their suffrages, contradict his Will, and yet all the Conclusions made, go forth in his Name, as if he were a Sovereign Prince. Thus do Men give unto God all Titles of Respect, acknowledge him in all his Glorious Attributes to be as great a God as he proclaims himself in his Word; yet in the secret Senate-House of the Understanding, Will, *&c.* where all actions are concluded, consulted on, and published they Un-God him again, walk by such principles therein, as take all away again from him, setting up themselves in his room, making themselves their end, yea, carry things against him; and yet when any good is done, they cry still as they, *Isa.* 66. 5. *Let God be Glorified*, when yet they cast out the Saints for his Names sake, as thereit is said. Men haply will shew as much respect to God as they would do to a Man like themselves, whom they Reverence, or conceive thus or thus well of; but we are to Glorifie him as a God, as he shews himself as God, and more than Man in his Dispensations towards us; which are such as none but a God so Great, so Merciful, *&c.* would continue to dispence, to forbear us so as he does, as *Hos.* 11. 9. *I will not execute the fierceness of my Wrath, for I am God, and not Man.* So must we respect him as God, and not as we would a Man only endued with such perfections. Chap. 6

If we trust him, we must trust him as God, and not so far as we would a Faithful Man only, though never so honest; put our Souls Salvation, Obedience and all into his hands. *For Grace is his Faithfulness.* We must so submit to him as to suffer him to alter all a Mans ways and thoughts, and overturn all his Spirits in Obedience and dependance on him.

When we come for Pardon to him, seeing the greatness and Multitudes of our Sins he must think higher thoughts of Pardoning to be in him, than in a Man. My thoughts are as far above them, says God, *Isa.* 55. (he speaks of Pardoning) as the Heavens are above the Earth, for *I will multiply to* Pardon or as we read it, *I am the great* Pardoner.

If any Business be to be done, any Deliverance be to be wrought, let us trust his Power, beyond that of second causes, trust him as a God that can do whatever he will on the Earth and in the Sea, and not limit the Holy One, as the People of *Israel* did, when they said, *can he provide a Table in the Wilderness to provide for so great a Multitude?*

If we love him, let us love him as God; for as Christ saies, *He that hates not Faiher and Mother for my sake, is not worthy of me.*

If we Fear him, let us Fear him more than man, never so great or powerful; as *Moses* did, in whose Eyes, the Wrath of *Pharaoh* was but, in comparison of God, as a Rod of Straws in the hand of a Child, to a Rod of Iron in the hands of a Giant; *who hath known the power of his Wrath?* Says *Moses*, Psal. 90. *As is our fear, so great is thy Displeasure, and greater.* Fear not them, says Christ, *that can but Kill the Body, but him that can cast Body and Soul into Hell: Who art thou, that thou shouldst be afraid of a Man that shall dye, and forgettest the Lord thy Maker, that hath stretched forth the Heaven?* Isa. 51. 12.

So if we know his Holiness and Soveraignty, we would submit to him, more than to any Man; in all Afflictions, in all our dependances upon his pleasure, yea, in the matter of Salvation it self.

We should also Live to him, so as we do to no one else; turn all our causes for him, take all our Hearts and Ends in pieces, and mould them all to him.

To Conclude, this is certain, That all the principles we take up to serve God by, and which we walk by (if our Hearts be right) are such and so framed, as to set God up as God, or all is naught; we should put an estimate upon sin, by his Greatness we sin against, and should say and hold to the Conclusion which *Joseph* did, *How shall I do this, and*

Book 10 *sin against God?* We should not slight him in the least, or think any Fear or Care herein, too much strictness for him: Nor would Men sin in Private if Men thought him Omniscient, nor would our Consciences be content with Obedience, without making God our chiefest end, if we know him in his Holiness, which makes him exact all from the Creature for himself, and justly too, seeing he is their Maker and End: Nor would Men rest in Duties of his Worship, without Communion apprehended or sought for, with him above all. If they made him their chiefest good in Worshipping him, men would Worship him only according to his own Will and Word, and not teach his fear by the principles of Men, as *Mark* 7. 7, 8, 9. for can Men tell what will please the great God? The Heathens thought that their Gods were to be Worshipped according to their own Prescriptions: So those that were placed in the room of the Ten Tribes, (2 *Kings* 17. 26.) thought that they must Worship the God of the Land after his own manner, they should not make a God of him else. So *v.* 27. the King of *Assyria* said, let them take a Priest, to go and dwell there, and teach them the manner of the God of the Land. and *v.* 28. he taught them how they should fear the Lord. And as for matter, so for manner; Men would Worship him in Spirit, if they knew him to be a Spirit, as Christ says, and would bring living Sacrifices, not dead formal performances if they knew him the living God. There are Three Cautions I will add, to explain my meaning in this point.

1. When I say, The Glory due to God is to be given him, the meaning is not, that which is simply due to so great a Majesty; that no Creature can give him; but such as in your condition, Creatures Sanctified, can return to him.

2. That in the Best, there is an Unregenerate part which is a very Atheist, and doth say, there is no God, but denies all of him, as Unregenerate Men do; for which, Men judging their Estates, must give allowance, yet so as there is a Regenerate whole Man in them, that sets God up as God. Thus,

3. This setting God thus up as God, is best discerned by those principles which we habitually have taken up to our selves to live by, which we will not leave but stick unto, which lye in the Heart continually drawing up the whole Man to them, moulding all according to them, and of which when we fall short through the Atheism of the Unregenerate part, we judge our selves. Now if so, then still God is then set and acknowledged as God, either when we keep to them, or when we fall short; when we pass sentence on all that pass, according to such Laws as stand in force, enacted in our Hearts.

CHAP. VII.

That one eminent Disposition immediately flowing from the New Creature, is a desire to Convert, and beget others to God.

PSAL. LVI. 13.

Then will I *teach Transgressours thy ways, and Sinners shall be Converted unto thee.*

IN this Psalm you have the lively workings and beatings of an Holy Heart, recovering from a great fall and lapse into gross Sins. Which is also a renewed draught, or going over again of the first work of Con-

Converſion of the Soul unto God. And you have them as lively repreſented, as if you ſhould behold an Animal, or living Beaſt, cut up and diſſected alive, and therein ſee the Circulation of the Blood, the beatings and pantings of the Heart, the motion of the Pulſe, *&c.* As *Firſt*, How deeply he humbleth himſelf for his Sin actual, *v.* 4. and original, *v.* 5. *Secondly*, Seeketh Pardon and Juſtification, as under the Types of the old Law it was ſignified, which *David* full well underſtood; *Purge me with Hyſop, and I ſhall be clean; Waſh me, and I ſhall be whiter than Snow. Thirdly*, You have him ſeeking the aſſurance and joy of this to his own Soul, and the ſhining of Gods Countenacne (now eclipſed) again, *v.* 8, 9. The Prophet, as the ſtory ſhews, had told him infallibly, that his Sin was pardoned; and he believed it, but yet that ſatisfied him not. His Spirit had been uſed to anothers Voice, even of the Spirit of God ſpeaking peace in his own Soul immediately. And I would hear God ſpeaking it, (ſays he.) The Ingenuity of his Heart could not bear, that God ſhould be ſtrange to him, though he knew his Sin was Pardoned, *v.* 9. *Fourthly*, He ſeeks both, 1. For the renewal of that inward Principle of Grace and Holineſs in the Heart, *v.* 10. *Create in me a clean Heart, O God, and renew a right Spirit within me.* 2. The continuance of the Holy Ghoſt's dwelling in him as the Fountain, and Author, and Actor of all Grace, and Giver of all Joy, *v.* 11. And this I obſerve, He frames not the matter of his Petition into a poſitive Requeſt, as in all the other, as *Give me thy Holy Spirit*; but Negative, *Take not*, &c. *Caſt me not*, &c. The cauſe of which was, 1. He had ſeen by woful experience, that God had taken his Spirit away from his Predeceſſor *Saul*, for ſmaller ſins, 1 *Sam.* 15. 23, 26. *Chap.* 16. 14. *Chap.* 18. 12. And 2. He ſhews what of all elſe would be moſt dreadful to befal him, either to be caſt forth of Gods preſence, and God and he part; or that God ſhould call back his Holy Spirit, as he had done from *Saul*. Chap. 7.

The reſt of the *Pſalm* from the *13th verſe*, is moſt ſpent in Holy Reſolutions and Vows, of what he would do for the future, if God would thus reſtore and equip him again: Which to do, is the manner and duty of Sinners turning, or returning unto God.

As 1. He would teach Sinners the ways of God, in order and aim at their Converſion.

2. He makes Returns of High Praiſe, and Loud Thankſgivings and Celebrations of Gods Mercy, *verſe* 14, 15. *Deliver me from Blood guiltineſs, O God, thou God of my Salvation, and my Tongue ſhall Sing aloud of thy Righteouſneſs. O Lord open thou my Lips, and my Mouth ſhall ſhew forth thy Praiſe.*

3. He would preſent unto him what he knew would moſt of all pleaſe him, not Sacrifices, but a broken Heart, *verſe* 16, 71. *For thou deſireſt not Sacrifice, elſe would I give it; thou delighteſt not in Burnt Offering. The Sacrifices of God are a broken Spirit, a broken and a contrite Heart, O God, thou wilt not deſpiſe.* And *verſe* 19. *with the Sacrifices of Righteouſneſs.* Then cloſing up the *Pſalm* with the remembrance of the Church, even when himſelf was in this deep diſtreſs, ſuch as one wonld think ſhould have ſwallowed all the intentions of his Prayers for his own particular; yet he forgets not her. *Do good in thy good pleaſure to Sion: Build thou the Walls of Jeruſalem.*

In my Text you ſee the Firſt-born of thoſe Reſolutions, and moſt genuine Diſpoſitions that ſprings up in him, to be teaching Sinners Gods ways, in order to their Converſion.

For the Opening which, in order to what I am to make Obſervation of upon it.

1. This Redintegration of Love betwixt God and him, he in every paſſage utters in the Language, at leaſt in the Materials of a new Converſion, ſuch as the Soul hath at firſt; yet ſo expreſſed, as they carry with them ſtrong and pregnant inſinuations that the former work was not wholly extinct; nor the Spirit of God wholly taken from him, *verſe* 11. Recovery after great falls

falls hath in it all the Tranſactions and Workings that is in a New Converſion, and is indeed the ſame Work acted over anew in a Mans Spirit. And therefore ſaies Chriſt to *Peter*, *When thou art Converted* (ſpeaking of the Recovery of him from his Relapſe) *Luke* 22. 32. To manifeſt this by Particulars.

BOOK 10

1. Here is the ſame Humiliation or Conviction of Sin, enſe of, and burthen for it, (*verſe* 3, 4. *My ſin is ever afore me.*) Together with a renewed ſight and view of the Original of all natural Corruption, (*verſe* 5. *Behold, I was ſhapen in Iniquity, and in ſin did my Mother conceive me.*) And alſo of the deceits in the Heart, and Spiritual Contrarieties to Holineſs, which *v.* 6. he termeth *truth in the inward parts*, which looking into his his own Spirit he diſcerned all ſorts of Contrarities thereunto, *verſe* 6. *Behold thou deſireſt truth in the inward parts.* He ſpeaks it, as having turn'd his Eye, come new from the ſight of his own Corruption, *v.* 5, to the purity of God and his Spiritual Law. And Oh how oppoſite is my Heart from that ſincerity thou requireſt! Then you may obſerve alſo ſelf-emptineſs, and brokenneſs of Spirit, (which is the bottom-work of Humiliation) in diſcerning his own nothingneſs, *verſe* 17. which Chriſt terms, *Poverty of Spirit.* This for the Work of Humiliation.

2. As for the works of Faith for Juſtification; here is as freſh and vehement goings out, and longings for waſhings by Chriſts Blood, (v. 2. *Waſh me throughly from mine Iniquity, and cleanſe me from my Sin.* And v. 7. *Purge me with Hyſop, and I ſhall be clean; waſh me, and I ſhall be whiter than Snow*) as ever were in a poor Soul when it firſt lay at the Foot-ſtool of Gods Throne of Grace, imploring pardon as a condemned man to die. And here is not only begging the thing it ſelf, but the renewed aſſurance of it to his Soul, v. 8, 9. *Make me to hear joy and gladneſs, that the Bones that thou haſt broken may rejoice. Hide thy Face from my Sins, and blot out all mine Iniquities.* And alſo v. 12. *Reſtore unto me the joy of thy Salvation, and uphold me with thy free Spirit.* Which few Converts at firſt do. But *David* had been enured to it. Here is alſo as impetuous ſeeking after the face and preſence of God, *verſe* 11. *Hide thy face from my Sins, verſe* 9. But turn it upon me, and *caſt me not out of thy preſence, verſe* 11. that is, *Let me ſee thy face.* This for the Workings of Faith.

3. For Sanctification and Holineſs. He having ſeen the bottom-Corruption of his Nature, *verſe* 6. he experimentally ſeeketh for a Sanctification of his Nature of the right kind; even the contrary frame of Heart to his Natural uncleanneſs, *Create in me a clean Heart*, and give me Grace of the true and right kind and Breed. *Renew a right Spirit within me. Truth in the inward parts, Lord.* Nothing elſe would content him, not outward Sacrifices, nor Performances, as you may perceive by *verſe* 16. Yea, and he ſeeks this in a ſenſe of his own inability to effect it in himſelf. And ſo gives up his Heart in acknowledgment of his utter and total dependance upon Gods Grace and Power to work it, *Create in me, O God: Do thou do it; for I am no more able to work it, or the leaſt degree thereof, than to Create a World.* And as he prays for habitual Holineſs in his Nature, ſo for the Holy Ghoſt to abide in him, *verſ.* 11. to act that Grace and uphold him. Whom *verſe* 12. he termeth the principal Spirit, or his leading Spirit. 'Tis read either of them, by ſome, as in diſtinction from inherent Grace, which *verſ.* 10. he had termed *Spirit.* And the fruits and effects of it follows, *ſeeking to turn others.* This he did by opening his Mouth in Holy Conference to ſet out God's Praiſe, praying for the Saints and Church of God, and ſtudying and ſearching forth what would pleaſe God moſt, to to the end to offer it up to him. Theſe are all the diſpoſitions of Hearts truly and newly Converted, and wrought upon. And ſuch Converſions as theſe, and renewals of the whole work upon us, we muſt have in our Lives, if we go to Heaven; if not upon falls, yet upon ſome occaſions or other. *Except ye be Converted*, ſays Chriſt to his Diſciples, that were Converted already, *ye cannot enter into the Kingdom of God.* And theſe kind of Workings you have now heard of in *David's* Heart, may both help us to judge of our ſelves whether we have been Converted, or rightly Recovered after Relapſes,

and

and comfort our selves if we have found the like, as face answering to face in Water. For *David* was a grown Christian before; and yet this great and second work upon him (greater than his first) rose up but to such dispositions as these. For Gods second Works always exceeded the former, and in all he is made a pattern of a Man after Gods Heart. 2. This having been every way as a new Conversion to him, Look what was the most natural disposition and motion of Spirit in him, the same (in their proportion) is in others converted to God. Now in *David* you see the very first bud that puts forth in this fresh Spring (for he had been as a Tree in Winter) is seeking to Convert others. And he being further a Prophet, and endowed with abilities to teach (as also *Solomon* his Son after him) this gracious Disposition, the spring of which is common to him and all other Converts, the stream of it seeks vent, and most gladly and greedily runs out into this Channel of teaching others to convert them; whereunto he had the advantage by his Gifts and Calling. Chap. 7

The Text hath Three Parts:

1*st*, A Gracious Disposition and Resolution of Spirit, flowing from Conversion, to convert others to God.

2*d*, The most proper means to effect it, teaching Men Gods ways.

3*d*, The promise of Success, and they shall be converted.

From the *First*, The Observation is, That in every truly converted Soul to God, this is one of the most Natural and Genuine Dispositions and Desires (according to its ability and opportunity) to Convert and win others to God.

The second Observation is, That teaching Men, and teaching them the ways and dealings of God with Souls, in converting of them, or in recovering them fallen, is the most effectual way sanctified by God to effect conversion.

For the *Third*, *And they shall be Converted unto thee.* Observe, That God more especially useth and blesseth the Endeavours of such as himself hath already converted, to turn others to God.

Fourthly, That he useth such, notwithstanding their falls and and corruptions, *David* still promiseth to himself, that God would yet use him and succeed his Endeavours, and bless his Example, yea, and perhaps more than ever afore.

For the *First*, I shall handle it as it is a common Disposition in the Hearts of all Men converted, and even all having some Ability and Opportunity of doing good to some or other they converse with this way, though according to proportion of Tallents, Calling, Opportunities, in Men set apart to the Ministry of the Word this is chiefly incumbent upon them.

Now for the Proof of how great and strong a disposition in the Heart of a Saint this is, I give that Scripture, 1 *Tim.* 4. 16. *For in doing this, thou shalt save thy self, and them that hear thee.*

These Words have Two Parts. 1. A Summary of the Instructions given afore, *Take heed to thy self*, and thy personal Conversation. Aand 2. *To thy Doctrine*, or Preaching; for I take it by a Metonymy, that is it he intends. And this is the Epitome of all afore, v. 12, 13. *&c.* Together with an exhortation to persevere in doing both. 2. The Motives hereto, the greatest that can be. 1. *Thou shalt save thy self* 2. *Those that hear thee.* Now though the gift of Preaching was not common; yet these motions are but such as are common to all Saints, and upon these common motions doth *Paul* work upon *Timothy*'s Heart, and no other, to diligence herein. *Salvation of a Mans self, is Suprema Lex*, in nature. The Salvation of others is the Supream Law in the New Creature. Therefore Two greater Motives cannot be spoken. First for saving a Man's self; If it were alone the privative part of Salvation, that is, to be saved and delivered from the Misery Sin deserves; all in Nature would put a Man to chuse it. If a Man were in danger of being drowned, and had a Crown thrown him, with a Title annexed to it, of being King of all the World,

and

Book 10 and at the ſame time throw him but a poor Rope or Cord, he will lay hold on the Rope, and let go the Crown; becauſe that it will (tho but) ſave him. *So ſhalt thou ſave thy ſelf.* And to ſave others, is the ſupreameſt Law in the New Creature. The Title of being a Saviour did toll and woo Chriſt down from Heaven to Earth. And the Name Jeſus, or Saviour, is the higheſt Name in Heaven or Earth: And this Title, by diſcharging thy Duty faithfully, ſhalt thou partake with him in; thou ſhalt have both the Name and Reward of being a Saviour to others inſtrumentally: And Chriſt himſelf could have no greater. *Paul's* Inſtance argues the deſire hereof one of the ſupreameſt Laws in the New Creature. Rom. 9. 1, 2, 3. *I ſay the truth in Chriſt, I lie not, my Conſcience alſo bearing me witneſs in the Holy Ghoſt, That I have great Heavineſs and continual Sorrow in my Heart: For I could wiſh that my ſelf were accurſed from Chriſt for my Brethren, my Kinſmen, according to the Fleſh.* For both Love to God, and Love to others, do, in the fulleſt Stream and Channel meet in this. It was the ſalvation of ſuch a Bulk of Mankind, in whom Gods Name was intereſted, as were the *Jews*; and the continuance of the Goſpel to them in future Ages, for their Salvation, that he here preferrs to his own Salvation. He wiſheth himſelf accurſed from Chriſt; and becauſe, to have the New Creature wound up to ſo high a Note, without cracking and breaking Nature it ſelf, that the Prerogative Law thereof ſhould ſo prevail and over-rule the ſupream Law of Nature it ſelf, would (as he knew) be a wonder, and incredible to the moſt of Chriſtians: He therefore makes the ſolemneſt proteſtation that this was real in his Heart, that ever was made by man. 1. *I ſpeak the Truth.* 2. *I lie not.* 3. *My Conſcience bearing me witneſs.* 4. And that That deceives him not, He calls in Chriſt and the Holy Ghoſt as Witneſſes of it. If ever *Paul* ſpake Truth, he ſpake Truth now; and what was it he utters? *I could wiſh my ſelf accurſed from Chriſt.* What, *Paul*! Think what thou ſayſt, accurſed from Chriſt! We will give thee leave to be in Sorrow and Heavineſs, for ſo are we, when we ſee men go to Hell: But to be accurſed from Chriſt, and that *Paul* ſhould ſay it! You find him in all his Epiſtles breathing more after Chriſt, than in the *Acts* you read he had ever breathed forth Threatnings againſt his Church. What from Chriſt! *To me to live is Chriſt, to die is Gain*, ſays he, Phil. 1. And again, Chap. 3. 8. *Doubtleſs* (there is no demur upon it) *I account all things but Loſs, for the Excellency of the Knowledge of Chriſt Jeſus my Lord: For whom I have ſuffered the loſs of all things, and do count them but Dung, that I may win Chriſt.* What and part with Chriſt! Yea, be accurſed from Chriſt! His meaning is not, I wiſh the Condition of the Damned, in reſpect of Deſpair, Revenge, Blaſphemy, *&c.* that had been a ſin to wiſh; but look what ſtate towards God, Chriſt himſelf was in, in ſeparation from God, and ſenſe of wrath, when he was made a Curſe to ſave me; that Condition ſaies he I could be content to be in, having thoſe exerciſes of ſuch Graces, Submiſſion to Gods Will, which Chriſt then alſo had. Well but *Paul*, think out, and think out again; why ſays *Paul*, I have, I ſpeak the Truth, I ſpeak the Truth again; He ſeconds it with, *I lie not.* Well but *Paul*, let that be granted, which yet perhaps ſome of us could do; to ſubmit to it, if God would ſay it were his Pleaſure, That if we would be accurſed, ſuch and ſuch ſhould be ſaved: No, ſays *Paul*, that is not all, I find I could heartily wiſh it; to chooſe it ſhould be my option. The higheſt Inſtance, that ever I have heard of any other, was on the contrary: A tender Mother, that had prayed long for her Son, once was brought to this, *to think that ſhe ſhould rejoyce one day in his Damnation*, and it converted him. But ſtill *Paul's* is higher, he ſaies I would follow Chriſt, and Chriſt was made a Curſe from God for me; and I would imitate him, and do the like for others. It was well he ſpake this in Chriſt, as a New Creature, created in Chriſt Jeſus. I am aſſured the firſt Creature, the Image of God in *Adam*, would not have been drawn up ſo high. The Spirit of *Elixar* would have crack'd his Earthen Veſſel: That Earthly man, as the Apoſtle calls him, 1 *Cor.* 15. 'Tis a Note beyond his *Elah.* And the truth is, take all the Maſs of other Chriſtians: God would but by this one Inſtance of *Paul's* ſhew what is in the Root, and may be extracted

tracted out of the New Creature, which is in them all; but *Paul* alone herein followed Christ. The highest Note of the New Creature, but far below this, (as it was also of another kind) was that of a Godly tender Hearted Mother who having prayed long, as *Monica* for *Austin*, for a debauched Son, and seeing no fruit of her Prayers, but the contrary in the highest, at last was by God brought unto this, that if God for his own Glory would rather Damn him, than save him, her Heart was put into that disposition it should be in at the Day of Judgement: To think that she should one day rejoice to see him Damned, even him whom she loved so dearly, and had prayed so much for. And the Relating of this Speech to her Son, when he was in the height of his Rebellion, broke his Heart and turn'd him. But still *Paul*'s here exceeds hers and all others else. Yea, here when he speaks of *Timothy*, then whom he found none other like minded in naturally taking care of the Souls of others, *Phil.* 2. 20. he winds not *Timothy* up so high as himself was wound up, and the New Creature would bear. He prefers this Motive of Self, and puts it first; *So shalt thou save thy Self*, only next unto it adds, *And those that hear thee.* So as this we may gain warrantably from it, as suiting the Spirit and disposition of every Man Regenerate, especially Ministers, that next to saving themselves, the Conversion and Salvation of others, is the greatest and Noblest Argument that can be used. Chap. 7.

I shall give you the Reasons of it: The common Foundation of which lies in this. That Grace which is a New Divine Nature, partakes of it (as the Nature of all things doth with those of a like Kind) in some *Analogy* with it.

Now 1. It is the natural Property of every good thing to diffuse and communicate it self, and as it excells in goodness, so it exceeds in that desire. God, who is Goodness and Blessedness it self, hath delighted himself from all Eternity, to think of his communicating his Blessedness to some of his Creatures, whom himself would set himself to Love. His Delights were with the Sons of Men, *Prov.* 8. and *Exod.* 33. 19. *I will make all my Goodness pass before thee, and will be Gracious to whom I will be Gracious.* He would not enjoy his Happiness alone, but have his Creatures the better for him. And the inferiour Creatures that partake of a Portion of Goodness from him, partake therewith of the like Property, *Fire* to diffuse its Heat; the *Sun* its Light. Now Grace in the Souls of Men is in that manner the image of Gods Goodness, Love, Grace, Mercy, *&c.* that the common goodness in the Creatures is not. And therefore answerably to the measure of its excelling them, it must needs excel in this, wherein a Man comes neerest unto God, which, as the Heathen *Cicero* said, *is nothing more than in doing good to others.* Yea, and we find in Scripture the New Creature compared unto all things that are diffusive of themselves, as partaking with them in this, which is the common property. Thus it is compared to Fire, one Coal that hath Fire in it, enkindles another. And every Man is either a Dead or Living Coal. *Thy Word*, says *Jeremy*, *it was a Fire in my Bones, and I could not stay, Chap.* 20. 9. It is also compared to Light in a Room, or set upon an Hill, to give light to all in it: To precious Oyntment, which as that of *Mary*'s did, diffuseth its Odour to the whole Room.

2. It is the nature of every thing begotten by another, to beget and propagate another of the same. Tis the vehementest and strongest desire in Nature. *Opus naturalissimum* implanted as instinct by Vertue of that Law and Command given forth by God, *Gen.* 1. 22. *Be fruitful and multiply*, according to their kind. The Angels were not ordained to beget in their kind, for they give not in Marriage; but of all Creatures that are, to multiply in their kind, the more excellent the kind is, the stronger is the inclination. Now the Saints are a Royal Generation, 1 *Pet.* 2. The first fruits of Gods Creation, as being begotten of God; *James* 1. 18. *Of his own Will begat he us with the Word of Truth, that we should be a kind of first fruits of his Creatures.* Every one that is born of

Book 10 God, hath the seed of God in him; that is a *Divine Nature*, *Joh.* 1 *Ep.* 3. *Chap. v.* 9. and the Holy Ghost is also in that New Nature to provoke him hereunto. Yea, and therefore it is in them from the first, which is not in other Creatures. As soon as *Paul* was Converted, he consulted not with Flesh and Blood, but went to preach the Gospel, *Gal.* 1. 16. and this is proper to Men truly Converted.

3. Grace hath besides these properties, common to it with other Creatures, a transcendant Elevation of it to the Glory of God. *Hallowed be thy Name*, is the first Petition the Heart is taught to fall upon in the Lords-Prayer; *And thy Kingdom come*, is the next. Now it is Christs coming into the Hearts of Men is the foundation of all his Kingdom, for it brings in willing Subjects, when many Men are Converted unto Christ, in so many Mens Hearts, is the Glory of God set up as their cheifest end, and they are Vessels and Instruments of his Glory to all Eternity. The Glory of a King consists in the multitude of his Subjects, *Prov.* 14. 28. Now Christ is King of Saints, *Rev.* 15. and in the Multitude of them lies his Honour.

4. In the Regenerate there is Love to Christ and pity to the Souls of others. I join them both together for God himself hath joyned them together in our Salvation. And 2 *Cor.* 5. 11, and 14. *verses*. *Paul* joineth them together as motives to him to perswade Men to turn to God, *v.* 11. *Knowing therefore the Terrour of the Lord*, that is, what an infinite Treasure of Wrath is laid up for Men that dye in their sins, we cannot but tell and perswade Men, as *Lot* did his Kindred, to come out of *Sodom*. We perswade Men, *ver.* 14. for the Love of Christ constrains us. And this was a motive over and above the necessity of his Office. And he farther instructs others, *Col.* 3. 12. *Put on, as the Elect of God, Bowels of Mercy*. Now to the Elect of God, wherein are the Bowels of Gods Mercy shewn? In Mercy, delivering them from the greatest Misery, and that is the saving Men from Sin, and Wrath, and Hell: Christs Love lay in this: Answerably, you that have received Mercy from God, wherein is your Mercy to be shewn most towards others? In endeavouring to pull them out of Hell, and save them from Wrath to come, Christ in *Mat.* 5. enumerates the most inward dispositions of Converted Souls, and perhaps in order as they are wrought. He reckons up these two near one another, *v.* 7. *Blessed are the Merciful*, and *v.* 9. *Blessed are the Peace-makers*, that is, who out of a sense of Mercy, or seeing their need of it, do seek it at Gods hands for themselves; and laying to Heart the danger and misery others are in, endeavour to make Peace between an offended God and them, or seeing the terrour of the Lord perswade Men, as you heard *Paul* speaking his own disposition of Spirit. In like manner speak's *Jude* 22, 23. of some have compassion, making a difference, and others save with fear pulling them out of the Fire. The allusion seems to be to ones seeing poor Children, or impotent Creatures falling into the Fire, out of which they have no Heart or Power to deliver themselves. And it is an out-cry in such a Case. If you have any Compassion in you. *Oh save them*, and with Fear, as knowing the Terrour of the Lord: For fear lest ere you could perswade them, the wrath of God should seize upon 'em. And it is such an Exclamation as would be in a Family or Room, wherein one in a Lethargy or falling sickness is cast into the Fire; in which Case Men leave all Business, as of lesser moment, and run speedily to pull out such, and this Word *pull them out of the Fire*, imports Violence, as Christ said, *Compel them to come in*, so snatch them out by strong hands. Alas, they, poor Creatures are asleep and feel nothing; yea, they struggle against it, therefore pluck them out. My Brethren, the Terror of God is such as even those that are in Hell (as *Luk.* 16.) have so much compassion in them as to desire their Friends may not come thither: How much more should this work in your Hearts (that have tasted of the Mercies of God your selves, that are escaped through that Mercy) a compassion to the Souls of others.

I might add 5*thly*, out of *Jude* what follows in these words, *hating* the *Garment spotted with the Flesh*, that is, if no more should move you, let this, *viz.* the destruction of what you hate. You that love the Lord hate Evil, and if you do, seek to destroy it in those you love.

Use 1.

Uſe 1. Obſerve whether out of ſuch Principles as theſe in thy Soul, thou haſt found this ſo truly Noble, Genenerous, and natural Diſpoſition in thee. Is this thy aim, thy ſet deſire and endeavour? Haſt thou not only a Spirit enclining, but alſo provoking thee unto it, out of a Bleeding Heart, over other mens Conditions? Is it the very delight of thy Soul to have any opportunity of doing good this way, when thou ſeeſt any hopefulneſs or comingneſs in any? Doſt thou feel thy Soul rejoice as much, or more than in the addition of perſonal Comforts to thee? This was meat and drink to Chriſt, *John* the 4*th*. When he found a poor woman at *Samaria*, who began to liſten to his Doctrine, He ſays, it was meat and drink to him to do this Will of his Father in this particular, *John* 4. 32, 34. 'Tis ſpoken upon that occaſion, for this he afterwards owns to be the eminent will and command of his Father, to bring in thoſe he had given him; ſo *John* 6. 37, 38, 39. And *Paul*, who followed Chriſt, became all to all; he would ſtoop to any thing, and that to win but ſome. You ſee, *Acts* 26. When he was at the Bar, and his particular Intereſt was to plead for his Life; he minds it not, but falls a perſwading *Agrippa*, before whom he appears, and his Courtiers, to turn to God; and when he was ſomewhat ſtirred and perſwaded half way, and ſaid, *Thou haſt perſwaded me almoſt to be a Chriſtian.* What do you ſpeak of, it only as almoſt ſays *Paul*? And what of your ſelf alone? Though he had caught the great Fiſh, a King, yet it was not the ſaving of a Kings Soul contented him; his deſires were Larger. *I wiſh*, (ſayshe) *not only that thou, but all that hear me, were not almoſt, but altogether as I am, excepting theſe Bonds.* The truth and ſtrength of this deſire is one of the moſt ſure and certain ſigns of Regeneration, and being Begotten again, of any other. For beſides that it is certain that Satans Kingdom is not divided againſt it ſelf, nor can Heartily deſire the ruin of it ſelf, and Members of a Body uſe to defend one another; and men may be zealous to convert men to ticular opinions: It is more certaine that to make Diſciples, and bring men throughly to Chriſt, to parturn from all ſin, to glorifie God, and delight in doing this, and ſeeing it done, as in their own Salvation is the diſtinguiſhing chatacter of *a Son of* God. Mat. 5. 9. *Bleſſed are the Peace-makers, for they ſhall be called the Children of God.* This is proper to one Begotten. The ſpurious ſpawn of Profeſſors hatched out of ſelf-love, are not acquainted with ſuch vehement deſires, that yearning of Bowels, that pity to mens Eſtates; tis not the ultimate end and ſcope of their ſpeeches or profeſſion. Grace ſhews it ſelf ſtrongeſt in this, and that more early than in other diſpoſitions. Commonly as ſoon as a Believer comes into the new World himſelf, and as one affrighted out of his Natural Condition, is brought into this marvelous Light and is environed about with it, he hath all things new in his ſight, and apprehends, with an edge of affection, the danger of his former Condition, and Gods free Grace reach'd forth to pull him out: And the light of theſe things is freſh, ſtrong, and vigorous in him: And ſees and wonders how all about him, are running headlong towards Hell. If he caſts, but though meekly in Speech, but a word to ſtop any one: Yet with a ſtrong apprehenſion doth he ſpeak it; and thinks that things that are ſo clear to him, and move himſelf ſo much, ſhould alſo move others, and wonders if they do not. He thinks, ſure he ſhould convert the whole World, if he had but the opportunity of ſpeaking with them. The early buddings of this you ſee in *Philip* towards *Nathaniel*, *John* 1. 45. and *Chap.* 4. in that woman of *Samaria* towards that whole City. So in *Paul*, who conſulted not with Fleſh and Blood, but fell a preaching preſently.

Chap. 7

The 2*d*. Uſe is of Exhortation to all that profeſs themſelves born again; that in their capacity and opportunity they would ſet upon this work, eſpecially where there is a heap of living Coals in a Society together. This Exhortation is not to Miniſters only, but to you all, young, as well as thoſe of riper years. Oh ſee, if poſſible, that none of you appear at the day of Judgment afore God, without bringing ſome *Benjamin* or other with you. The Apoſtle perſwades a poor believing Wife to dwell with, and co-habit with an unbeliev-

USE 2.

Book 10 ing, churliſh *Nabal*; and to bear all the Burdens of ſo unequal a Yoke even with the hope of ſo great a conſequent, if it ſo fall out, 1 *Cor.* 7. 16. *For what knoweſt thou, O Wife, whether thou ſhalt ſave thy Husband? Or how knoweſt thou, O Man, whether thou ſhalt ſave thy Wife?* It is a great encouragement, in *James* the *6th* and the two laſt verſes, *Brethren, if any of you do err from the Truth, and one convert him; Let him know, that he which converteth the Sinner from the Errour of his way, ſhall ſave a Soul from Death, and ſhall hide a multitude of ſins.* And it is ſpoken not to Miniſters only, but to private Chriſtians; even to Brethren in common. And his Motives are ſtrong. 1. That he ſhall ſave a Soul from Death, which alſo *Paul* uſeth to *Timothy*, 1 *Tim.* 4. 18. If a Man had a mortal Diſeaſe, and a Word of thy mouth would ſave him, what tender Heart would not effect it? He will owe himſelf to Thee, as *Paul* ſpeaks of *Oneſimus*. And 2. He covers a multitude of ſins. Gets Gods Book croſſ'd of Debts, contracted from the beginning of his days: And what a great matter is that, and yet unto that end, thou mayſt win others to God, and God may bleſs and ſucceed thee.

1. Be holy in all manner of Converſation. Elſe as *Lot*'s Kindred thought of his Speeches, men will think thou art not in earneſt. A Dart thrown, receives its force from the ſtrength of the Arm that throws it. 1 *Pet.* 3. 1, 2. He exhorteth Wives to expreſs an holy Chaſtity in converſe with their Husbands, that they may be won thereby. *Likewiſe, ye Wives, be in ſubjection to your own Husbands, that if any obey not the Word, they alſo may without the Word be won by the Converſation of the Wives, whilſt they behold your chaſte Converſation coupled with Fear.* Chaſtity is but a moral Vertue, as is alſo that Fear or Reverence Wives are to expreſs towards their Husbands: Yet it may be held forth and managed with ſuch a Spirit of Holineſs, as may convey and dart into their Conſciences Beams of the Image of God, and enkindle the ſame into their Hearts it ſhines into. Walk in Light, that is, according to the Spiritual Light, God hath given thee; and hold forth that Light in the midſt of a froward and crooked Generation, *Phil.* 2. 15. Shew other ends in common actions than other men do.

2. Be fruitful in Conference dropping good and holy Speeches, Prov. 11. 30. *The Fruit of the Righteous is a Tree of Life.* Such as the Fruit that grew on the Tree of Life that grew in Paradiſe, of which God ſaid, after man was fallen, *leaſt he eat it and live for ever.* If you had a Tree had ſuch Fruit grew on it as would reſtore dead men to Life, how would you prize and value that Tree, and the fruit of it, and the more it bare, the more would you eſteem it? Such are the Lips of a righteous man in order to Converſion. So it follows: *He that winneth Souls, is wiſe.* And tho' thou ſeeſt not a preſent effect of it, yet wait. The Kingdom of God is as a Sower that went out to ſow, and the ſeed grew up from Blade to Ear he knew how. A man little thinks what God doth with occaſional Speeches, and to what uſe he puts them, both for Conviction and Converſion. A man hears of them, as of Bread ſown on the Waters, many days after. You may have heard of a Crow flying to let fall an Aſh-key, which hath afterwards proveda Tree: Yet wait, and ſee how thy ſowing good ſeed doth take and thrive, as one doth a Plant or Seed ſown in a Garden; how often do they viſit it, water it, and ſee how it thrives? The Husbandman waits, ſays *James*, *Chap.* 8. *v.* 5, 7. for the pretious Seed its coming up; and loſeth the ſight of it when a Winter, and cold Froſts nip it; yet he waits for its pretious Seed, more pretious than all the Gold and Silver Mines or Rocks of Diamonds in the World: For Mankind could not live on them; but if the Seed Corn ſhould fail to come up, an univerſal Famine would be on the World. Now every holy Truth and gracious Speech, is much more pretious than Seed Corn, and proves a Plant that ſhall never be rooted up, but grows up to Eternal Life. Yea, if men oppoſe, yet ſtill wait: So you are directed, 2 Tim. 2. 25. *Inſtruct thoſe that oppoſe themſelves, if peradventure God will give them repentance.* Oppoſition is often a ſign that the Pill works. And ſuppoſe thou never ſhouldeſt convert them (as the Apoſtle gives not a certainty, only a what *knoweſt thou?* 1 *Cor.* 7. 16. a *peradventure*

venture) yet know that as thou prayest for them, so thy instructions unto them shall return in Grace into thine own Bosom, as *Mat.* 10. their Peace is said to do: And thou *wilt Glorifie God in the day of their visitation.* Chap. 7.

USE 3. You that are young Students, and God hath turn'd your Hearts unto him; you have, in this Doctrine, a Foundation laid of the greatest encouragement to the work of the Ministry. For if to endeavour to convert Souls be the most natural and pleasant work to the New Creature, and the noblest endowment in you, and this suited even to the very essential constitution of it, then to have this work to be your very Calling, and a proper work of the Ministry which you are set apart thereby unto, must needs render it most acceptable and comfortable to you. For you see, that Parents use to observe what callings the natural genius of their Children inclines unto, and when they set them in that which is most suitable thereto, they do therein work with pleasantness, and prove eminent in it. Now as your Education helps to fit you with abilities, so your Conversion and the *Impetus* of the new Creature, you see carries your Heart this way. *David*, though a King, yet having the Spirit of teaching, dedicates much of his time and pains this way; and makes a vow of it, yea, the first-born of his vows upon this so eminent a Conversion. Whilst others are exercised in this World to get and heap up great Estates, in killing men, overturning Nations, and perhaps doing what they knew not, whether acceptable or not: You have the best, the surest, the comfortablest, the honourablest Trades of winning Souls, and may heap up Souls, bring in great riches and treasure to Christ, and a greater account to your own Souls: Though in the World you may have contempt, and it is fit it should be so, for 'tis mercy enough to be a Minister.

Observ. 2. That teaching Gods ways, and gracious dealings with men in converting and recovering sinners, is specially sanctified by God.

1. By Gods ways sometimes all his works *ad extra* are meant. So Prov. 8. *In the beginning of thy ways.* So *Behemoth is the chief of Gods ways*, but here the ways revealed by the Word are meant. And therein 1. In a more large sense, all the Laws and Statutes he hath commanded men to walk in. So often and usually, *Deut.* 8. 6. and 10. 12.

2. The right way of true Religion, and how a Soul shall be saved, is call'd a way, and Gods way, *Acts* 19. 23. And the *way of God*, Acts 18. 26. The *Way of Righteousness*, 1 Pet. 2. 21.

3. Sometimes more strictly, the ways of Gods dealings with, or wooing Sinners to himself. (As *Solomon* calls the woolings of a Lover, *gaining the Heart of his Beloved*, *The way of a Man with a Maid.*) Thus here, for *David* refers to those experiments of Gods Grace, which his Soul had, and should get by Gods recovering him again, and converting him a-new, which he would lay open to others, even all his gracious dealings to his. Psal. 10. *All his paths are mercy and truth towards his.* Thus the mercies of God in justifying and pardoning Sinners, God termeth his ways. Isa. 55. 6, 7, 8, 9. *Seek the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

4. The new Birth and Obedience that follows upon it, is the narrow Gate, and the way that leads to Life. Mat. 7. 14. Isa. 35. 8. *an high way, a way, and a way of Holiness.*

5. And the *Israelites* are said to have erred in their Hearts, and not to have known his ways: Where by *ways*, he means what was more eminently the object of saving Faith, for *Heb.* 3. where this is cited, it is interpreted of Unbelief; *v.* 10. 12. and 19. compared.

Christ

BOOK 10 Chriſt ſpeaking of himſelf ſays *I am the way*, And his Fleſh crucified and torn, is that new and living way God found out into the Holy of Holies. *Heb.* 10. So then, to teach men Gods ways, in order unto their Converſion, is 1. To diſcover to them their natural condition and unbelief to be a way of Error, and of Death, *Jam.* 6. 19. *That converts a Sinner from the error of his way.* For by Nature it is ſpoken of all men, *That the way of peace they have not known*, Rom. 3. *Erring in their Hearts, and not having known his way.* 2. To teach them Chriſt, and the way of Faith, and believing on him, and cloſing with the free mercies of God in pardoning. 3. To ſet out unto them the high-way of true Holineſs and Obedience of Sanctification and the new Birth. To ſhew them all the errors, the by and crooked ways men turn aſide into, both in believing, and in turning unto God, and walking with him; which is call'd teaching them the good and right way, 1 Sam. 12.20. 21, 22, 23, 24. *And Samuel ſaid unto the People, Fear not; (ye have done all this wickedneſs, yet turn not aſide from following the Lord, but ſerve the Lord with all your Heart: And turn ye not aſide, for then ſhould ye go after vain things which cannot profit nor deliver, for they are vain) For the Lord will not forſake his People, for his great Name ſake: Becauſe it hath pleaſed the Lord to make you his People. Moreover, as for me, God forbid that I ſhould ſin againſt the Lord, in ceaſing to pray for you; but I will teach you the good and the right way. Only fear the Lord, and ſerve him in truth with all your Heart: For conſider how great things he hath done for you.* And theſe were the ordinary Subjects of Chriſts Diſcourſes, eſpecially in the firſt fruits of his Miniſtry, in his firſt Sermon he ſpeak's of Faith and Repentance; *Mark* 1.14. unto which two *Paul* alſo reduceth the Sum of his preaching Acts 20. 20, 21. *And how I kept back nothing that was profitable to you, but have ſhewed you, and have taught you publickly, and from houſe to houſe.* v. 21. *Teſtifping both to the* Jews, *and alſo the* Greeks, *Repentance toward God, and Faith toward our Lord Jeſus Chriſt.* And (*Titus* 3. 8.) he ſays, *This is a faithful Saying, and theſe I will that thou affirm conſtantly. Theſe things are good and profitable to men.* And the true reaſon why men profit not, nor bring in mens Souls, is, That they divert from theſe great, ſubſtantial, and neceſſary Truths, Jer. 23. 22. *If thsy had ſtood in my Counſel, and had cauſed my People to hear my words, then they ſhould have turned from their evil way, and from the evil of their doings.* In their diſcourſes they tythe the Mint and Cummin of the Scriptures, and inſiſt not on theſe great and neceſſary Principles of Religion. When our Saviour Chriſt was to ſend his Diſciples forth to preach the Goſpel to all the World, he promiſeth the Spirit, as a Comforter, to their Perſons, and an Aſſiſtant to them in their Miniſtry, *John* 16. And to ſhew what Doctrines that Spirit would bleſs and go with to the Hearts of men in converting of them; to the end that they accordingly ſhould learn in preaching to the Nations, to inſiſt thereon; He enumerates the work of the Spirit in mens Hearts, in all the parts thereof; ſetting it out by the object matter of each work: Thereby withal pointing to them what Subjects to treat on in their Sermons; the Spirit uſing Doctrines ſuitable to the work he is to do.

3. *Obſerve*, That in Converting others, God more ſpecially uſeth the endeavours of thoſe himſelf hath turned.

1. The Holy Ghoſt dwelling in them, he is more eaſily communicated; for themſelves are anointed with him. *Acts* 11. 24. 'Tis ſaid of *Barnabas*, That *he was a good man, and full of the Holy Ghoſt, and of Faith, and much people was added unto the* Lord.

2. Tho God may, and ſometime doth uſe others to ſhew his liberty, yet God delights to uſe them in it, and uſually doth, who are themſelves Converted, and this he doth out ſo choice, Mal. 2. 5, 6. *My Covenant* (ſays God, ſpeaking of *Levi*) *was with him of life and peace, and I gave them to him, for the fear wherewith he feared me, and was afraid before my name. The Law of Truth was in his Mouth, and Iniquity was not found in his Lips: He walked with me in Peace and Equity, and did turn many away from Iniquity.* Even as it was with

Abraham,

Abraham, whom being Faithful himſelf, God choſe to be the Father of many Nations. *I gave them to him*, ſaies God. Chap. 7

3. God rather uſeth ſuch, becauſe they have the Art of doing. For God uſeth meet Inſtruments for the work he imploys them in. Now there is an Art in Converting Souls, an eminent one. Therefore, ſays *Solomon*, *Prov.* 11. 30. *He that winneth Souls is Wiſe.* Now an holy man is more Wiſe in it, becauſe he hath experience in the ways of God, in Converting, Comforting, Recovering Souls. *Then ſhall I teach Sinners thy ways*, ſaps *David*, *Pſal.* 51. 13. namely, which I my ſelf have had experience of: As *Paul* was able to comfort others, with the comforts he had received: And as Chriſt ſaid to *Peter* (*Luke* 22. 23.) *Peter, When thou art Converted, ſtrengthen thy Brethren*, he then knew how to do it. Such an one knows the Heart of Man, and the windings of it by his own, and ſo knows how to make a Key to Unlock it, and that ſhall paſs the Wards of it.

4. *Obſerve*, That neither Sins afore nor after Regeneration ſhould prejudice one in the Miniſtery of the Goſpel that truly returns to God, and recovers, as *David* here did. The Inſtances are clear: God uſed *David* to Pen Scripture, as he did this Pſalm, after his Murder and Adultery, and he promiſeth himſelf as much ſucceſs in doing good to others as ever. *Solomon* alſo the Son, you know how he fell, yet God ſtill uſed him to Write Scriptures, and to teach the People. Witneſs that Book of *Eccleſiaſtes*, which he entitleth *The Preacher*, after his great and long departure from God. *Peter* alſo, you know, how he denyed Chriſt, and alſo at *Antioch* diſſembled: Yet God Converted by his Preaching, after that firſt great fall of his, Three Thouſand at One Sermon, and poured forth his Spirit upon him notwithſtanding and uſed him to the end of his Days, to write Scripture fuller of Holineſs, that is, ſtronger incitements to Holineſs than any other, and to Preach and Stir *Men* up to Remembrance. And the Reaſons are,

1. The Gifts of God, even thoſe given his Elect, to do good to others, are of high value, and God will not loſe the uſe and improvement of them for their ſins, but will humble them for them, and ſo go on ſtill to uſe and bleſs 'em.

2. His Pardons are Free Grace Pardons, ſuch as they ſhall not invalidate by their ſins. Free Grace is ſtill the ſame towards them.

3. Their Hearts are the ſame to God upon Repentance, and often more enlarged than before. They ſhew themſelves clear in that matter by Repenting, as 2 *Cor.* 7. the Apoſtle ſpeaks. And ſo God forgives and Man forgives, and they are both as afore.

And 4. Have gained more feeling experience, and deep and quick ſenſe of Gods Love and Gracious dealings than at firſt, Converted by renewed Repentance. And ſo are more able, as *Peter* was, to ſtrengthen their Brethren.

If ſuch returning ſinners are both in reſpect of uſe, and their Gifts the ſame to God, they ſhould be ſo to men: men ſhould not be prejudiced when God is not; ſpecially ſeeing tis true of any that themſelves alſo may be tempted. Now this takes away a great diſcouragement from what is in ones own Perſon, as well as what prejudice uſeth to be in others Hearts towards one, eſpecially from ſins groſs and ſcandalous after Regeneration. This ought not, nor ſhould not upon and after manifeſt renewed Repentance, diſcourage any one in this Work, as to think that God will ever after ſuch ſins leave him, and not uſe him more: Nor ſhould it be a prejudice in the Hearts of others, for receiving what out of experience from ſuch falls, God ſhall give forth by ſuch an one. USE.

FINIS.

THE

WORKS

OF

Thomas Goodwin D.D.

The Fifth Volume.

PART II.

CONTAINING,

I. A Diſcourſe of Goſpel-Holineſs implanted in the Heart, and continued in the whole Converſation of Life.

II. A Diſcourſe of the three ſeveral Ages which Chriſtians do run through, in their Courſe of Faith and Obedience

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OF

OF Gospel Holiness Implanted in the HEART, And Continued in the Whole Conversation of LIFE.

BOOK I.

That Graces and Holy Dispositions wrought in the Soul, are the Springs and Principles of Evangelical Obedience. The first Streams which flow from hence are inward Actions of our Souls in Holy Thoughts, and a lively Sense and Perception of Spiritual Things, and a due Approbation and Judgment of them as most excellent. That our Holiness ought to be sincere and blameless. That our Obedience ought to abound in all Fruits of Righteousness, and to continue until the Day of Christ.

Philip. I. 9, 10, 11.

And this I pray, that your Love may abound yet more and more in Knowledg, and in all Judgment;

That ye may approve things that are excellent; that ye may be sincere, and without Offence till the Day of Christ.

Being filled with the Fruits of Righteousness, which are by Jesus Christ, unto the Glory and Praise of God.

CHAP. I.

The Words of the Text explained; what the Apostle means by abounding in all Knowledg, and Sense, or Judgment.

THIS is one of *Paul*'s Prayers, several whereof we find dispersed up and down in his Epistles, and they are put up to God for those he wrote to. The Prayers of Holy Men are usually the utmost, and choicest Expressions of their Graces; the *Drawings* forth, or *Pourings forth* rather of their deepest Affections and Desires for things, which the Light of the Spirit in them judgeth to be most excellent. And the Words of the Text are the Prayer of the Apostle *Paul*, who

who was filled with the Holy Ghoſt ; and you ſee it is for *Holineſs*, and the In-
Book I. creaſe of it.

This I pray, &c. ſo he begins. You that have very holy Hearts, if God ſhould from Heaven bid you *ask ſome one thing* (as *David* ſpeaks, *This one thing have I asked*) it ſhould be, τοῦτο, *this thing*, *Paul* prays for here, *to be Holy before him in Love*. That which concerning Holineſs he prays for, may be reduced to three Heads.

I. Such *Graces* and Diſpoſitions as are the *inward Springs*, or primary eſſential Principles of Holineſs, which are three : 1. Love. 2. Knowledg. 3. Senſe.

II. The next *immediate Conſequents* of theſe ; the next *Streams* from theſe in their *inward Man*, are, That in their Judgments (which is τὸ ἡγεμονικὸν of all both Holy Affections and Actions) they might, 1. *Approve of Things moſt excellent*. 2. *Diſcern Things different*. The Words import either. 3. That in their Hearts they might be *ſincere*. Theſe are *inward*.

III. The third Thing which the Apoſtle prays for, is, That Holineſs be perfectly, and all ſorts of ways held forth in their Lives ; 1. Negatively, *Blameleſs*, or *without Offence*, or *without Accuſation*, as the word is uſed, 1 *Theſſ.* 5. 23. 2. Poſitively, That they *might be filled with the Fruits of Righteouſneſs*. And yet 3. Becauſe it is not the outward Appearance of Fruit, Bigneſs, Colour, Fairneſs, but the *Kind*, the *Conſtitution* and *Reliſh* of it that commends it : He therefore deſcribes theſe Fruits (he prays for) in the higheſt Spiritualneſs of them. 1. That they are ſuch, as are *by Jeſus Chriſt*, which grow on that Tree, and on Him grafted on that Root. *Paradiſe*, no, nor the *Tree of Life* knew none ſuch ; that theſe are a more excellent kind of Fruit, than ever did or ſhould have grown on *Adam*'s Heart. 2. He deſcribes them to be ſuch Fruit, which are immediate and eminently directed *to the Glory and Praiſe of God*, that have Chriſt and Union with him for their *Efficient*, and God's Glory for their End. And as the End makes the Means lovely and deſirable, ſo this great End of God's Glory, gives the Reliſh to all the Fruit that comes from us, ſince none other is Fruit to God (as the Apoſtle ſpeaks, *Rom.* 7. 4.) that is, for God's Taſt and Acceptation.

The third and laſt Thing is, the Extent and Continuance of this Holineſs for the time of it. It is to be found in them, *in the day of Chriſt*, or *until the day of Chriſt*.

Theſe are the main Branches, that the Bulk and Body of this Tree divides it ſelf into ; and this is a groſs View of what grows thereon. Let us but ſhake a little, and gather up what will eaſily and naturally fall.

The *9th* Verſe is ſuch, that in it (as the Pſalmiſt ſays) *all our Springs are found*, namely, the inward Springs of true Holineſs. I may call them *Springs*, not without the Apoſtles Alluſion here : the Word is περισσεύῃ, that it may *abundantly flow*, as from a Spring ; ſo *Muſculus*. In *ver.* 11. he uſeth the Metaphor of *Fruit* and a *Tree* ; but here, of *Streams* and of a *Spring*. The Principles of Holineſs in us, are in Scripture compared to both, to a *Root* from whence *Fruit* grows (Gal. 5. 22, 23. *The Fruits of the Spirit*) and to a *Fountain* ; John 4. 14. *There ſhall be a Well of Water in him that believes, ſpringing up into Everlaſting Life.*

1. Grace and Love to God ſhould *flow naturally*, Springs do ſo : *Trees muſt be watered* (that Metaphor is not enough expreſſive of the naturalneſs of the Workings of Grace) but *Springs flow readily* ; 1 Theſſ. 4. 9. *I need not to write to you to love, ye are taught that of God. Out of his Belly* (ſays Chriſt) *ſhall theſe Waters flow. The Inwards* he calls the *Belly*, which ſhould have Love in them, as the Earth hath Water in the Bowels of it.

2. In a Fountain, as you take away, ſtill more comes, and the faſter it comes : and thus as a Spring retains not its Water to it ſelf ; ſo Love keeps nothing to it ſelf, but it flows to the Uſe and Benefit of God and Men.

3. As Fountains have their Riſe in Hills, ſo this of Love is firſt in God's Heart in Heaven : *We love God becauſe he loved us firſt*, 1 John 4. 10. It *ſpringeth up* (ſays Chriſt) *to Eternal Life*, i. e. its Original. *Aqua in tantum aſcendit*, &c.

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I have done with the Metaphor, I come to the naked ſenſe intended, ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ, *may abound yet more and more.* It had abounded already; the Love of the primitive Times it abounded, as you read, 1 *Theſſ.* 4. 9, 10. One Rivulet remains of the former Metaphor to convey this to us, which we have, *John* 7. 38, 39. *He that believeth on me, as the Scripture hath ſaid, out of his Belly ſhall flow Rivers of Living Water. But this* (ſays *John*) *he ſpake of the Spirit, which they that believe on him ſhould receive: for the Holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified.* When Chriſt was now glorified, the Graces of the Spirit were not *Brooks* but *Rivers*; he *poured*, not *dropt* down his Spirit, and Love made the greateſt *Channel*: *Ecce qui diligunt*, was the common Obſervation of the Heathens, *ſee how they love one another*, ſpeaking of Chriſtians. It held till *Tertullian*'s Time: Were there a Cauſe concerned the common good of Saints, their Principle was, *they would lay down their Lives for the Brethren*, 1 John 3. 6. Was it the Cauſe of God, *they loved not their Lives to the Death*, 'tis the Character of thoſe Chriſtians, *Rev.* 12. 7. Our Springs are not only *dried up*, but *turned back* as *Jordan* was; the *Hatred* among the Saints *abounds yet more and more*, and is like to ſwell higher yet. Oh my Brethren, *Is not Chriſt yet glorified?* Chap. I.

The Apoſtle adds theſe Words, *yet more and more.* To have ſaid that it may abound, had an Emphaſis with it; but he adds ἔτι *yet*, and adds to that μᾶλλον *more*, and καὶ μᾶλλον more ſtill. *God can never have enough of your Love, nor you of Grace. Paul* that knew him thought ſo, and therefore prayed ſo. Seeſt thou a Spark of Fire, lay Straw to it, and then add more Fewel, it abounds more and more according to its Fewel. This whole inferiour World will not be a ſufficient Prey for the Fire one day; it *will melt the Elements*, as *Peter* ſays, yea the Heavens that now are it will conſume. Such a thing is Grace and Love, all the Excellencies in God are ordained to be the Object, the Fewel of it; yet it can neither conſume, nor be conſumed, but *abounds ſtill yet more and more.*

But why is Love firſt? Doth not *Faith and Knowledg* in order of Nature go before? You muſt remember (as I told you) he ſpeaks here of the Principles of Obedience, and ſo *Love* is the more *immediate*, *for Faith works by Love.* 'Tis *Love* (ſays the Apoſtle, 1 John 5. 3.) *makes all the Commands not grievous. Provoke one another* (ſays the Apoſtle *Paul*, Heb. 10. 24.) *to Love and to good Works. Inkindle*, ſtir up that Principle, and then good Works, as the *Flame*, will ariſe. When Chriſt would move *Peter* to take pains for him and feed his Lambs, and in doing ſo run through all the Difficulties that attended an *Apoſtle's* Work and Calling, what ſays he to him, *Peter, Loveſt thou me?* he ſays no more. And what ſays *Peter? Lord I love thee.* It was enough between them two, to put him on to any thing. *Faith* is indeed the only Principle, by which we deal with God and Chriſt, for *Juſtification* and *Communion* with them; but *Love* is that which incites us to *Holineſs* and Obedience. *We are ordained to be Holy before him in Love*; Holineſs riſeth from Love. Oh, therefore get your Hearts enflamed with the Love of God.

The Apoſtle farther adds theſe Worns, *That your Love may abound in Knowledg.* Ordinarily Men had need pray, that their *Love might grow up to their Knowledg*; but *Paul* here prays, that their *Knowledg might grow up with*, and *to their Love.* Uſually Mens Knowledg is larger than their Affections. It was it ſeems otherwiſe with theſe *Philippians.* There are uſually extent theſe *two ſorts of Chriſtians*, *Affectionate* fond Souls of Chriſt, but *leſs knowing*; others *more knowing*, yet *leſs paſſionate*, tho *true* Chriſtians both: the primitive Times give Inſtances of both. The *Corinthians* were *knowing Chriſtians*, 1 Cor. 1. 4, 5. *I thank God that in every thing ye are enriched in all Knowledg and Utterance*; but they were ſhort in Love. 1 Cor. 8. 2, 3. *If any Man thinks that he knoweth any thing* (he ſpeaks home to them) *he knoweth nothing yet as he ought to know. But if any Man love God, the ſame is known of him.* And *Chap.* 12. 31, *ult.* They were for Gifts, *but yet ſhew I unto you a more excellent Way*; and what was that? LOVE. So in *Chap.* 13. 1. *Tho I ſpeak with Tongues of Men and Angels, and have not Love*, &c. throughout. But to return to that *Chap.* 8. 3. *If any Man love God, the ſame is known of him.* The Speech carries the higheſt Reproof with it, it is as if he had ſaid, You take care to get more Knowledg, but God knows enough for you, if he knows you to

Book I. be his. Take care to get more Love, for *if any Man love God, the ſame is known of him.* And conform your ſelves to God herein: God's loving of you is termed, his knowing of you; they are adequate, let them be ſo in you to him. But the *Philippians*, and the *Theſſalonians* were a more plain, ſincere, affectionate ſort of Chriſtians, whoſe Affections had been hitherto more than their Knowledg; he therefore prays that their diſtinct Knowledg might grow up with their Love; *That their Love might abound in Knowledg*, and both grow together: as 2 *Pet.* 3. 18. *Grow in Grace, and in the Knowledg of Jeſus Chriſt*; not in blind Affections, but ſuch which Spiritual Knowledg may ſtir up. What is Grace? It is but Knowledg concocted into the Affections, to have ſutable Impreſſions, Diſpoſitions on the Affections to the things known. 2 Cor. 3. 18. *We are changed (by beholding) into the ſame Image.*

3. The Apoſtle adds theſe Words, *And in all Senſe*, ἐν πάσῃ αἰσθήσει, 'tis tranſlated *Judgment*, but in the Greek *Senſe*, and ſo in your Margents varied. The Apoſtle puts the Emphaſis here, ſaying, IN ALL SENSE as the main, for *'tis ſuch Knowledg as hath Senſe added to it.* We are to enquire what is meant by *Senſe*, and why it is added to *Knowledg*. It is *all Senſe*, let us therefore take in all Senſes may be given of it.

1. Senſe is here added to Knowledg, to expreſs the true Nature of Spiritual Faith in two Words, added the one to the other, which is elſewhere expreſſed by one ſingle Word. *Faith, what is it? A Spiritual Senſe of Spiritual Things*, or things *excellent* (as it follows in the Text, *Phil.* 1. 10.) And the ſame Apoſtle ſpeaking of grown Chriſtians, ſays, that they have *their Senſes exerciſed*, τὰ αἰσθητήρια, Heb. 5. 14. Tho he ſpeaks this indeed of *grown Chriſtians*, that they have their Senſes EXERCISED, yet he ſuppoſeth that *as Chriſtians* they have the Senſes themſelves, that is the Faculties of them: and he ſays not Senſe only in the Singular, as here (*Phil.* 1 9.) but SENSES, making an Alluſion of the new Creation of the Spiritual Man to the Outward Man; for as the Outward Man hath divers Organs and Inſtruments of Senſe, ſo hath the new Creation. That look as God made an outward World, in which are all ſorts of Objects, Beauty, Colours, ſweet Smells, pleaſant Fruits, ſo he placed in Man's Body αἰσθητήρια, *Senſes* ſuted to theſe, to take in the real Comfort from theſe; and there is no Creature outward, but there is a Senſe ſuted to it. So he hath made an inviſible World, with variety of things Spiritual, and that variety is but the ſeveral Appearances of himſelf; and in the new Creature there are ſutable Spiritual Senſes made to entertain them, and take them into the Soul. In the Scripture you find, that there is no particular Senſe, but Faith is expreſt by it; you have Seeing and Taſting in one Verſe; Pſal. 34. 9. *Taſt and ſee that the Lord is Good*: and both put to expreſs *Faith*, for it follows, *Bleſſed is the Man that truſts in him.* To ſee God in his Beauty and Goodneſs, and in the Heart and Affection, and to taſt of that Goodneſs (to which *Peter* alludes, 1 Pet. 2. 2.) are the Acts of Faith. Then for Hearing, I need not enlarge upon it. He that hath an Ear let him hear, with an inward Ear, *Rev.* 2. 7. For Men may naturally hear, and ſee Gods Wonders, and yet not with a Spiritual Ear: for Deut. 23. 3, 4. *The great Signs and Miracles, which thine Eyes have ſeen, yet the Lord hath not given you Eyes to ſee, and Ears to hear to this Day.* But Chriſt gives another Character of Believers, when he ſays, John 10. 3. *My Sheep hear my Voice*, that is, diſcern and diſtinguiſh his Voice by an inward Senſe; for it follows, *v.* 5. *The Voice of a Stranger they will not follow.* As the Ear tries Words, ſays *Job*, ſo they by an Inſtinct know the Mind of Chriſt, 1 *Cor.* 2. 15. 16. Thus likewiſe as to Smelling; 2 *Cor.* 2. 15, 16. *We are unto God a ſweet Savour of Chriſt in them that are ſaved, and in them that periſh. To the one we are the Savour of Death unto Death, and to the other the Savour of Life unto Life.* We are, that is in our Miniſtry; he compares the effect of it, to that of Vapours or Smells. There are ſome Vapours and Smells, that as ſoon as they come into the Noſtrils, ſuffocate the Spirits, ſtrike dead, as in thoſe famous Caverns in *Italy*. Such are the Threatnings of the Goſpel to a Man that will not leave his Luſts, and believe, they are the Savour of Death, the occaſion of his Ruin; and not only ſo, but his Conſcience (which is a Principle ſuted to the Threatning, as Smell is to Savour) ſmells the Savour of Fire and

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Brimſtone of Hell in them, and he goes away with Senſe of Condemnation unto him, for thoſe Courſes he is reſolved to go on in. But it is the contrary to thoſe that believe and obey, for unto them this Miniſtry is the Savour of Life unto Life. Some Smells recover Men when in a Swound, ſo do the Promiſes quicken and revive Mens Souls, by their Scent from them. They ſend forth the Perfume of Heaven, of God's Love and free Grace: It is the Savour of Life unto Life. And as to Feeling, which is another Senſe, what ſays the Apoſtle, 1 *John* 1. 1. *What our Hands have handled of the Word of Faith.* He ſpeaks not of outward Converſion, but inward, as *ver.* 3. *That which we have ſeen and heard*, &c. of that Fellowſhip their Souls had had with him, as Seals on that of their Senſes. Chap. I.

2. By Senſe is meant Experience, as it is a diſtinct thing from Faith; for the Apoſtle, *Rom.* 5. after he had ſaid, *By Faith a Chriſtian hath Peace with God*, ſhews how Faith is emproved and added unto, through God's Dealings with us, *Tribulation worketh Patience* and Submiſſion to God, and *Patience, Experience.* So in ſuch and ſuch Afflictions, after we had ſubmitted to God, God came in and delivered, or upheld with Comforts, and thereby Faith was ſtrengthened againſt the next: for *Experience breeds Hope*, or Confidence of God's carrying us on to Life and Glory; when we have found God faithful in relieving us, and ſticking cloſe to us in all ſorts of Trials, and ſo it grows up to aſſurance (as Hope is there, and 1 *John* 3. 1. taken in that Senſe.) Now *Experience* is an *acquired Knowledg in matters Spiritual founded on Senſe:* A Collection of Concluſions from what we have the Senſe of, as all Artiſts gather Concluſions from Experiments made. A Man at firſt ſets out to believe with Faith barely founded on the Promiſe; as ſuppoſe he relies on this, that God favours him and loves him, and will do him good, and that God is faithful in ſuch and ſuch Promiſes, afore ever he ſees any Performance; a Man believes this with Spiritual Faith, and a Faith that hath Senſe in it. (Take Seeing for the reality of the Things, as they lie in the Promiſe, and that God is the Promiſer) But afterwards look as God *performeth* in Proceſs of Time any Promiſes of his, there is then a *Senſe of Experience* ſuperadded, and a Collection from thence of the Truth of the Promiſe. Pſal. 41. 11. *By this I know that thou favoureſt me, becauſe my Enemies do not triumph over me*; eſpecially when withal I find as it follows, *that as for me, thou upholdeſt me in mine Integrity.* A Man *believes that there is a God*, who is the *Rewarder of them that ſeek him*, a God *that judgeth the Earth*, and therefore *comes to him*, as a God that ſuffers not the Wicked always to proſper, but in the end heareth the Prayers of his poor People. And the Man hath learned this, firſt (as the Pſalmiſt ſays, *Pſal.* 73. 17, 18.) in the *Sanctuary*, that is out of the bare Word. But having now believed this, he afterwards ſees with his Eyes a Vengeance executed, as in Pſal. 58. 10. *The Righteous ſhall rejoice when he SEETH the Vengeance.* He ſees the Vengeance by Experience, and ſo from Experience collects and ſtrengthens Faith anew, namely in this great Point of Faith, which follows there. *A Man ſhall ſay, verily there is a Reward for the Righteous, verily there is a God that judgeth in the Earth.* Thus alſo *David*, Pſal. 37. 34. *Wait on the Lord and keep his Way, and he ſhall exalt thee to inherit the Land; when the Wicked are cut off thou ſhalt SEE it*, that is, have Experience of it. And *David* confirms this by his own Inſtance, *ver.* 35, 36. *I have SEEN the Wicked in great Power, and ſpreading himſelf like a Green Bay-Tree: Yet he paſſed away, and lo he was not; yea I ſought him, but he could not be found.* Thus *Promiſes* brought home in Trials and Temptations *breed Experience:* Pſal. 119. 50. *This is my Comfort in my Affliction* (ſays he) *for thy Word hath quickned me.* Here is a Concluſion, a Trial of a *Receipt* in time of Malady, with a *probatum eſt*, from Experience. And ſuch was the Experience of a dying Chriſtian: *Is there not* (ſaid he) *ſuch a Promiſe? I will be with thee in the Fire and in the Water.* Yes, ſaid they, that ſtood by: read I pray (replied he) which done, *Bear witneſs* (ſaid he) *that I die, teſtifying that God is true in that Promiſe to my Soul*, which is the ſimilar to that of *Davids*; *This is my COMFORT in my Affliction*, &c. Thus in hearing a Man's Prayer, what a world of Experiments hath an experienced Chriſtian. The whole 116*th* Pſalm is a Record of it, and ſo likewiſe the 18*th* Pſalm; *In my Diſtreſs I called upon the Lord, and cried unto my God: he heard my Voice out of his Temple, and my Cry came before him, even into his Ears.* Heb. 11.

And

Book I. And how it doth set Heaven and Earth on work, the rest of that Psalm shews. And therefore as *David* learnt himself by Experience, so he teacheth others; Ps. 66. 16, 17, 19. *Come and hear all ye that fear God, and I will declare what he hath done for my Soul. I cried unto him with my Mouth, and he was extolled with my Tongue. But verily God hath heard me; he hath attended to the Voice of my Prayer.* Thus by experience, we know our own Graces, and *Things given us of God*; as 1 *Cor.* 2. and the 119 *Psalm* throughout shews. *And Oh how good is it to draw near to God?* says *David* upon a Taste and Experiment of it, *Psal.*73.28. Of grown Christians we say, they are *experimental Christians*; and those that were *Babes*, the Apostle describes such to be ἄπειροι, such that have *no Experience*; whereas a grown Christian *hath his Senses exercised to discern both Good and Evil.* Such an one discerns the difference of things readily, not from *Reason*, but *Skill*, that hath been contracted from the sense of Experience: Thus of Christ it is said, *That he LEARNED Obedience by the Things he suffered*, Heb. 5. 8. Take a Man that hath naturally a wise Head, and the Grain, the Current of his Understanding lies and runs that way; yet if such a Man hath been further versed in the World, and hath been tumbled and tost up and down therein, and hath been used to Business of Affairs of State, *&c.* he will have an *experimental acquired Wisdom added*, if not to encrease, yet to confirm all those Principles naturally engrafted in him: and through both these, a Man proves a *wise Man* indeed, as *Solomon* throughout did. Thus Christ our Lord, tho his Manhood was furnished with all sorts of Abilities, Principles of Faith and Knowledg Spiritual; yet God did put this Great Scholar to School to *learn* (says the Apostle, *Heb.* 5. 8.) Knowledg of this other kind. And the *Schoolmaster* he sets him to was *Patience*, which breeds up *Experience*, as the same Apostle saith, *Rom.* 5. 4. The *School* was *Obedience*, that so he might have *Sense* added to his *Faith and Knowledg*. The Heart of Christ had an Ocean of Love *naturally* flowing in it, and yet he must learn Mercy and Pity to us, *in a way of Sense*; as 'tis said, *in as much as he also was tempted*, Heb.2.18. And this is the meaning of that Passage in the 10*th ver.* of that Chapter, *He was made perfect through Sufferings.* God would have his eldest Son educated in all sorts of Faculties and Learnings (whose Type was *Moses*) that so he might be *perfect*, and therefore he ran through all Courses as we Mortals run through, that he might be perfect in all sorts of experimental Knowledg; and especially because Sufferings teach most compendiously, he was therefore *made perfect through Sufferings.* And as Use (we say) makes perfect, so did Experience him: and thus as to us (as the Apostle says, *Heb.* 12. 11.) Afflictions *bring forth the peaceable Fruit of Righteousness, to them that are exercised therein.* The Word Exercised is the same that is used in that forementioned, *Heb.* 5. 14. concerning our Senses being exercised; and it is a Metaphor taken from the *Knowledg* that is obtained *in Schools*, whether either of Arts and Sciences, through *exercising* themselves therein, as *Fencing*, γύμναζε. *Grammar*, &c. by performing such Exercises whereby Youths grow up to such a Perfection. The same Word we have again, 1 Tim. 4. 7. *EXERCISE thy self to Godliness*; that is, get such a Skill by performing the Exercises of it, as Scholars at School do; run through all sorts of Duties, as Scholars do thro all sorts of Forms (which seeing the Holy Ghost so often alludes unto, to express the practical part of Godliness hereby; it is unsavory to call, as some do, the set Performance of such Holy Duites, FORMS and TASKS) But says the Apostle as in direct opposition to these, they diligently run through all parts of Piety, which will procure an exquisite Knowledg by Experience, which is equivalent to *Sense* here in the Text. So then when the Apostle here prays, they might abound in all Sense; his meaning is, they might run through all courses of Godliness, and be carried through all the varieties of God's Dealings and Dispensations; all sorts of Trial of Graces on their part, and Performance of Promises on Gods; that so having tried all Conclusions, they might be perfect Christians in experimental Knowledg, even in all Sense.

3. By Sense he means deep and glorious Impressions on the Soul, over and above the Light of Faith or Knowledg by ordinary Experiences: and such Impressions are truly rather *SENSE* than *Knowledg*, as all find that enjoy them, and they are therefore said to *pass Knowledg*, Eph. 3. 19. and are entituled, *The Peace*

of

of God which passeth Understanding, Phil. 4. 7. And the same is hinted, *Rom.* 5. 5, 6. *Patience breeds Experience, and Experience Hope; and Hope maketh not ashamed, because the Love of God is shed abroad in our Hearts, by the Holy Ghost which is given unto us.* A Man had before by Faith Peace with God (thus *ver.* 1.) but now he comes to have *Experience* with *Hope* or *Assurance* from the Love of God SHED; not manifested or apprehended by Knowledg so much, as SHED, whereof the Subject is said to be the HEART rather than the *Understanding*: and this is that which Christ promiseth, *John* 14. 21. And this the primitive Christians more generally enjoyed; 1 Pet. 1. 8. *Whom having not seen ye love, in whom tho now you see him not, yet believing ye rejoice with Joy unspeakable and full of Glory.* Thus were those *Peter* wrote to, and so were the *Philippians* and *Romans*, as you heard; as for the *Thessalonians*, the Word *came unto them in much Assurance and Joy in the Holy Ghost*, 1 Thess. 1. 5. And this high and Heavenly Sense and Enjoyment the Apostles used to pray for, in behalf of those they wrote to. Thus *Paul* for the *Romans*, Rom. 15. 13. *Now the God of Hope fill you with all Joy and Peace in believing, that ye may abound in Hope through the Power of the Holy Ghost.* And *Peter* exhorts those Christians he wrote unto to maintain and not to lose this: for having said, 1 *Pet.* 1. 8, 9. That they had been filled (as at Conversion, or soon after ordinarily) *with Joy unspeakable and glorious*, he exhorts them (*Ch.* 2. 2, 3.) that they would keep up that Sense and Taste, even as *new born Babes*; he would have them, tho Men in Understanding, yet always to be as *Babes* in their Appetites and Tastings of the Love and Goodness of God, and if they wanted it, to cry for it. Chap. I.

USE 1. Hath Faith and the new Creature these Senses joined to and implanted in them? then may a Christian, if it be not his fault, lead the most *sensual Life* (pardon the Expression) of any Creature. For as God hath made a World for Sense, so God hath prepared Christ, and all things Spiritual to the new Creature: You see what Pleasures are in the visible World, which the Senses let in; but the Soul is able to drink in more at one Draught in a Moment, than all the Senses can let in, or the World afford us in Ages. Now what the World is to the Body, that God and Christ are to the Soul. Of this Sense the Psalmist speaks, *Psalm* 36. 8, 9. *They shall be abundantly satisfied with the Fatness of thy House, and thou shalt make them drink of the River of thy Pleasures; for with thee is the Fountain of Life, in thy Light shall we see Light.* He instanceth in those Senses of Sight, and Taste, and the Objects thereof, which bring in so much Pleasure to the Body.

USE 2. See the Reason why the same Truth meditated on, or conferred on, or heard again and again to Hearts prepared to relish Spirituals, still affects with a new and fresh Sweetness. If our Souls only entertained, and took them in by bare Knowledg, it would not be so; but Faith containing all the Senses in it, hence if we receive them by Faith, a fresh and rich Pleasure springs out of them.

USE 3. See the Reason why Faith hath the greatest *Certainty* of Knowledg about its Objects, of any other Knowledg. The Philosopher says, *Sensus non fallitur circa proprium objectum, the Senses are not deceived about their proper Objects* (due Circumstances and Proportions of distance, *&c.* being observed) and that the Speech of Christ confirms it. When the Disciples thought Christ to be but a Spirit, he appeals for the final Determination to two Senses, *Seeing* and *Feeling*: For says he, hath a Spirit Flesh and Bones as I have? Now *Faith* hath not *one* only, but *all the Senses* conjunct with it, and implanted in the nature of it; so far therefore as we believe, we are certain of the Object, the Reality, the existence of it, tho of our Interest therein we may be doubtful.

CHAP.

Book I.

CHAP. II.

The Inward Effects of an Holy Disposition and Temper in the Soul, are an Ability in the Understanding, to discern, judg of, and approve Spiritual Things, and a Sincerity in the Heart inclining a Man to walk in God's Ways; what it is to be sincere and without Offence.

THE *inward Fruits and Effects*, that *flow from a Principle of Holiness*, and do constitute and form such an habitual Frame of Spirit, as may practically fit a Man to walk holily, are next to be considered, and they are two.

1. In the *Understanding*, an Ability to discern upon all occasions *the difference of things*, and upon an Act of Discretion *choose* and *approve* what is best; or (as the Words may be varied) *a Judgment to discern of the Excellency of Things* in the Ways of Religion, what is more excellent than other, and to approve of and cleave thereto.

2. In the *Heart* (That *ye may be SINCERE*, which respects walking) a Sincerity to incline and direct a Man in his Way, to keep him so as not to turn to the Right Hand or the Left, and to preserve him from stumbling and falling from his course; and therefore it is joined here with ἀπρόσκοποι, which signifies both those *that walk without wandring* from their Scope, their Mark *, which in their Course they are bound for, as also that *are void of Offence*, or stumbling, or giving occasion to others so to do; and therefore I added, *which practically fit a Man to walk holily.*

* Metaphora sumpta ab iis qui aliquò contendunt. *Beza.*

1. In the Understanding there are Holy Principles, εἰς τὸ δοκιμάζειν τὰ διαφέροντα: both Words here used have an Amplitude, a Comprehensiveness in them. I will open each apart, and fit them each to the other, and all to the thing in hand.

(1.) It signifies to *try and discern the difference of things from their Counterfaith* or contraries. A Word taken from Goldsmiths, as the use of the Word in 1 *Pet.* 1. 7. evidently shews; where he speaks of the *Trial* (δοκίμιον) of Faith, which *is found more precious than Gold, tho tried with the Fire* (the Goldsmith trys Gold and Metals either by the *Touchstone* or by the Fire.) And in an allusion to this Metaphor, it is applied to a discerning the difference of Doctrines, whether about things to be done or believed, 1 *Thess.* 5. 21. *Prove* or *try* all things. He had spoken of Prophesying in the Words afore; in which ordinary gifted Men being not infallible, might mingle *verisimilia*, Errors like Truth, or Dross and corrupt Doctrine with Truth: he exhorts them δοκιμάζειν, to try, or prove, and so hold fast what is good.

(2.) It imports withal, an *approving in Judgment of what is good, a savouring, relishing, closing with and cleaving* to the Goodness of it, as good and best for him. Thus Rom. 12. 2, 3. *Be renewed in your Mind, that you may PROVE what is that GOOD, that perfect Will of God* ('tis the same Word) not only to discern the Will of God in its Truth from Falshood, in all the Latitude and Perfection of it (as *David* speaks, Psalm 119. 96. *I have seen an end of all Perfection, but thy Commandments are exceeding broad*, but to approve it. There is a vastness and variety of Duties commanded, Sins forbidden; and to discern those, especially the Spiritual Part of them, which is *the Perfection*, that gives the Acceptation. This no Man can do, but by being renewed in his Mind; but farther, so as withal to *prove* and *close* with the *Goodness of that Will of God* in each particular thereof, to like it, relish it, savour it (as *Rom.* 1. 28. the Word is used) under this Consideration and Respect, that it is acceptable to God, as well as perfect in it self, yea and also as good, yea best for a Man's self that is to do it, and all this out of a suitableness; this to be sure is found only in, and from a *renewed Mind.* And thus in that former Place, 1 *Thess.* 5. 21. this Word δοκιμάζειν is to be understood, *Try* and *prove* all things, *HOLD FAST what is GOOD.* There is you see, 1. a discerning the difference, *prove* or *try*, joined with *holding fast*, or cleaving to the Mind

mind of God as *good*, as *good for me*. That if I were to make my own Statutes I would live by, it ſhould be thoſe and no other, which I find revealed in God's Word. Pſal. 119. 127, 128. *Therefore I love thy Commandments above Gold, yea, above fine Gold. Therefore I eſteem all thy Precepts concerning all things to be right; and I hate every falſe way.* The Expreſſions are as full as full may be, *I eſteem, I love*, yea, I eſteem thy Precepts *out of love* to their Sutableneſs; *therefore I eſteem them*, becauſe *I love them*, and *all* and *every* one of them, and that concerning *all things*, as they direct me in *all* and *each* Circumſtance of my Ways; as they concern any part of my Life, oppoſe my deareſt Luſts, or croſs my ſtrongeſt Deſires: And not content with this, he expreſſeth it by his Hatred of its contrary, *I hate every falſe Way.* Chap. 2.

As theſe are the two Imports of the word δοκιμάζειν, namely, both 1. To try, and 2. To approve; ſo ſutably the other word, which here expreſſes the Object of theſe Acts, τα διαφέροντα, tranſlated, *Things that differ*, is ſuch a word, and ſo induſtriouſly ſingled out, as anſwers to both, claſps in with both; for it ſignifies either, 1. *Things that differ*, and ſo yokes well with *to try* or *diſcern*, the Object of which is the difference of Things. 2. They are *Things that excel*, and are more excellent, and ſo yokes with the other Import, to *approve* as *beſt* or moſt excellent. I need not give you an account of the firſt, that διαφέροντα ſignifies things that *differ*, ἀδιάφορα are things *indifferent*. But for the ſecond import of the word take Luke 12. 7. *Ye are of more Value*, of more excellency in God's eſteem, *than many Sparrows*. Yet 'tis the ſame Word that is uſed here. So likewiſe when it is ſaid (1 *Cor.* 15. 4.) that *one Star* differs *from another Star in Glory*; that is, excels another. We ſay of things more excellent, compar'd with things leſs, That there is a *great deal of difference*. Chriſt *obtained a more excellent Name*, διαφορώτερον. So then let us take up the Apoſtle's meaning, as it comprehendeth both theſe Senſes.

1. He prays, their Underſtanding may be ſo habited with Spiritual Judgment and Senſe upon all occaſions, whether of Propoſals of *Doctrines* to them, *Matters of Controverſy*, wherein there is an aptneſs to deceit, through a Likeneſs; that yet when they ſee *Reaſons* on this ſide and on that ſide, they might be able out of SENSE, to ſay, *This is Truth*; that they might diſcern Truth from Falſhood, and *approve* it: Or in Matters of *Practice*, in all Turnings of their Lives, or *Caſes of Conſcience*, they might quickly diſcern and judg what they were to do, to ſee and ſay, *This is my way:* and that they might know this clearly, ſo as not to be deceiv'd, but ſo as to walk comfortably, as knowing they are doing the Will of God. And this is one Frame or Conſtitution of Spirit the Judgments of God's People are clothed with. Of Chriſt 'tis ſaid, *Iſ.* 11. 2, 3. *The Spirit of the Lord, and a Spirit of Wiſdom and Underſtanding* (as the fruit of that Spirit) ſhould *reſt on him*, and he ſhould be of *quick Underſtanding in the Fear of the Lord*; that is, he ſhould be quick-eyed, nimble-ſighted to diſcern the difference of things: and anſwerably every Chriſtian is made more or leſs a *ſagacious Creature*. He receives *Wiſdom* in Matters *doctrinal*, *Prudence* in Matters *practical* (Eph. 1. 8. Col. 1. 9.) *a Skill* to know at the inſtant *how to walk*, which all the *notional* Knowledg in the World cannot ſtamp on the Mind; for that is not *ad manum* at every turn when a man is to act, but a Practical Skill is needful. If a Scholar had learnt all the Art of Fencing, in all the Poſtures of it, and had the Rules imprinted on his Fancy; yet a Fencer brought up to it hath a *Skill* beyond him, a *Sagacity* impreſſed (through uſe) on his *Eye*, his *Hand*, to ſpy out every Advantage. Such a *practical Art* in diſcerning a Man's Way doth the *Holy Ghoſt ſtamp* on the *Judgment of a Man* regenerate, which no Uſe nor Learning can ever enable unto. Then again apply the Uſe of this Word to a diſcerning a difference in things. When a Man is turned to God, how is this fulfilled in him? He is enabled to ſee a ſtrange difference, as in *Things* and *Perſons* both *worldly* and *ſpiritual*, ſo in the *Ways* of Men, and in the *Difference of Miniſtrys*. When a Man is unregenerate, he is *Darkneſs*, and to Men in the dark *Color omnibus unus*, all Colours are alike. Morality and natural Devotion in Men go for Grace and Holineſs, *Glowworms ſhine as well as Stars*: But when a Man is converted, *the Darkneſs is paſt, and the true Light ſhineth*, as *John* ſpeaks. And then he diſcerns and knows (as the ſame

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John says, 1 *John* 5. 19.) *that we are of God, and the whole World lieth in Wickedness.* The Scriptures afford a thousand such Instances. And all this the regenerate Man discerns by a kind of Sense, and infused Sagacity. For the farther increase of *such Light* doth the Apostle here pray; for as this increaseth, so likewise *Holiness* increaseth in the Heart and Life.

2. He prays that their Judgment might be so habited, as *to close with, approve, savour* the *Goodness and Excellency of things spiritual*, according to their several Degrees of Excellency, as best for them: That they might approve the Excellency of Spiritual Things in comparison of Things and Persons worldly; and answerably esteem and value Christ, and all his Excellencies, so as to give up all for him, as *Paul* did, Phil. 3. 8. *I account all things as Loss and Dung, for the Excellency of the Knowledg of Christ.* And thus *Peter* speaks, *To you that believe he is precious* (1 Pet. 2.) whenas all *disobedient ones* refuse him. To such a Man the Saints of God are *the excellent ones of the Earth*, as they were to *David* and Christ, *Psal.* 16. Likewise the *things of the Law are excellent* things, as the Prophet speaks, and accordingly are valued by such a Man: And he so values them, as to *chuse* these as best, and best for him, Psal. 119. 30. *I have chosen the way of Truth, thy Judgments have I laid before me.* I have deliberately viewed and considered them all, and as deliberately chosen them, and that as my *Heritage* to live upon, *V.* 111. of that Psalm.

3. Besides approving in common the Excellency of things spiritual in comparison to earthly and carnal, the Apostle's meaning is of their approving among things *spiritual* those that are *most excelling*. Our Apostle praying for grown Christians (as these *Philippians* were) the aim of his Prayer was, that among those more excellent things they might still more and more (as he had spoken of abounding) approve of what was *most excelling*. In those Primitive Times, tho there were *not several Forms of Religion*, and all of them acceptable to God (as some have dangerously spoken) for there is but one God, one Faith, one Baptism (which latter is by a *Synecdoche* put for all other instituted Ways of Worship) yet according to the several Degrees of Light, there were in some Churches and Persons further and *more excellent Attainments*; and in this regard it is he prays for these *Philippians*, that they might be heightned to the approbation of what was *most excellent*, that they might abound in Knowledg, Love and Sense, so as to embrace and pursue after, of all other, what was most excellent, by perceiving the comparative different Excellency that was between spiritual things. *Acts* 18. 25, 26. You read of a Man of God, *Apollos*, who was *instructed in the way of God*, and one that was fervent in Spirit, that taught and *spoke diligently the things of the Lord*, yet knowing only the Baptism of *John*: you read likewise Chap. 19. of *certain Disciples* that were true Christians, and have that Testimony given them (both here in the Story of *Apollos*, Chap. 18. 27. and also in that succeeding Chap. 19. 1, 2, 3, *&c.*) and these had all been instructed in what was *fundamental*, for even *John* had taught them, that *they should believe on him who should come after him, that is on Christ Jesus* (so *Ver.* 4.) who yet, *V.* 2. are said *not to have heard so much as whether there be any Holy Ghost*; that is, either in those his Gifts which accompanied the Profession of Christ, as risen and ascended, or perhaps because they were not struck with any special intensive Apprehension of it, to take up their heedful regard to him: yet it was accounted sufficient that they and he believed on Christ; and therefore *Aquila* and *Priscilla* took *Apollos* (as *Paul* also those Disciples) and *instructed him* (as 'tis said) *more perfectly*, or expounded unto him more perfectly *the Way of the Lord*, Acts 18. 26. It was not teaching him a *new way*, but in a way of Superstruction of what he knew before. What says the Apostle, 1 Cor. 3. 11. *Other Foundation can no man lay than what is laid*, and (as you see) was unto them laid, even *Jesus Christ*; and yet, says *Paul*, *I shew you a more excellent Way.* Take the Apostles themselves, there were many things which they could not bear, their weak Stomachs would have cast them up again. John 16. 12. *I have yet many things to say unto you, but you cannot bear them now.* And that [*them NOW*] refers to an After-time, in which they should *receive a Spirit of Truth*, V. 13. To the Apostles there was a *double* Coming of the *Spirit*, as to us and them there is of *Christ*. The one *secret*, when

when he regenerated them, as of Christ, when he stole into the World unknown. John 1. 10, 11. *He was in the World, and the World was made by him, and the World knew him not: He came unto his own, and his own received him not.* The other coming of the Spirit is, when he comes as a *Comforter*: John 14. 20. *And in that day* (says Christ) *you shall know that I am in my Father, and you in me, and I in you.* As you see an Instance of attaining things more excellent in the Apostles themselves, and *Apollos*, and those at *Ephesus*, so you may see the like in the *Corinthians*, 1 *Cor.* 2. 6. & 1 *Cor.* 3. 1, 2. The Apostle is bold to distinguish and put difference between them that *are perfect*, and what he taught unto such; and the *Corinthians* themselves he writ to. Of the first says he, *we speak Wisdom among them that are perfect*; so *Chap.* 2. 6. But as for the other, you read what he says, Chap. 3. 1, 2. *And I Brethren could not speak to you, as unto Spiritual, but as unto Carnal, even as unto Babes in Christ; I have fed you with Milk, and not with Meat: for hitherto ye were not able to bear it, neither yet now are ye able.* Nay after he had written and almost concluded that Epistle (that I may bring it to the very Language of the Text) 1 *Cor.* 13. *ult.* he says to the same *Corinthians*, *AND yet I shew unto you a more excellent way.* Chap. 12.

This I insinuate, 1. To shew how remote those are from this primitive Spirit, that would include all within their Circle, and that Circle must be what a whole Nation, yea Churches of Nations agree upon, as if there were not room still for something more excelling, built on the former Foundations; tho indeed to destroy or alter Principles Fundamental, is to destroy the Church universal, both that which is now on Earth, and hath been. But soberly compare these Instances (if there were no other) with the Attempts and Principles of this and the former times: And let none of us exclude himself out of *Paul*'s Prayers, that is, of professing our selves to be in a capacity still to approve of things more excelling, than yet we do; and let us pray to God daily to deprive us of no Manifestation of himself, which Saints in this Life are and have been capable of.

The *only Observation* (besides those which have been insinuated and scattered as I have gone along) I center on, is from the Coherence of those Words, *ver.* 9. and *ver.* 10. (That your Love may abound yet more and more in Knowledg, and in all Judgment; That ye may approve things that are excellent; That ye may be sincere and without Offence till the day of Christ, εἰς τὸ δοκιμάζειν, *to the end you may approve*, &c.) and it is this.

Obs. *That the readiest and speediest way for any or every Christian to come to discern and judg aright of Things that differ (as matters of Doctrine controverted, Cases of Conscience, and also of ways that are more excellent in Religion) is this, that they abound in Love, Knowledg with all Sense*, as was explained. This Observation is natural, from the Words εἰς τὸ δοκιμάζειν, *to the end you approve*, &c. Take *Sense* here in all the Senses I have mentioned; for *Faith*, as it hath all *Senses* annexed to it, and found in it (*Heb.* 5. *ult.*) Seeing, Hearing, Tasting, Smelling; so Faith conduceth to the discerning of things Spiritual, which are not taken in by Reason only, but by a spiritual Sense joined thereto. Job 12. 11. *Doth not the Ear try Words, and the Mouth taste its Meats?* Which Conjunction and Comparison signifies, that the discerning of Truths is as discerning by the Taste. The Understanding as made Spiritual, is the Palate of the Soul; *The Spiritual Man discerneth all things*, 1 Cor. 2. The Word φρονεῖν, put for *Wisdom*, is *savouring*; and says *Job*, Job 6. 30. *Cannot my Taste discern perverse Things?* He appeals to Sense for things that are grosly perverse, as a Man by Taste discerns his Meat if it be stale or corrupted. *Peter*'s Judgment having a vitiated Humour overflowing it, hereupon says Christ, *thou savourest not the Things of God*, Mat. 16. 22. My Brethren, *the regenerate part* hath all Truth and Goodness originally wrought, and interwoven into the Temper and Constitution of it, *it self is nothing but Truth and Goodness*; and so all Spiritual Things are but *prepared* (as 1 *Cor.* 2.) or suted and fitted for it, and so thereby a Christian hath a great Prediſposition to judg of Doctrine and Practices. This sutes or this sutes not (says he) with the regenerate part; and however, tho that is not the sole determiner (for then there would be no want, nor need of Reason or others Teaching) yet when Reason hath done all it can, if this neither approves nor relisheth, there is a bearing off, a not closing

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with what is propounded. Or if we take *Senſe* for *Experience*, as 'tis ſuperadded to Faith, *Rom.* 5. this is an Help to judg. The Apoſtle ſpeaks, *Heb.* 5. *ult.* of ſtrong Meat. The ſtrongeſt Truths are ſuted to be digeſted, and taken in by *thoſe that have their Senſes exerciſed, to diſcern both Good and Evil.* He ſpeaks of experimental Chriſtians trained up in Temptations, and Caſes of Difficulty; whereas one (as afore) that is *unskilful in the Word of Righteouſneſs* (the Word in the Margent is, *hath no Experience*) will be able to digeſt only *Milk.* A Man diſcerns in things Spiritual the difference, not by Argument merely, but *by Aim*, that he preſently ſays, *this is crooked, that is ſtreight.* As a Merchant's Taſt who is uſed to Wines, or an experienced Apothecary judgeth of Drugs, and as Jewellers judg even by Senſe of Jewels. Or if we take *Senſe* for *extraordinary Impreſſions from Communion with God*, and Senſe his Love in the Heart, theſe mightily enable and guide a Man, confirm him, and lead him into Truth. How come Men to *diſcern* ἄδολον γάλα, *the ſincere Milk of the Word?* 1 Pet. 2. 2. It follows, *if ſo be you have taſted* (ſays he) *that the Lord is Gracious.* Infants diſcern the Sweetneſs of their Milk, by Senſe, not Reaſon: *I cannot diſpute but can die for the Truth*, ſaid that holy Woman Martyr. Thus *John* exhorts them to *Communion with God the Father*, ſhewing this as one Privilege of it, that being preinformed therewith, he tells them, Chap. 2. *Ye have received an anointing that teacheth you all things*; not that they needed not teaching, for then why ſhould he have written to them againſt them that ſeduced them? but he recals them in thoſe Words unto that Principle, which would exceedingly further them in judging of Truths: even as *Paul* in the caſe of *Juſtification* by Works, bids them but to have recourſe to the Thoughts they had at Converſion, when they were firſt humbled for Sin; Did you then truſt in your Works for Salvation? this was enough to confute that wicked Opinion. *This Perſuaſion came not of him that called you*, ſays *Gal.* 5. 8. and ſo *Chap.* 3. 2. he appeals to Experience, in the ſame or like queſtion to decide it; *This only would I learn of you, Received ye the Spirit by the Works of the Law, or by the hearing of Faith?*

Laſtly, *To grow up in Love.* Working by Faith is the ſhorteſt way to know God's Will; there is a Bleſſing of God that guideth ſuch a Man: John 7. 17. *If any Man will do his Will, he ſhall know of the Doctrine whether it be of God, or whether I ſpeak of my ſelf.* And *David* confirms it, Pſal. 119. 98, 99, 100. *Thou thro thy Commandments haſt made me wiſer than mine Enemies, for they are ever with me. I have more Underſtanding than all my Teachers, for thy Teſtimonies are my Meditation. I underſtand more than the Antients, becauſe I keep thy Precepts.*

Having ſhewed you what it is *to approve the Things that are excellent*, I come in the next place to explain to you what it is *to be ſincere.*

1. Sincerity is oppoſed to what is counterfeit. Thus the Apoſtle joins Sincerity and Truth together, 1 *Cor.* 5. 8. That then is ſincere which is genuine, which is right, which is true, as when we ſay this is true Gold.

2. Sincerity is oppoſed alſo to that which is void of Mixture. Thus *Sincera* in the *Roman* Language is *ſine Cerâ*, without Wax mingled. We do not huckſter the Truth (ſaith *Paul*) we do not mingle it with falſe Wares, but as in Sincerity, 2 *Cor.* 2. 17. Sincerity there is oppoſed to mixture. Now then apply it to Grace; a ſincere Heart is (as the Apoſtle calls it) a true Heart, an Heart genuinely Holy. Heb. 10. 22. *Let us draw near with a true Heart*, true to God, faithful to him in all things, as *David* is ſaid to have been. A ſincere Heart is a ſound Heart, 2 *Tim.* 2. 22. an Heart that hath a Principle of Life and Health in it, which works out all mixture of ill Humours, and purgeth it ſelf from all Filthineſs of Fleſh and Spirit, and mingleth with no Sin in the Conſtancy of a Man's Courſe. He keeps himſelf that *the Evil One* touch him not, as ſound pure Wine boaks and ſeeks to caſt out the Scum.

3. Sincerity ſignifies that which may be brought to the Sun; ſo in 2 *Cor.* 1. 12. *We have had our Converſation in this World, not in Fleſhly Wiſdom, but in Godly Sincerity*, or in the Sincerity of God, that is, whereof God is Witneſs, which may be brought to him, be held up to the Sun, and be judged to be ſuch according to that of Chriſt, John 3. 21. *But he that doth Truth, cometh to the Light, that his Deeds may be made manifeſt, that they are wrought in God.*

Εἰλικρινεία Θεοῦ.

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4. But Sincerity hath a peculiar relation to walking with God (as the Word ſhews with which it is joined, ἀπρόσκοποι, without ſtumbling in his Way: For that Word is properly uſed only of the Feet) And ſo it importeth a ſound Conſtitution of Spirit both towards God and the Commandments of God in *walking with him*, &c. (as *David* expreſſeth it) *being upright in the Way.* 1 Kings 9. 4. *If thou wilt WALK before ME* (ſpeaking to *Solomon*) *in INTEGRITY of HEART and in Uprightneſs, to do according to all that I COMMAND thee, and keep my Statutes and my Judgments*, &c. Chap. 2.

5. But Sincerity implies more particularly theſe two things.

1. A right Intention aiming at God; it is therefore called the Sincerity of God in that, 2 *Cor.* 1. 12. and it is oppoſed there to Fleſhly Wiſdom, whereby a Man ſeeks to bring the World and Religion together. No (ſaith the Apoſtle) I aimed at God ſincerely, and that is the Teſtimony of my Conſcience. In that 2 *Cor.* 1. 12. he joins with it *Simplicity.* Now in *Mat.* 6. 22. that which the Apoſtle calleth *Simplicity*, Chriſt there calleth *Singleneſs*; if thine *Eye be ſingle*, ſaith he; it is the ſame Word. Now Chriſt his aim and ſcope is evidently in that Place to ſpeak of Sincerity of Intention in aiming at God, and in throwing out Worldly Ends; for he ſpeaks it in relation to a ſincere purpoſe of not *ſerving two Maſters.* Men think to compound with both, to have the World and Religion too; no ſaith he, God will have all: He that ſerveth him muſt ſerve him ſingly, and his Eye muſt be ſingle. And becauſe Chriſt ſpake of the Aim and Intention which guides the whole Converſation, therefore he adds, *if the Eye be ſingle, the whole Body is full of Light.* For a ſincere Intention is to direct the whole Man in his walking, as the Eye doth the Body in acting; if this Intention be kept ſingle, a Man will not err. John 7. 18. *He who ſeeks his Glory that ſent him* (viz. God's) the ſame is true, ſincere and upright, and there is no Unrighteouſneſs in him, he having nothing to biaſs him, or to make him ſwerve. And then take Sincerity for ſuch a Temper of Heart as can come to the Sun, and abide the Light of it: He who thus ſincerely aims at God's Glory, comes to the Light (as Chriſt ſays) *John* 3. 21. that his Deeds may be manifeſt, that they are wrought in God, and for God, becauſe ſuch an Heart can bear all that the Word ſays.

2. It notes out a bent of Will to all the Commandments, that he knoweth to be ſuch: I ſhall only name but one Place, *Pſal.* 119. 112. *I have enclined my Heart to perform thy Statutes alway, even unto the end.* In ſuch an Inclination of Heart that is thus conſtant to all the Commandments, lies Sincerity.

Which Sincerity ariſeth, 1. From a Love to God and his Commands, therefore the Apoſtle prayeth that they may abound in Love. 2. It ariſeth from a *Senſe* and Taſt that a Man hath of the ſweetneſs of God (through Communion with him) and of that which he finds in his Commands; he taſteth how good God is, and how good the Word is. *Oh how I love thy Law!* ſays *David.* And 3. It ariſeth from Knowledg; for, as *David* ſays in Pſalm 119. 30. *Thy Judgments have I laid before me, therefore* (ſaith he, ver. 128.) *I eſteem all thy Precepts concerning all things to be right, and I hate every falſe way*; as he alſo ſaith in the 112*th ver.* Read that whole Pſalm. I may ſtile it a *Mirrour of Sincerity.* As the Holy Ghoſt hath uſed the Penmen of Holy Writ to utter Divine Truths ſcatteredly and apart, ſo ſome more ſpecial Subjects he hath been pleaſed to write ſet Treatiſes of. Thus *Solomon*'s *Song* is of Chriſt and the Church, and his *Eccleſiaſtes* is of the Vanity of all Things. Thus *John* wrote an Epiſtle of an Union with God, and *Jude* wrote another of falſe Teachers; and ſo *David* wrote this Pſalm of Sincerity and the Characters of it, and accordingly he begins, *Bleſſed are they that are upright in the way of God.* And this is called the Integrity of God, as to give one Inſtance concerning the meaneſt ſervice done to God: Eph. 6. 5. *Servants, be obedient unto them that are your Maſters according to the Fleſh, in ſingleneſs of your Heart, as unto Chriſt:* That is, aiming at him, even as if you ſerved the Lord Jeſus, and as if he bid you do every thing. And do this not with Eye-ſervice, as Men-pleaſers, but as Servants of Chriſt, doing the Will of God from the Heart, with good will doing Service as to the Lord and not to Men. I inſtance in this, to let you ſee how a ſincere Heart works towards God in one particular Condition and part of Obedience; that you may underſtand what it is to be ſincere in any other part, be it Re-

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creation, or whatever work God sets thee about. All these put together, make up this Integrity, this Sincerity, this right frame of Spirit towards God and his Commands, that here the Apostle prays for. This is that which *Job* saith he would not part with, that tho he was not able to answer God one of a thousand, that *is*, if he came to Actions and Thoughts, yet for this frame of Spirit, saith he, till I die I will not remove my Integrity from me, and let me be weighed in an even Ballance, that God may know my Integrity.

It remains that we explain what it is to be without Offence; it is to walk without Stumbling, as the Word signifies. That place in *Acts* 24. 16. (where the same Word is used) openeth it; *herein do I exercise my self* (saith *Paul*) *to have always a Conscience void of Offence towards God and towards Men.* That is, that I might not sin against Light in my inward Converse before God, or outward before Men, grosly and willingly against Light; for otherwise in all things we do offend, as *James* saith. And certainly *Paul* to the day of his Death lived so, for we find no Sin against Light, either in his *Epistles*, or in the Story of the *Acts* recorded of him, but rather the contrary. Elsewhere also you have it explained, as in *Luke* 1. 6. it is said of *Zecharias* and *Elizabeth*, that they walked blameless in all the Commandments and Ordinances of the Lord; that is, the Precepts of the moral Law, and also Ordinances of Worship. You have the like Phrase, 2 *Cor.* 1. 8. 1 *Thess.* 5. 23. That you may be preserved blameless, ἀμέμπτοι, without Reproof or Accusation, or just Cause of it, *sine querelâ*, without just cause of Complaint by Men, 1 *Pet.* 3. 16. or of Satan, 1 *Tim.* 3. 7. & 5. 14. who is called the Adversary and the Accuser, *Rev.* 12. 10. But he hath not power to accuse in such Cases where the Believer walks without offence.

Ἀπρόσκοποι, proprie ὀπὶ πόδων, metaphoricé de aliis. *H. Stephanus.*

To be without Offence is to be ἀπρόσκοποι. προσκόπη is put properly to signify the *Errings, Mis-treadings, Stumblings and Bruisings of the Feet* in walking. As afore in that of *Sincerity*, the *Intention* of the Mind signified therein was compared to *the Eye*, so this hath allusion to the *Steps*. I shall make up the full Comprehension of what this Word holds forth, by what *Offences* I find in the New Testament the Word is applied to.

1. *Heedfully to avoid* all such Footsteps and *Ways before others*, as may induce *them to Sin*, or we know may prove *an occasion to others of stumbling*, or that edify them in their corrupt Principles; this is to be ἀπρόσκοποι, *or void of Offence* in walking. Thus 1 *Cor.* 10. 32. ἀπρόσκοποι γίνεσθε (the same Word that is used here) *be not offensive*, or be blameless, give no Scandal (the particular Instance he was upon, was eating in the Idol's Temple) *neither to the* Jews, *nor to the* Gentiles, *nor to the Church of God.* He reckons up all sorts of Religion then in the World, to all which that one Action would be an occasion of Offence. The *Jews* would say, these Men profess to worship *one God* as we do, and yet partake with *Idols* as we do not. The *Grecians* would say, we may then lawfully sacrifice to our Gods, for lo these Christians join with us in eating the Sacrifices offered up to 'em in the Temples of our Gods; which we (as they know) intend as a part of our Worship and Religion performed unto them. The Church of God would be scandalized, 1. Passively, in that Religion was blamed for it, that it would allow Men any kind of Practices, tho contradictory to the Principles of it self. 2. Actively, That weak Ones would, and were thereby drawn and encouraged against the scruples of their Consciences (to avoid Persecution) to the like compliance, which also proved a Step to Apostacy in many. Thus when by our Footsteps and Example, we invite others to follow us in evil, or give occasion to others to stumble, we are not ἀπρόσκοποι, *blameless* or *inoffensive.*

2. To walk in any *Action contradictory to a Man's own Principles he professeth* before others, is to be offensive, and not ἀπρόσκοπος, in the Apostle's sense. Besides what the foregoing Instance contributes, *that Phrase* which *Paul* applies to *Peter* and his Companions in that Case, is the opposite to this: The Word here, as was said, properly regards ὀρθὴ πόδων, and is properly applied to walking, and but metaphorically to other things; therefore *inoffenso Pede*, with an *inoffensive Foot*, say some, *inoffenso Cursu*, others. Most fitly therefore doth that of *Paul*, *Gal.* 2. 16. explain it, when he charged *Peter*, *not to have walked with a right Foot*, and that according to the Principles himself professed; therefore it follows, *and not according*

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ing to the Truth of the Gospel, that is, as the Principles thereof, and those profes- Chap. 2.
sed by a Man's self do require. This was *Peter*'s apparent Fault there, for he of all the Apostles was the first that by a Revelation given in and warranted by a Vision from Heaven, was himself the first who had been taught *not to forbear eating with* Gentiles *as unclean*, Acts 10. 28. *Ye know* (says he) *that it is an unlawful thing for a Man that is a* Jew *to keep Company, or to come unto one of another Nation: But God hath shewed me, that I should not call any Man common or unclean:* That Principle was, and had been a Partition-wall between *Jew* and *Gentile*, Acts 11. 3, *&c.* and so on in that Chapter; yea and himself glories of it, as a peculiar Honour vouchsafed him by God in a publick Synod, *Acts* 15. 7. yea and at *Antioch* himself practised it, and did freely eat with the *Gentiles:* but when certain *Jews* came thither, he for fear of them separated himself, *Gal.* 2. 12. This was a Contradiction so notorious and visible, and his Example had such Influence on others, and so justly offended them, that *Paul* could not forbear, but openly falls upon him; *When I saw* (says the Apostle) *that they walked not with a Right Foot, I said to* Peter *before them all*, that is, reproved him: for *(ver.* 11.*) he was to be blamed*; and so it comes home to the Text, to explain it in the very Phrase of it.

3. As thus to be void of Offence before Men, so not to do any thing contradictory to that Light, which a Man's own Conscience hath received to walk by, not between God and himself, is to be without Offence. In this sense also *(Acts* 24. 16.) *Paul* useth the word, applying it to himself, so as we may understand his Prayers for them here, from his own Principles in walking, instanced in by himself; *Herein* (says he) *I exercise my self to have a Conscience void of Offence towards God and towards Men*; ἀπρόσκοπον συνείδησιν (tis the same word) *a blameless Conscience, nil conscire sibi.* He says not only a *blameless Conversation*, that others shall not be able to blame me, but a *blameless Conscience*, not to Men only, so as not to offend them, or give them cause of Accusation, but *before God* also. *Conscience* is that Principle, which is the Seat and Principle of all that *practical Light*, which is to guide us in our walkings with God, and is the receptacle of all the Guilt or Opposition to that Light in any Action of ours, which is refunded back into it. Now *Paul*'s Conscience had received in more Light than any Man's in the World, and had therefore the hardest Task of it, that any Man ever had, to walk up to it, and needed the more Diligence and Study how to manage every Action, and the Circumstances of it (which is the greatest Study of the two) that not only his outward Conversation to Men might be without blame or offence, his Conscience bearing witness of that (as 1 Pet. 3. 16. *Having a good Conscience, that whereas they speak evil of you, as of evil Doers, they may be ashamed that falsly accuse your good Conversation in Christ*) but so as if you brought his outward walking to his Conscience it self, and that Conscience to God, the Searcher of Hearts; he endeavoured so to walk, as that Conscience might not have a Spot, a Darkness, a contrariety in actings of Spirit or Converse, to that Light which shined into his Soul from God, no not in his actings between God and himself. I follow this Metaphor, because the Apostle's parallel Expression glanceth at it, 2 *Cor.* 1. 12. *For our rejoicing is this, the Testimony of our Conscience, that in Simplicity and godly Sincerity, not with fleshly Wisdom, but by the Grace of God, we have had our Conversation in the World, and more abundantly to you wards.* That εἰλικρινείᾳ θεοῦ is a Metaphor from bringing fine Linen, as Lawn, *&c.* to the Sun, to view if there be any Spots in them, by putting them between our Eye and the Sun. Now says *Paul*, so have I done, and so I do, I hold my Conscience (for of the rejoicing of his Conscience he there speaks) to God, as to my Sun and Judg; and I am not conscious, says he, no not between him and me, of any Action in my Converse, wherein I made an interposition, or cast a shadow against that Light he hath seated therein to guide me. He brought his Works to the *Light of God* in his Conscience, to *see whether they were wrought in God*, John 3. 21. for thus Christ speaks of *him that doth the Truth.* Or if you will take it up in the Metaphor used in the Text, when a *Man* in all Duties between God and him, as well as Men, hath not dashed his Foot against his Light, and so is free from all Bruises and Wounds which his Conscience would feel, and which a tender Conscience easily feels (and which all Mens Consciences one day shall feel, when the Heat of Lust, and Pleasure of

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Book I. Action are past and gone) it is then that Man is without offence. This Light of God in the Conscience, is (as Christ himself is said to be) *a Stone of Stumbling, on which if a Man fall, it bruiseth or breaks him*; and a Sin against Conscience is a dashing against it, a kicking against the prickings of it. But *Paul* professeth his Religion to consist in two things, 1. For matter of Faith and Opinion, and Way of Worship, he confesseth himself a Christian, *Acts* 24. 14. *After the Way which they call Heresy* (says he) *so worship I the God of my Fathers, believing all things which are written in the Law and the Prophets.* And *herein* (saith he, *ver.* 16.) *I exercise my self to have a good Conscience.* The Translation, *I exercise my self,* is methinks a little too low and flat, for it doth not reach the higher Emphasis of the Words in the Original, ἐν τέτο ϑ ἀσκῶ, i. e. *In this*, or *unto this* (as the main Study and Design of my Life and Soul) *do I give up my self, devote my self.* Those devout Christians were antiently called *Ascetæ*, that gave up themselves wholly to God in Contemplation and Mortification therewith, and made it their Business. And as *Paul* made this his Study, so (as I take it by all that ever I have observed recorded of him) he made this his Glory; that he never after his Conversion sinned against his Light, no not between God and himself, which was rarely any Man's Glory before or since, to be sure it was not *Peter*'s. He had set that down as an excellency he affected, to keep his Conscience a Virgin pure, and this made him so studious, and versed, and exercised in this Point. Unto this (says he) I give all my Study, Meditation, ἀσκῶ (the best Study in the World) for Conscience unblotted is the best, yea only Book in the World, that will remain unburnt, and be opened and exposed, and we examined by it at the latter Day; and when a Man hath studied to get much Knowledg, he is thereby (if he will be answerably holy) further and anew put upon a far greater and more exact Study, Exercise, and Meditation; and that is, how to walk up to the Light of what he knows. And that this *Paul* made his Glory, the Scripture every where testifies upon all occasions: Acts 23. 1. *And* Paul *earnestly beholding the Council said, Men and Brethren, I have lived in all good Conscience before God until this Day.* So, 1 *Cor.* 4. 4. *For I know nothing by my self, yet am I not hereby justified; but he that judgeth me is the Lord.* It is as if he had said, I am not conscious to my self of any thing, tho I am not hereby justified, that is, I do not say I am without Sin (for we must accord *Paul* with *John*, who says, *he that says he hath no Sin deceives himself*) because God knows that Sin in me, for which I cannot be justified; yet I have not to my knowledg in any Action gone against my Light. Also, 2 *Cor.* 1. 12. he thus speaks, *For our rejoicing is this, the Testimony of our Conscience, that in Simplicity and godly Sincerity, not with fleshly Wisdom, but by the Grace of God, we have had our Conversation in the World, and more abundantly to you wards.* And 2 Tim. 1. 8. *I thank God whom I serve from my Forefathers with pure Conscience, that without ceasing I have remembrance of thee in my Prayers night and day.* And Heb. 13. 18. *Pray for us, for we trust we have a good Conscience in all things, willing to live honestly.* This Blamelesness himself having kept, he prays might be in these *Philippians*, and ought to be in all Christians, and possibly might be, for it was in *Paul*.

CHAP. III.

What is meant by these Words in Phil. 1. 10. until the Day of Christ. *The different Significations of those Phrases used in Scripture* [unto the End] *and* [until the Day of Christ.]

THE next Words to be considered in the Text *Phil.* 1. 10. are these, *Till the Day of Christ.*

I should come next according to the Order of the Division of the Text given, to the positive part of Holiness, *being filled*, &c. but these Words coming in between, I had rather handle them as the Holy Ghost hath placed them. And indeed

deed these Words come in, in the midst between both, and so appertain in common to both, and that as to this Sense and Purpose; both, *That you may be without Offence until that Day, or in that Day*, and *also that ye be filled with the Fruits of Righteousness in, and at that Day.* This is inserted as a matter of greatest moment, both 1. in it self, as a necessary requisite, that Holiness in us be continued until that Day without interruption, and also crowned with Perseverance. And also 2. in that relation which Holiness hath unto that Day, or the Stead which in that Day it will stand us in: that Day is the special Time and Season, which Holiness and Blamelessness is ordained, and serves for; *the Day* when it will stand us in most stead, and shine in its greatest Lustre. Which therefore 3. we should have most in our Eye, as a great incentive to abound in it; that in and at that Day we may be found to have been blameless, that in and at that Day we may appear filled with the Fruits of Righteousness, *&c.* Chap. 3.

Now 1*st.* to clear this Phrase it self, as the Words refer to that first import, *being blameless until that Day*, there is a Difficulty hath often presented it self to my Thoughts, which I will endeavour to assoyle: Why the Apostle should not rather have said in his Petition, till the Day of Death; but still almost every where in his *Epistles*, should mention the Day of Christ. Now that he should assign that Day to bear the date of his Prayers and Consolation to expire at, not extending his Petitions to that Eternity after that Day; it looks as if he supposed even after Death, some Danger to remain until that Day, which after that Day they are for ever free from, and after which they would not need any such Petition, but were secure for ever.

1. Some make the Foundation of these and such like Phrases to be, that *Paul* was of the Mind and Opinion, that the day of Judgment would fall out in his and their Days. And that this was his Opinion they alledg other like Expressions, that seem to look that way, 1 *Cor.* 15. 51. where speaking of the Judgment-day, he says, as in the Person of himself, and them of that Age; *we shall not all die, but we shall all be changed:* why did he not rather say THEY then living shall not all die, but he says WE, *&c.* And he again utters himself in like manner, 1 Thess. 4. 17. *Then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall we ever be with the Lord.* And to the same purpose (say they) he supposing that *Timothy* might live to that Day, it was that he says, 1 Tim. 6. 14. *That thou keep this Commandment without Spot unrebukable, until the appearing of our Lord Jesus Christ.* All which is further backt with that of Christ's Speech, *Watch ye, you know not what Hour*, &c. *And what I say to you, I say to all.* He speaks not as if he would have those his Disciples then living and present, to apprehend the Day of Judgment might fall out in their Time.

But (1.) on the contrary it seems evident, that *Paul* did think and judg that the Day of Judgment would not be in that Age; and that therefore this is not the Import of this and the like Phrases: And to that end compare we but his Speech in two *Epistles* to the same Persons, the *Thessalonians*; in the first of which he maketh the same Prayer that is here, 1 *Thess.* 5. 23. he prays for them in the same Stile that here; *I pray God your whole Spirit, and Soul, and Body be preserved blameless unto the coming of our Lord Jesus Christ.* Yet again speaking to the same Persons, 2 *Thess.* 2. 2. *he exhorts them not to be troubled, neither by Spirit, nor by Word, nor by Letter as from him, as that the day of Christ is at hand.* That one particular enumerated, *not by Letter*, sufficiently cuts off any Expression in his former *Epistle*, written to import so much; and therefore cuts off too that forementioned Prayer, to keep them blameless to that Day. And this Reason is the same, by which we may argue the like even in these latter days, that this Day cannot fall out in this Age; because there is yet so much Business to be done in the World, for which there is express Prophecy unfulfilled, as it will ask more than the time of an Age. *For that Day* (2 Thess. 2. 3.) *shall not come except there be a falling away first, and the Man of Sin be revealed, the Son of Perdition.* And so we may say, the ten Kings must destroy the Whore, and the *Jews* be called, and the whole Earth be filled with the Knowledg of the Lord, e'er that Day come. As therefore as he says, so say I, they deceive you that tell you so; and for those Phrases, *we that are*

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alive, &c. they are eaſily ſalved. He conſiders the Succeſſion of Chriſtians in all Generations as one Body, and Community, in diſtinction from all others reprobated, and accordingly ſays, we ſhall not all die.

But (2.) in the Original, the Word tranſlated until, is not ἄχρι, as at the *6th ver.* nor μέχρι, as 1 *Tim.* 6. 14. but it is εἰς, which is often put for ἐν, and ſo ſignifies in that Day, as 1 *Cor.* 1. 8. ἐν τῇ ἡμέρᾳ, in the day of Chriſt, and 1 *Theſſ.* 5. 23. kept blameleſs ἐν παρουσίᾳ, in the coming of Chriſt; and ſo it is all one as to ſay, in, at, or againſt that Day: A Day for which Holineſs is mainly deſigned, when Blameleſneſs and Holineſs will be at the higheſt value, and of more uſe to you than at all times elſe. And ſo there may be an obſervable difference made between the Phraſe he had uſed in the *6th ver.* of *Phil.* 1. where expreſſing his confidence, that God would perfect the Work he had begun, he ſays manifeſtly, until the Day of Chriſt, Ἄχρι. For the Perfection of Glory (whereof Grace is the Foundation) is not till then, and there both in Body and Soul accompliſht; but here in 1 *Theſſ.* 5. 23. it is, *That you may be blameleſs, in or at the Day of Chriſt.* And in this ſenſe, wicked Men are ſaid to treaſure up Wrath, ἐν τῇ ἡμέρᾳ, *againſt that Day of Wrath*, Rom. 2. 5. ſo 'tis there tranſlated, and might be here.

There is only one Place, 1 *Tim.* 6. 14. hath μέχρι until: *That thou keep this Commandment without ſpot, unrebukable, UNTIL the appearing of our Lord Jeſus Chriſt.* But the anſwer to that one Place is ready and eaſy, and carries a great Truth with it. *Paul* wrote to *Timothy* as an Evangeliſt, who being ſet over Churches in that Age, when Churches were to be conſtituted to ſet them in order, they accordingly received Directions from the Apoſtles according to Chriſt's Inſtitutions; yet ſo as their Offices ceaſing (which whether they did or no, I will not here diſpute) the ſame Directions were intended to all ordinary Officers of Churches ſetled. Now then in ſpeaking to him, he in him ſpeaks unto all Saints and Officers betruſted, how to guide and govern Churches in the ordinary way unto the end. 1 Tim. 3. 15. *That thou mayeſt know how thou oughteſt to behave thy ſelf in the Houſe of God.* To inſtruct all Saints and Officers betruſted with the Government of Churches to the end of the World; and to ſhew he intended the Succeſſion of Officers and Chriſtians in what he wrote to *Timothy*, he gives him, and in him them, warning of what ſhould fall out in ſeveral Succeſſions, of the latter days of the Church. 1 Tim. 4. 1. *Now the Spirit ſpeaketh expreſly, that in the latter times ſome ſhould depart from the Faith, giving heed to ſeducing Spirits, and Doctrines of Devils*; wherein he forewarns them of the Apoſtacy of Popery, which fell out in the latter days, the middle Age of Chriſtianity, when *Paul* and *Timothy* were Duſt. He ſpeaks here too of carnal Proteſtants that have a Form of Godlineſs, and he ſpeaks too of all that fry of Errors that ſhould infeſt the Churches; from all which his Counſel is to turn away, and ſeparate from them, *ver.* 5. I alledg theſe Places for this, that he ſpeaks to *Timothy*, as bearing the Perſon of them that ſhould come after him many hundred Years (as *Peter* alſo did in receiving the Keys) and ſo that Charge (1 *Tim.* 6. 13.) is not barely perſonal, but to others after him to the end of the World: and ſo he might well lay a Charge μέχρι, until the Day of Chriſt, and the Commandment there is all the Doctrine in that Epiſtle; where Church Inſtitution and Rules for Worſhip and Government take up a great part. Thus Commandment is taken for the whole Doctrine delivered, 2 Pet. 2. 21. *For it had been better for them not to have known the Way of Righteouſneſs, than after they have known it, to turn from the Holy Commandment delivered unto them.* Thus alſo in Ch. 3. 2. *That ye may be mindful of the Words which were ſpoken before by the Holy Prophets, and of the Commandment of us the Apoſtles of the Lord and Saviour.* And the Truth which I ſaid this Explication carries with it, is this great and manifeſt one; that Church-Inſtitution for Worſhip and Government, contained in that and other Epiſtles (I ſay other alſo, for who ſhall put the difference of theſe in this, from thoſe in other Epiſtles?) are the Commandments of Jeſus Chriſt, the charge of which lies upon the Churches of God to the coming of Chriſt. Similarly unto the ſtile of which Injunction here in *Timothy*, *Paul* elſewhere ſpeaks, when he ſays of the great Ordinance of the Lord's Supper, ye ſhew forth his Death till he comes; and Chriſt anſwerably gives forth his Promiſe, reaching to the ſame date that *Paul's* Charge doth. And

as

as he speaks to the Saints under *Timothy*'s Name, so Christ under his Disciples Names speaks to all others, *Go, teach and baptize* (synecdochically put for all outward Administrations) *I will be with you to the end of the World.* So then Ordinances and the Command for them continues to the end. This we have only gained by the way, to give an account why μέχρι, until, is used in that Passage, more especially as noting out the whole continuance of time till the Day of Judgment, which yet is not in these other Passages of *Paul*'s Prayers, which are rather to be understood of being kept blameless, in the Day, and in the coming of Christ. Chap. 3.

But a third Satisfaction to the Objection mentioned is, that if the reading be retained *until*, εἰς for *usque ad* (as *Beza* explains it) as noting the Continuance of their being preserved all the time until then (which because the Word may signify, I would take in) yet for the thing it self, both Phrases come all to one, as in the reality of the Event; and it is all one to say, to be kept till the Day of Death, or till the Day of Christ. And this Interpretation two Places do warrant: the first is Rev. 2. 20. *Be thou faithful unto the Death, and I will give thee a Crown of Life*; which manifestly argues that the Faithfulness which is continued until Death, hath an immediate Reward of a Crown of Life, and is compleated then, so as to admit no addition of Flowers to that Crown by any Faithfulness after; for only so much as till Death is rewarded, and no more accounted. And thus *Paul* reckons his account finished, his computes perfected at Death; 2 Tim. 4. 7. *I have fought a good Fight, I have finished my course, I have kept the Faith.* When I come to die, there is an end of a finishing of all, unto which any degree of Glory is accounted; when I come to die, I shall have done my part, I shall have finisht my course. As for that τὸ λοίπον (which we translate henceforth) that Remainder for ever after, that no way lies in me, it is God's part, I shall have done all mine; nothing remains but for him to give me a Crown of Life. So then to be kept blameless as to the Day of Death, as it is enough for our parts; so it is all one with this here, *until* the Day of Christ. The second Text is, 1 *Cor.* 1. 8. *Who shall confirm you unto the end, that ye may be blameless in the Day of our Lord Jesus Christ.* Here is both the one and the other mentioned together, to that Sense which I have given; for to confirm to the end, is to the end of our Lives; and if we are so confirmed till the end of our Lives, we shall be blameless in the Day of Christ. For such we shall be found at the latter Day, as we were in our Lives to the day of our Death. And thus it is necessary to distinguish these two Phrases, *to the end*, as meant of Death, from that *other*, as of the Day of Christ, for else it had been a Tautology; when yet the latter is made the end of the former; and the Reason why yet these two are one in the Issue and Reality and Event is, because as the Tree falls it lies, *qualis hinc exit, talis judicandus in isto die.* There being indeed no account to arise from all that passeth between the Day of Death, and this of Judgment: For 2 *Cor.* 5. 10. we are to be judged only for what the Soul doth in the Body. *For we must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be Good or Bad.* The account is not for what is done out of the Body, which is alike common both to Wicked and Godly men, to those that have done Good or Evil; and therefore *Paul*, *Heb.* 9. 27. makes no more between, but that it is appointed for all Men to die, and after this the Judgment; and he speaks of the general Judgment, for it is brought as a parallel Instance, to prove Christ's Coming the 2*d* Time, as it followeth there, *ver.* 28. *So Christ was once offered to bear the Sins of many, and unto them that look for him shall he appear the second Time, without Sin unto Salvation.*

But if the Question be asked why, since these two Phrases *to the End*, and *to the Day of Christ*, come both to one Sense in reality, he should chuse rather and more frequently to use this latter, *till the Day of Christ?* The Answer is, because Holiness is of more concernment to us at that Day, than at all Times else; therefore he contents not himself here, nor also 1 *Cor.* 1. 8. to have said, who shall confirm you *to the End*, viz. *till Death*, but adds also, *in the Day of Christ.*

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CHAP. IV.

How we may be said to be kept blameless until the Day of Christ.

THUS much touching the difficulty in the Phrase, there is another remaining in the Thing it self, which is concerning the blamelesness, or being void of Offence; How both in this and other places, as 2 *Cor.* 1. 8. 2 *Thess.* 5. 23. the Promise included in these Prayers to present us blameless in that day, is to be understood. For Men shall be presented such as they were in this Life; and in this Life in many things, as *James* says, we offend all; and many of the Saints after Conversion run into Scandals and Offences to others, and their own Consciences. How then are such Prayers and Promises fulfilled?

To this an *Antinomian* would be ready to give an easy Answer with respect to their Principles: That all this is accomplished in Justification; because Christ shall present us then to himself and his Father, clothed with his Righteousness, we shall be spotless and without wrinkle. But the blamelesness of the Saints here, and in other the like Places at that day, is not that of Justification, but Sanctification. 1. For here he speaks of Sincerity, being filled with the Fruits of Righteousness. 2. And elsewhere, 1 Thess. 5. 23. *The God of Peace sanctify you wholly, that your whole Soul and Body be preserved blameless at the coming of Christ.* 'Tis spoken of Sanctification you see; and as so taken, I find it sometimes uttered, (1.) as an absolute Promise which God undertakes to perform, as well as that the Saints shall persevere. 2. Sometimes as a Prayer for, and Exhortation to us to be found such, so here. And the several Consideration of either, will answerably afford a double distinction of blamelesness, even of Sanctification intended in this and the like Places. 1. We find absolute Promises annexed to the Prayers he makes for their being kept blameless to that Day that God will perform it: 1 *Cor.* 1. 8. *Who shall also confirm you, to the end that ye may be blameless in the Day of our Lord Jesus Christ.* And that it is an absolute Promise, the 9*th ver.* shews, *God is faithful, by whom ye were called unto the Fellowship of his Son Jesus Christ our Lord.* And in more absolute Terms yet, 1 *Thess.* 5. you have heard how he prays, even as here in *ver.* 23. and yet *ver.* 24. it follows, *Faithful is he that calleth you, who also will do it.* He first engageth God's Faithfulness, and then doubles the Assurance, *he will do it*, yea *also do it*, as sure as he hath called you. Yea, and it is such a Promise, as shall be performed unto all Saints called, *Small* and *Great*; for the Promise is founded upon a consideration, that in common holds true of all the Saints, *Faithful is he that calleth you*; and all Saints are Saints by calling, in the same 1 *Cor.* 4. 2. Of Necessity therefore such a blamelesness, of that Latitude and Size, must be understood in these Places, as is a common Privilege to all Saints, that ever were, or shall be, and common even to those that have run into Offences, as many of those, he wrote to, also did. And to interpret this only of that perfect Sanctification, wrought just at the parting of Soul and Body, is too dilute; because *Paul* prays and exhorts, and accordingly promiseth from God, that during the whole course and time of their Lives, they be so kept, even blameless. There is therefore, Brethren, a Blamelesness and Sincerity in the Saints, some especially, in respect of all that vacuity of all sorts of Offences, such as in the Sense the word was interpreted. But in respect to those Principles and Laws, which the State of Grace is bounded with, and Men preserved in that State, notwithstanding such particular Offences; there are certain Principles, which are essential to the being and keeping of us in the State of Grace, as that a Man should live in no known Sin, but live in the constant practice of known Duties, seeking the Glory of God in all. The Apostle *John* hath everlastingly stated such Principles, as the bounds, the limits between both Estates; 1 John 3. 7. *Let no Man deceive you, he that doth Righteousness, is Righteous, even as he is Righteous.* He speaks not of particular Acts, wicked Men may do some things Righteous, and godly Men do things that are Evil. But his ποιεῖν, is a Man's Course, Work, Business, to go on in an ill track, as the Devil from the beginning. Another like Principle

Paul

Paul inculcates, Rom. 14. 8. *None of us lives to himself, but to the Lord*, that is, maketh God's Glory the end of his Course and Ways. This is a Fundamental Maxim of our Livery, they are none of us that do not; we own them not, nor will Christ own them. To be kept then to the Practice of these and such like, is radically and essentially necessary to the being kept in the State of Grace. Again, if a Man falls into particular acts of Sin through Temptation, wherein a Christian offendeth his own Conscience or others: an essential Law to the being kept in the State of Grace is, to return and convert, humbling themselves, renewing their Repentance, as *Peter* did, whose Faith was recovered: *I have prayed*, says Christ, *thy Faith fail not*. He wept bitterly, Repentance was renewed, and he loved Christ more than ever: *Lord*, says he, *thou knowest I love thee*. Now then as in respect to such Principles as these, there is a blamelesness, a being void of offence according to the Rules of the Gospel; whenas in respect of acts there is not a blamelesness in Conversation: This is such a blamelesness, as that Perfection of Heart is said to be in *David*, 1 *Chron.* 28. 9. and in *Asa* all his days, 2 *Chron.* 15. 17. tho with a nevertheless (as there) of many foul Acts, the particulars of which you may read in *Ch.* 16. It was a comparative Perfection, taking their whole Course, and summing up the account of all their days, as 'tis there said; yea and further, when in respect of such Acts committed, a Man *is to be blamed*, (*Gal.* 2. 11.) yet if a Man renews Faith and Repentance, he is according to the Rules and Verdict of the Gospel (which is that Royal Law of Liberty) rendred pure and void of Offence. Again, this *Paul* upon these Principles pronounceth of the *Corinthians*, in a matter wherein they had been highly guilty (as in the Business about the incestuous Person, 1 *Cor.* 5.) yet in 2 *Cor.* 7. after he had related how they had *sorrowed* (for their Sin) *to God*, and *after a godly manner* (witness all those gracious Dispositions he rehearseth, *ver.* 11.) in the Conclusion he gives forth this gracious Sentence of the Gospel thereupon: *In all things you have approved your selves CLEAR in this matter*, ἁγνοὺς (as high a word as any other, equivalent to that without spot or *wrinkle*) *clear*, not in respect only to other things in their Lives, wherein they had done worthily; but even in this very matter, wherein they had afore been so foully faulty. The Sin they had committed could not be undone, but yet they had done all (in all things ye have shewn, *&c.*) all namely, which the Law of Liberty, the Gospel, requires in such a Case (the particulars of which he had reckoned up) upon which it declares a Man pure. Neither speaks he of purity through Justification, that is only by Faith, not Repentance, but according to the Rules and Maxims which about Sanctification the Gospel holds forth, and according to which the Day of Judgment shall proceed. Chap. 4.

So then we see one Sense, in which those Speeches of the Apostle (take them as absolute Promises) are to be understood; and this kind of blamelessness must needs be supposed at least to be intended in these Prayers of *Paul*, especially in that parallel Prayer of his (1 *Thess.* 5. 23.) where the Promise of keeping all the Saints in this respect blameless, is also annexed: and this to be sure his Prayers attained for *them*, that were true Saints among 'em.

But yet, my Brethren, this is the lowest, and if I may call it so, the worser sort of Blamelessness; tho indeed thus to be kept all a Man's days in the midst of many Offences, still within the Circle and Limits of the State of Grace, is an infinite Privilege, and high Specimen and Argument of God's free Grace, according to that of *Hosea* 14. 4. *I will heal their Backslidings, I will love them freely*. In the State of Nature, God gives Examples in various proportions and degrees, and sizes, how far in common Righteousness Men unregenerate may proceed, and yet remain unregenerate, and be still in that Estate: Some attain to the height of Morality, as *Socrates*; others of Legality, as concerning the Law blameless, as *Paul*, *Phil.* 3. 6. others attain to a degree of a Work Evangelical, yet not saving: 2 *Pet.* 2. 19, 20. *While they promise them Liberty, they themselves are the Servants of Corruption; for of whom a Man is overcome, of the same is he brought in Bondage. For if after they have escaped the Pollutions of the World, through the Knowledg of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome, the latter end is worse with them than the beginning*. They do escape the Pollutions of the World through the Knowledg of Christ, who yet remain in their Nature;

Swines

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Swines waſht outwardly, yet not renewed, but returning to their former Vomit. And God in his Actings towards thoſe in a State of Grace, to ſhew the Glory of his free Grace in the variety of Diſpenſations, doth preſerve in and amidſt ſeveral ſizes and degrees of unblameworthineſs thoſe whom he ſaves. Some run out farther, others in leſſer meaſures as to particular Acts of Sin, and yet ſtill ſo as they remain within the Line of Communication of thoſe Principles mentioned. And as it is a matter of difficulty to define, how far a Man unregenerate may go in external Acts of Vertue, and yet ſtill continue within the Sphere and Dominion of that unregenerate Eſtate: ſo it is as hard to ſay, how far Saints may fall, or how often, into offence and blameworthineſs; and yet this radical fundamental blameleſneſs, as to the Principles of the State of Grace, both for his whole courſe, and reducements by Repentance, be preſerved. Some are more ſcarcely ſaved, tho certainly ſaved; ſome are ſuffered to put the ſure Mercies of *David* to it. Thus the ſureneſs of God's Mercies were exemplified in *David* and *Solomon*, for they tried, eſpecially *Solomon*, how far they would hold. I ſinned (ſaith *Solomon*) to the utmoſt of the *Teddar*, as far as the *Lines* of the Principles of Grace would reach, as far as would be conſiſtent with them. Himſelf expreſſeth it thus in the ſad Story of all his Vanities, in *Eccleſ. Ch.* 1. and 2. He inſerts this, *Eccleſ.* 2. 3. *that he yet acquainted his Heart with Wiſdom*; and his Reducements by Repentance are known to you, for the Title of his Book is a Teſtimony of it; and yet he was ſo ſcarcely ſaved, that it is a Controverſy in the Church to this day, whether he were ſaved yea or no. And altho this may be an Encouragement to ſome Souls, who have had great Diverſions from God in their Lives ſince their Calling, that the Prerogative Sovereignty, and the Faithfulneſs of that Grace they are under the Dominion of, hath reduced them, and hath in all their goings aſtray kept them within the forementioned Principles of this State, and hath reduced them from their Wandrings; yet whoever he be that having the Work of God upon his Soul, will think with himſelf, I will be ſure to ſin but ſo, as to keep within that compaſs; let that Soul know, that he into whoſe Heart this Thought enters, or takes any hold in, is at the next ſtep to outſin thoſe Principles, and to ſink into eternal Perdition. For poor Soul, tho the free Grace that is in God may ſay it, I will ſuffer ſuch an one to ſin, and yet keep him blameleſs according to the Covenant of Grace; yet it is deſperate daring for thee to ſay this, or to preſume upon it; and it is indeed utterly againſt the ingenuity of Grace, and argues nothing but ſelfiſhneſs in thy Soul. Thus much of the firſt ſort of blameleſneſs, which the abſolute Promiſe is made to.

2. There is certainly, in the ſecond place, another ſort intended: for the Apoſtle prays not barely that they may be kept blameleſs, according to the Principles of the State of Grace; but this being a Prayer indefinitely uttered, therefore that ſort of Blameleſneſs which is poſſible to be attained by Saints, muſt be intended here; and my Reaſons are, 1. Becauſe in Prayer we are allowed to ſeek for our ſelves and others the utmoſt good, which by any kind of Promiſe we judg they may poſſibly attain to. And 2. it is evident he ſtints not himſelf here, barely to pray for Perſeverance, but for their abounding more and more; ſo *ver.* 9. and that they might be filled down, laden with the Fruits of Righteouſneſs; and he aimed therefore at the higheſt Blameleſneſs in his Prayer for theſe. I will not diſpute now, whether the Deſires of our Prayer may not be extended beyond what we know God in his Decrees will grant, when yet his revealed Will propounds it as what ſhould, and ought to be in us, and as what we ſhould aim at, and endeavour to attain. Thus in Mat. 6. 10. *Thy Will be done in Earth, as 'tis in Heaven*: And alſo in 2 Cor. 13. 7. *I pray God ye do no Evil.* All which will one day be accompliſht on this Earth, when Chriſt comes to Judgment. But take this Blameleſneſs *de facto*, attained at the higheſt Pin (without breaking the Strings of Mortality) it hath in any been wound up unto; and as we deſcended to the loweſt Degrees in the other Interpretation, ſo let us aſcend up to the higheſt poſſible in this other. And ſuch a blameleſneſs (we may well underſtand) he intended for theſe *Philippians*; and what was the Aim of his Prayers, ſhould be the Aim, yea hope of our Endeavours: and to underſtand what blameleſneſs this is, let us take his own Example, 1 *Cor.* 4. 4. *I know nothing by my ſelf* (not any Fact againſt Light,

Light, and he speaks it as in relation to a censure of him by the *Corinthians*) *and tho I am not justified* (which belongs to another Court) *by this kind of Blamelesness* (for I do not say, I am without Sin) *yet this Blamelesness I have* (says he) *that I never sinned against Light from the first of my Conversion, I know nothing by my self.* If he had so sinned, he must have known it, and his Conscience have checkt him in the writing this. Chap. 4.

So then from hence I gather, that besides the former there is a Blamelesness possible to be attained as a more special Privilege, and to be aimed at by Christians, even to be void of offence against Light of Conscience, all the residue of a Man's Days. I say it is a special Privilege for him who attains to it. The chief of the Apostles that forsook Christ did not attain it, yet *Paul* did; therefore propounds himself as an Example, Follow me, as I follow Christ. And it would seem that *Paul* was kept to the very end of his days, to his Offering up. For (2 *Tim.* 4. 18.) he expresseth his confidence in him that had hitherto kept him, *That he would deliver him from every Evil Work, and would preserve him unto his Heavenly Kingdom.* His meaning is not simply, that God would save his Soul, and accordingly keep him from such ways of sinning, as could not stand with the Principles of Grace; but further so to keep him in his Heavenly Kingdom, as he might be kept from every evil work; such as was contrary to the Principles which he professed before others, or which his own Conscience had the Impression of. And that Place is not so fairly or honourably enough to *Paul*'s Spirit, nor rightly as to his Scope, interpreted of Deliverance from Persecution, and the evil workings of evil Men against him. For this Interpretation is grounded on that false pretence, that the occasion of that Speech was the Narrative of his being delivered out of the Mouth of the Lion *Nero*, in the Words before; and so as that confidence of his should intend only like Deliverances from the bloody Hands of Persecutors. No! for he was not so delivered, but died by the Sword of the fame *Nero*, whose Power he had now escaped. But *Paul*'s confidence had a further Deliverance in his Eye, which that very Deliverance was a Pledg of. His Case stood thus: *I* Paul (I speak in his Person to utter his Sense) *have been often before the Bars of Kings and Great Ones for my Life in the Profession of Christianity* (you read how before *Felix*, *Agrippa*, and the High Priest in the *Acts*) *in all such pressures I never did any thing at any time* (I thank God) *unworthy of my Profession.* You read how instead of pleading for his Life, he still endeavours at the Bar to turn them Christians he spake to. God still preserved him from every evil Work, upon all such sore Trials, he came not off halting. *Now in my old Age* (for so it was when he wrote this, now he was ready to be offered, and the time of his Departure was at hand, and this Story was then newly acted) *I was called before* Nero, *and I was more put to it than ever.* Ver. 16. *At my first answer no Man stood with me, but all Men forsook me, I pray God that it may not be laid to their Charge. Yet as at all other times you have heard or read of, I have undergone great Trials: this time of Temptation is as great as I ever underwent, and yet notwithstanding, the Lord stood with me and strengthened me.* The chief of his Intention you see, was not upon outward Deliverance, but how not to sin, how to carry it so as to credit Religion, to come off so, as to make a good Confession for the advantage of the Gospel, as elsewhere he had done; and that this is his meaning the next words shew, *That by me the Preaching might be fully known, and that all the* Gentiles *might hear.* *Paul* having thus as a Lion kept his Integrity in this great *certamen* in his old Age, and having made this his Glory, besides his being delivered out of the Mouth of the Lion, What was his Reward? God came in upon his Spirit with fresh Assurance, not only that he would preserve him unto his Heavenly Kingdom, so as not to fall away; but that he would from thenceforth deliver him from every evil Work. Oh that gladded *Paul*'s Heart! I shewed you formerly how *Paul* made this his Glory, but we could not tell certainly whether he might not blemish his Glory after; but this Scripture shews that as he had made it his Ambition not to sin against his Light, to be void of Offence all along, so he had now the Security of it as a special Privilege. An holy Man that affected the same exemption came once to me, and professed, he had read all the Scriptures over, and could not find one Promise to keep a Believer from a gross Sin as long as he lived: I thought of this, I know no other. I observe

Book I. ſerve that upon eminent Trials, ſuch as that was of *Paul*'s, God uſeth to ſeal up ſomething to a Man's Soul of ſpecial Grace to him. In the 28*th* of this 1*ſt Chap.* of the *Phil.* when Chriſtians are called to bear witneſs for Chriſt, *Be you in nothing* (ſays he) *terrified by your Adverſaries, which is to them an evident Token of Perdition; but to you of Salvation, and that of God.* God at ſuch times, and upon ſuch occaſions uſed to give (ordinarily to Martyrs and Confeſſors of him) an Evidence and Token of their Salvation; as unto the Perſecutors, a Conſternation of Spirit, which is to them an evident Token of Perdition. Now therefore upon this occaſion he gave unto *Paul* a double aſſurance at laſt, who had ſerved him in ſo many Trials. 1. He gives him an aſſurance of preſerving him to his Heavenly Kingdom, which is common to other Chriſtians. 2. He gives him an aſſurance (which was more ſpecial) of delivering him from every evil Work, which he had ſo much deſired; God ſaid to him, As hitherto thou haſt not, ſo thou ſhalt from henceforth never commit any evil Work againſt thy Light and Principles. I have been the larger in this, to ſet before you the Example, the poſſibility of attaining this kind of Blameleſneſs, for which he therefore prays for theſe *Philippians.* I would provoke your Spirits hereby to affect it, and endeavour it: It would ſeem attainable alſo by other Inſtances, as that of *Elizabeth* and *Zachary*, the Parents of the *Baptiſt*, *Luke* 1. 6. 'tis ſaid, they were both Righteous before God, walking in all the Commandments and Ordinances of the Lord blameleſs. You profeſs to live in Obedience to Commandments, I beſeech you do the ſame with reſpect to Ordinances, and all Ordinances; for they are all of alike Neceſſity; and the ſecond Commandment commands you this Duty. From this Doctrine, tho the *Papiſts* would fondly gather their Perfection and Poſſibility of keeping all the Commandments without Sin (however *John* and *James* contradict it, ſaying, *in many things we offend all*) yet we may well allow them (their Errors having uſually a ſhadow of ſome Truth, which they miſs ſpeaking either over or under) a poſſibility to be blameleſs in reſpect of ſinning againſt Light; and ſo to have a Conſcience void of offence before God and Man. And the Reaſon for it is this, becauſe if an holy Man may be, and is often kept from ſuch Sins a Week, a Month, a Year, then it is alſo poſſible with this State of Frailty to be kept all his Life-time; but for the *Papiſts* Perfection, a Man is not kept an Hour, a Moment, Sin cleaving to all we do. The Apoſtle *Peter*, tho he had not ſo lived from the time of his Converſion, yet from Experience now perhaps he had learned the Way how thus to be kept; and accordingly directs thoſe primitive Churches he wrote to, 2 *Pet.* 1. 10. where exhorting them to all Diligence, *&c.* he adds this Motive; if ye do theſe things ye ſhall never fall. What fall away? There is no Danger to Men, Partakers of the Divine Nature, ſo to do; but as the word imports never, μήποτε, not at any time. And that Doxology of *Jude* ſeems more clearly and fully to hold forth ſuch a meaning, as I have put upon this Petition of *Paul* for theſe *Philippians*, and ſo withal to argue the poſſibility of obtaining it, which he would have thoſe primitive Chriſtians to have in their Eye, to obtain at God's Hands; Jude 24. *Now unto him that is able to keep you from falling, and to preſent you faultleſs before the Preſence of his Glory with exceeding great Joy*, &c. I obſerve how the Apoſtle had afore made mention of very great Errors and Miſcarriages in Doctrine and Life, which ſome Profeſſors in thoſe times had run into, and he had alſo ſpoken of the Day of Judgment; and to be kept faultleſs hath relation to thoſe groſs Sins in Judgment and Practice, which would be of infinite moment to them at that day; for it would cauſe mighty Exultation and a triumphant Joy. And as *Paul* prays here, ſo he there ſets out God to them as able to keep them, to the end they ſhould have recourſe to him, and ſo to do with Encouragement; that as he was able, ſo that he might do it for them: For to that end is God ſet forth to them as able to do this for them, and ſo he concludes his Epiſtle.

Obſ. 1. The only Obſervation or Meditation I ſhall now make is, *That the Solemnity of the Great Day ought to be continually in our Eyes, as that which ſhould move us to be ſincere and blameleſs.* For therefore it is that the Apoſtle chuſeth to uſe the Phraſe, until, or in the Day of Chriſt (for either ſerves a bottom for this Meditation) rather than until the Day of Death. We ſhould ſo walk and live, and die as if we were immediately

mediately to go to Judgment at the very Hour of our Deaths. And tho both the one and the other import the same thing in the event, yet the consideration of this latter strikes a greater awe, and that is the true Reason (which is a remaining part of the former Objection) why Christ in his cautions to watch and be sober (under which he expresseth the highest care to be Holy) and to be continually ready, still mentions this day: Mat. 24. 42. *Watch ye therefore, for ye know not what Hour your Lord doth come.* Mar. 13. 35, 36. *Watch ye therefore, for ye know not when the Master of the House cometh, at Even, or at Midnight, or at the Cock-crowing, or in the Morning; lest coming suddenly he find you sleeping.* And ver. 37. *What I say to you, I say to all in all Ages.* And he speaks of the day of Judgment, and presseth this Readiness and Preparedness upon the uncertainty of the coming and approach thereof, both to them in that Age who knew it not, and to us, and those after, that did and do know it could not be in their or our Times: yet because Judgment finds us as Death leaves us, and as our Behaviour in this World hath been; therefore it is that Christ gives forth the Caution to all Ages, of watching for the day of Judgment, thereby to make the greater Impression. It always moves Men both as it contains a Promise sealed with Christ's last Prayer and Blood, and as withal it carries the greatest warning for our Care and Study, how to behave our selves in this World. Thus Christ at last, when himself was to go to God out of this World, as having seen and passed thro the Temptations of it, as a signal Instance of his Love for us, prays that we should be kept whilst in this World: Thus in his last Prayer, wherein you may see wherein his Solicitude ran out most; John 17. 12. *While I was with them in the World, I kept them in thy Name; those that thou gavest me, I have kept, and none of them is lost but the Son of Perdition, that the Scripture might be fulfilled.* And ver. 15. *I pray not that thou shouldst take them out of the World, but that thou shouldst keep them from the Evil.* The Time of their being in the World had all the Danger in it, and he had a special *memento* and occasion at that time to put up this Prayer; for *Peter* was to deny him, the Disciples to leave him. I have been glad that *Paul* in saying, that neither Death nor Life shall separate us from Christ, did put in *Life*; for I profess I fear Life and the Temptations of it, and how to go through this World comelily, more than Death. Now then as the time and concernment of danger is in this Life, so the consideration of a Judgment to come should have a great Influence to keep us blameless in this World, and free from the Evil of it; therefore here he mentions that Day, as also Christ doth, Luke 21. 36. *Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these Things that shall come to pass, and to stand before the Son of Man.* *To stand*, namely in Judgment (as *Psal.* 2. the Phrase is) and thus *Paul* likewise aweth *Timothy*, and us in him, 1 Tim. 6. 14. *That thou keep this Commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.* The force of this Motive lies thus; as Christ appeared before *Pilate* (for that was God's Day of judging Christ standing in our stead) so thou, says *Paul*, must appear before Christ; therefore I charge thee keep this Commandment: and therefore the Apostles turned the Eyes of all the primitive Christians upon that Day, or the Coming of Christ. It was a great part of the Religion of the primitive Christians, to wait for the Coming of Jesus Christ; and they are described to us, to have been such as those that walk'd in view of it, as those that had that Day in their Eye, and should then be judged: and in this they are set forth as a Pattern to us; 1 Cor. 1. 7. *So that ye come behind in no Gift, waiting for the Coming of our Lord Jesus Christ.* He makes this an Evidence of their excelling in all other Gifts; 2 Tim. 4. 8. *Which he shall give me at that Day, and not to me only, but unto them also that love his appearing.* This latter you see is a Periphrasis, a Description of the Saints in those Times, and all Ages; and as he describes them by it, so he sets it before them, as his own Principle, which did keep him steady in his walking: 2 *Cor.* 5. 9, 10. *Wherefore we labour, that whether present or absent, we may be accepted of him. For we must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be Good or Bad.* There is a Necessity of it, we must so appear, none can avoid it: and we shall not be present only as in a Crowd, so as to hope to shrink aside, and hide our selves

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Non modo ſiſti præſenter, ſed illic in nos inquiri, ut palam fiat qui fuerimus. *Beza.*

unſeen; but we muſt be ſingled out, be preſented (as *Col.* 1. 28.) and ſtand forth apart as at a Bar. Men that are perſonally called to appear, ought παραστῆναι σώματι, perſonally to anſwer, *Rom.* 4. 10. ἔμπροσθεν, *in conſpicuo*, to be ſeen of all, 2 *Cor.* 5. 10. to the end they may be made tranſparent, and be ſeen through and through, what they are or have been in their Lives. φανερωθῆναι; and this is then to be made apparent to Men, as now unto God, *We are now manifeſt to God, and we truſt alſo in your Conſciences.* However this place implies, that at that day we ſhall be made manifeſt one to another, even as now we are unto God.

It is a great Scripture and full of Majeſty, in 1 *Theſſ.* 3. 12. he prayeth they may abound in Love more and more (as here) to the end their Hearts might be eſtabliſhed unblamable in Holineſs before God, even the Father, at the Coming of the Lord Jeſus Chriſt with all his Saints. He preſenteth before them the Solemnity of that Day, by all ſuch ways as might ſtrike their Hearts. 1. He tells them, they muſt appear before God the Judg of all, as *Heb.* 12. he is ſet forth. 2. Before Jeſus Chriſt, who *Heb.* 4. is ſaid to have a Sword in his Hand, to rip up every Man's Heart and Conſcience, to divide between the Marrow and the Bones, and the Intentions of the Heart: and that Deſcription of him referreth to Judgment, as the cloſe of that Diſcourſe ſhews. πρὸς ὃν ὁ λόγος, to whom we muſt give an account, as ſpeaking of Judgment, tho 'tis otherwiſe tranſlated. 3. He tells them, that the Saints will be all preſent there, and the general Aſſembly of Angels, and Firſtborn; and theſe as Witneſſes, yea Judges, when all of a Man ſhall be ript up. And to this place add that of *Jude, Lo he comes with ten thouſand of his Saints* (Jude 14, 15.) *to execute Judgment upon all, and to convince all that are Ungodly among them, of all their ungodly Deeds, which they have ungodlily committed, and of all their hard Speeches, which ungodly Sinners have ſpoken againſt him.* Now therefore when *Paul* had conſidered, what a Judicatory, a Preſence there will be, and how that all Secrets ſhall be ript open and laid together, he falls a praying that their Hearts might be eſtabliſht in Holineſs; for as I will ſhew you, God will make out every Man's State by his Works, and the caſting of Mens Conditions ſhall according to an Evangelical Rule depend thereon. Now obſerve it, that this Prayer is plainly and directly for this; that then and at that day, their Hearts might be eſtabliſhed in Holineſs: now it would ſeem ſtrange, that for Men who are to be in Heaven, a long time before that day, there ſhould be ſuppoſed a need to pray, that their Hearts ſhould be then throughly eſtabliſht in Holineſs, which they ſhould have here in this Life; to the end they might then be without wavering or fear eſtabliſht. Yet to me the Reaſon is clear, for they are not then to be judged; nor is their Condition to be ſentenced by that Holineſs they have had in Heaven, but barely by that which Men have had here on Earth, whilſt in the Body, as you heard. All is put upon this, whether ſuch Holineſs accompanied here their Faith, as puts a manifeſt difference between them and Hypocrites; and by that Evidence it muſt and ſhall be made forth to others. Thus *Jude*, becauſe he had ſaid Chriſt comes with ten thouſand of his Saints, prays, *v.* 24. *Now unto him that is able to keep you from falling, and to preſent you faultleſs before the Preſence of his Glory with exceeding Joy*, &c. And thus I underſtand *Peter*, 2 Pet. 3. 14. *Wherefore Beloved, ſeeing that ye look for ſuch things, be diligent, that ye may be found of him in Peace, without Spot, and Blameleſs. In Peace*, that is in their Spirits; and therefore *John* ſtill makes a great matter of it to have Boldneſs at that Day; 1 John 2. 28. *And now little Children, abide in him, that when he ſhall appear, we may have Confidence, and not be aſhamed before him at his Coming.* And again, Chap. 4. 17. *Herein is our Love made perfect, that we may have Boldneſs in the Day of Judgment; becauſe as he is, ſo are we in this World.* And there will be a Confidence and a Quietneſs in the Soul, when Heaven and Earth ſhall ſhake.

CHAP.

Chap. 5.

CHAP. V.

What it is to be filled with the Fruits of Righteousness in our course of Obedience.

I Would turn *Paul*'s Prayer *(Phil.* 1. 11.) here for these *Philippians* into Exhortations unto you; his Prayer is for, and the bent of my Exhortation is unto Holiness, in all the eminent Parts and Principles of it; in Heart, *ver.* 9, 10. in Life, in this *11th ver.* where I am now arrived, which holds forth the positive part of an Holy Conversation, *being filled*, &c. as *being blameless* did the Negative. There are three Things to be spoken unto, for the opening of these Words.

1. What it is to be filled with the Fruits of Righteousness.

2. The kind of these Fruits, such as are by Jesus Christ to the Glory and Praise of God. He prays for such, because he knew no other would be accepted.

3. The *3d* is, of what concernment it is, at or against that Day of Christ, that Saints be filled with such Fruits. For those Words, *in that Day*, coming in between the former *Blameless*, and this *ver.* 11. do indifferently refer to both; and so to the Words of *ver.* 11. in this sense, that look what Fruits any Man hath brought forth, he shall appear laden with at that Day, as a Tree in Autumn with all its Fruits.

1. To explain what is meant by Fruits of Righteousness, three particulars might be handled: 1. The Metaphor there used, *Fruits*. 2. The Generical Nature, Substance or Matter of them, *Fruits of Righteousness*. 3. What it is to be filled with them, which is the main thing that his Petition is directed to.

1. For that Similitude of Fruits, I will forbear to gather it from all the Branches of that Metaphor, tho it might afford good Store to be laid up. It is a Metaphor the Holy Ghost doth frequently delight, to set forth abounding in Holiness by; yet in such a variety of allusion, as is difficult to define, what more specially he aimed at. Instead of a large Prosecution or drawing out the Allegory in any one, I shall content my self to present rather the severals, which this Allusion may have respect unto. There are three sorts of Fruit, which the Holy Ghost is pleased to compare the good Works of Holy Men unto: 1. The Fruits of Trees. 2. The Fruits of the Earth. 3. The Fruit of the Body and Womb, *Children*. I shall give you express Scriptures for each.

(1.) As for the Fruits of Trees, you find Man thus growing up and down the Scripture, as whilst *David* (Psalm 1. 3.) compares him to *a Tree planted by the Rivers of Water, that brings forth his Fruits in due Season; planted in the House of God, that brings forth Fruit in old Age*, Psal. 92. 12, 13. And Christ compares himself and his Members to a Vine, when he says, *Every Branch in me that beareth Fruit*, John 15. 2.

(2.) As to Fruits that grow promiscuously out of the Earth: holy Speeches and Thanksgivings are called the Fruit of the Lips *(Heb.* 13. 17.) in allusion to the first Fruits of the Earth, all sorts of which were consecrated to God, as well as the first Fruits of Trees. And the Apostle *(Heb.* 6. 7.) compares (as Christ afore him in the Parable of the Sower) a good Heart fruitful of Goodness, unto *that Earth, which brings forth Herbs meet for the Dresser*, or as Christ says (*Luke* 8. 4.) *that brings forth Fruit with Patience.*

(3.) As to the Fruits of the Womb, of the Body, or Children; Fruitfulness in Gospel-Obedience by Christ, is under that Metaphor presented. Rom. 7. 4. *Wherefore, my Brethren, ye also are become dead to the Law by the Body of Christ, that ye should be married to another, even to him who is raised from the Dead, that we should bring forth Fruit unto God.* He compares Christ to a second Husband we are anew married unto (as the Law to a former Husband to whom we are dead) to the end that being married to him, we should bring forth all sorts of acts of new Obedience, as Children begotten in us by his Body. Which Fruits of Christ's Body, and of our Hearts the Wombs of them, he calls Fruit to God, as to whom they are born, the Grandfather of them all, even as Children are called the Fruit

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of the Body and of the Womb. Now whether unto all these, or unto which more particularly this Metaphor is directed, is hard to determine: there is none of them, but may put in for it, else I would not have so distinctly mentioned them. Of the allusion to that of Children, that Place last quoted seems parallel; for as there we are said to bring forth Fruit to God by Christ, so here it is expressed, which are by Jesus Christ to the Glory and Praise of God. And so at the latter day, as Christ shall say of all his Members, *Lo here am I, and the Children that thou hast given me*: So a Christian being encompassed about with all his good Works that follow him, shall have it said by Christ, *Lo here is such a one, and the Children have been brought forth by him, and begotten by me; and blessed is the Man that then hath his Quiver full of them, he shall not be ashamed in the Gate*, Psal. 128. 5. But then this makes it not so clear, for Children (when many) in the Scripture (when spoken of together in a Cluster) are not called *Fruits*, but *Fruit*; but the word here in *Phil.* 1. 11. is in the plural, *Fruits*; and the term Fruit, as given to Children, being it self a Metaphor in derivation from the Fruits of the Earth, it must be one Metaphor borrowed from another Metaphor, to call good Works Fruits of Righteousness, in allusion unto Children being called Fruits. And if we should carry the allusion to the Earth, where 'tis true there are plenty and variety of Fruits, yet that Metaphor here *(Phil.* 1. 11.) taking in Christ as the Root from whom they spring *(which are by Jesus Christ)* that Similitude of the Heart to the Earth, will not so pertinently afford a room or a meet ground for it. But these Words of Christ (*John* 15.) *I am that Vine, and every Branch in me that brings forth good Fruit*, are genuine, and proper, and agreeable to that Expression here (*Phil.* 1. 11.) *Fruits of Righteousness which are by Jesus Christ.* This sutes also with the Apostolical Exhortations in their Epistles; *be fruitful in every good Work*, &c. I will not here (for it would be Fruit out of season) enlarge upon the Similitude of Christ the Root, the Heart of Man the Tree, every Faculty the Branch, the Holy Ghost the Sap, Opportunity of doing good the Seasons, God the Husbandman, Union with Christ the Engrafture, and many the like. But having thus fixt the Metaphor to its right Foundation, I come to that which is proper to my Text and Scope, to explain what it is to be filled with these Fruits of Righteousness.

2. Therefore secondly, to shew what it is to be filled with these Fruits. I will suppose that by Fruits of Righteousness are meant all sorts of Holy Actions both towards God and Man, springing from a Heart made Righteous, and conformable to, and brought forth according to the Righteous Law of God; no other are Fruits of Righteousness. But now the Enquiry is, what it is to be filled with them: 'Tis an Hebrew Phrase, to express abounding in them, as *full of Children*, Psal. 17. 14. *A Land full of Silver*, Isa. 2. 7. I shall in explaining it keep to the allusion, to a Tree full of Fruits, as that which will guide me.

(1.) A Tree is said to be filled with Fruit, when all its Branches are down laden with them, so as there is not a Twig empty, or thin-set therewith. Now as the Heart of Man is the Bulk and Body of this Tree, so every Power of the Soul, Member of the Body is a Branch, and is so to be understood in this allusion. When the Holy Ghost would set forth the abounding Wickedness in Ungodly Mens Hearts and Lives, he reads an Anatomy Lecture on every Part and Member, and shews how every Member (which are the Branches of these Trees) is full of that Wickedness that it is proper to grow upon; *their Mouth is full of Cursing and Deceit* ('tis the Expression, *Psal.* 10. 7.) full of that Foam and Filth to a flowing over. There is a superfluity of naughtiness continually issues thence: and so in James 3. 8. *Their Tongue is an unruly Member, full of deadly Poison.* Thus also in 2 Pet. 2. 14. *Eyes full of Adultery:* And Isa. 1. 15. *Hands full of Blood*; that is, of all sorts of Oppression. In a word, the Heart is said to be *full of all readiness to Evil:* Acts 13. 10. The whole Man *to be filled with all Unrighteousness* (Rom. 1. 29.) *Fornication, Wickedness, Covetousness, Maliciousness, full of Envy, Murder, Debate, Deceit, Malignity.* So on the contrary, a good Man should have all Members and Faculties filled with all Righteousness proper to them; the Mind, the Understanding, and meditative part *filled with all Knowledg* (Rom. 15. 14.) with a full Stock and Treasury of Gracious Thoughts and Instructions, which might

might enable him to do ſpiritual Good to others upon occaſion; ſo it follows (Rom. 15. 14.) *Able alſo to admoniſh one another.* In the firſt *Pſalm* the Pſalmiſt compares a godly Man to a Tree, among other Fruit he inſtanceth in the continual buddings of Thoughts: *He meditates on the Law of God day and night. He is a Man whoſe Mind deviſeth Good*, Prov. 14. 22. He contrives with himſelf how moſt acceptably to ſerve and pleaſe God: for ſuch as the Man is, ſuch are his Devices, *Iſa.* 32. 8. And thus the Memory is ſtor'd with the Word, Promiſes, Commands, Directions laid up to guide and comfort a Man in his Way: *Pſal.* 63. 6. *When I remember thee on my Bed*, &c. And thus when the Will and Affections are full of all Goodneſs (*Rom.* 15. 14.) there will be freſh Love to God every day, as his Mercies are renew'd every morning. He will keep himſelf in the Love of God, as the Phraſe is, *Jude* 21. He will keep the Heart ſteep'd in it, and will put freſh Liquor to keep it quick and ſweet every day. He will *dwell in Love*, 1 *John* 4. 16. He is full of Mercy to the Souls and Miſeries of others, *James* 3. 17. And if ſo, he is then full of good Fruits (as theſe will follow) and he is full of Joy and Hope, Rom. 15. 13. *Now the God of Hope fill you with all Joy and Peace in believing, that ye may abound in Hope through the Power of the Holy Ghoſt.* As thus the inward, ſo the outward Man, and every Member of it, will be ſo many Weapons of Righteouſneſs (which is an alluſion to our Chriſtian Warfare, *Rom.* 6.) and Trees of Righteouſneſs too, *Iſa.* 61. 3. The Tongue (to inſtance in that one Member) will be a Tree of Life; Prov. 15. 4. *A ſound Tongue is a Tree of Life.* He compares that one Member to a whole Tree, and of all Trees to that which was in the midſt of the Paradiſe of God, the Tree of Life; to which *Iſaiah* alludes, when he calls them *the planting of the Lord:* for ſo thoſe Trees were in a ſpecial manner, *Gen.* 2. 8, 9. whereas other Trees were left to grow wild. And when this Holy Tree bears ſuch communicative Fruit that may miniſter Grace to others (as the Apoſtle ſpeaks, *Rom.* 11. 30.) then it is fruitful indeed. *Solomon* tells us that *the Fruit of the Righteous is a Tree of Life* (Prov. 11. 30.) becauſe the Fruit of his Lips, the Fruit of his Actions do become Trees, from whence do often other Trees ariſe, and Souls are won and converted to God: for ſo it follows, *He that winneth Souls is wiſe.* If any of us ſhould gather all the Fruit that grows but in one day on this Member the Tongue, and (as the Prophet ſaw in his Viſion) put it into two Baskets, the one of good, the other of bad; how little good ſhould we find in the one, how much that is rotten and naught in the other? If the Story of all the outward Actions were written on each Member, and appeared at once, as at the latter day they ſhall; what a world of Evil would be found in each, when the Tongue is a World of Evil, as St. *James* ſpeaks? Chap. 5.

(2.) A Chriſtian is then filled with Fruit, when Good Works of all ſorts do, and have grown there. Col. 1. 10. *Unto all pleaſing, being fruitful in every good Work, and encreaſing in the Knowledg of God. In all pleaſing*, that is, all the ways whereby God is pleaſed; in all, that is, the Will of God concerning us, to be done by us. And we muſt be fruitful in every good Work, that is, of all kinds and ſorts, not to be wanting or barren in any. What ſays the Apoſtle, 2 Cor. 8. 7. *As you abound in every thing* (elſe) *in Faith, Utterance, Knowledg, all Diligence, Love to us, ſo that ye abound in this Grace alſo.* They had been more empty in the bringing forth of this Grace. So then a Chriſtian ſhould look back, and think with himſelf, What Duty, what Grace, what Part or Courſe of Practice of Godlineſs is there which I have been hitherto deficient or ſcanty in? I have abounded in ſuch and ſuch, but not in Fruitfulneſs of Speech, or the like: O I will ſet my ſelf to abound in this alſo, that I may be found fill'd with all ſorts at that day. And herein indeed a Chriſtian differs from other Trees; unleſs, as was ſaid out of *Solomon*, we conſider every Member of him, as a Tree of Life, and the whole Man a Paradiſe to God. Take any one natural Tree; and tho every Branch may be filled with Fruit, yet but with Fruit of one kind (ſaid God, Let every one bring forth according to its kind) for the Seed by nature limits it to one. But here the Holy Ghoſt is the Seed and Sap, and ſeminally, yea eminently containeth all that is holy in Himſelf: and ſo doth the Spirit of Regeneration begotten by him; Eph. 5. 9. *The Fruit of the Spirit is in all Goodneſs, Righteouſneſs and Truth;*

And

Book I. And accordingly you find a Variety of them named as Fruits of the Spirit, Gal. 5. 22, 23. *But the Fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance; againſt ſuch there is no Law.* And let me add this as a Reaſon and Incentive; God loves a variety of Good Works, tho ſome be of an inferiour kind and ſort, rather than that we ſhould abound in any one ſort that is more excellent. Tho God would have us lay out our Strength moſt in what is moſt excellent, and we are moſt fitted for; yet we muſt fulfil (as Chriſt did) all Righteouſneſs, one part as well as another, and this God delighteth in. It is better to perform Duties of every kind, tho we do the leſs of ſome others. 2 *Pet.* 1. 5. the Apoſtle exhorts to this Variety, which he calls adding Grace to Grace: *Add to your Faith Vertue, to Vertue Knowledg, to Knowledg Temperance, and to Temperance Patience, and to Patience Godlineſs, and to Godlineſs Brotherly Kindneſs, and to Brotherly Kindneſs Charity.* And he is exceeding vehement in this Exhortation, to ſet it home, αὐτὸ τοῦτο, περὶ or πρὸς is to be underſtood; and then his meaning is, Bend your Minds unto this, this very thing, mainly and eminently, give your Diligence and Study, and all Diligence unto it. παρεισενέγκαντες, the Jeſuits obſerving a double Compoſition, παρὰ & εἰς, take advantage of the addition of this Particle παρὰ, *beſides*, to prove, that beſides the Grace of God, Man's Will muſt co-operate παρὰ, *ſub*, or *præter*, *&c.* But, as I take it, there is another Emphaſis of it, ſutable to the Apoſtles Scope; which being to exhort to add one Grace to another, his meaning is, they ſhould ſtill apply their Study to ſome things beſides: That tho they had exercis'd this, and that, and the other Grace, yet ſtill they were to reckon that there was ſomething beſides to be done by them. Our Tranſlators have taken the Particle off from its own Place, the Verb it ſtands on, and have put and joined it to the Pronoun, *beſides this*; and ſo made the Emphaſis leſs: But *Peter*'s Scope is, as *Paul*'s, to exhort to forget what is behind, and to preſs to what is before; never to think they had done all, but that they had ſomething beſides ſtill to do: And ſays he, if you will bend your minds, πρὸς αὐτὸ τοῦτο, if you have this Rule in your eye, you will never be barren or unfruitful. So then you ſee 'tis proper to what I am upon, namely, to exhort you to add Grace to Grace; and ſtill ſome Grace beſides, and over and above what you have had hitherto. Add to this the Force of that Phraſe, *Add Grace to Grace*, and it will be evident that this is one way to be fill'd with Fruit. As Men heap up Land to Land, buy whole Towns to lay one to another, ſo do you add Grace to Grace. This ſhould be the Ambition of a Chriſtian: and go to God to enable you to it; for he is, as *Paul* ſays, a God that is able to make all Grace to abound towards you, 2 *Cor.* 9. 8.

(3.) To be fill'd with Fruits of Righteouſneſs is to be fill'd with them at all times, to have (if poſſible) no time of our Lives barren, always filling up our time with ſome Fruit or other. Other Trees, when young, bear no Fruit, but a Chriſtian from his firſt Converſion doth. *Col.* 1. 6. the Goſpel is ſaid to have *brought forth Fruit among them, ſince the firſt day they heard of it, and knew the Grace of God in Truth.* They fell inſtantly on acting holily, and for God, and ſtaid not a day, a moment after their Converſion, *Rev.* 22. 2. and *Ezek.* 47. 12. And theſe Trees of the Lord's planting are not only ſaid to be ſuch whoſe Leaves fade not, whoſe Fruit withers not, but to bring forth Fruit every Month, twelve ſorts of Fruit, ſays the Revelation (there is that Variety afore ſpoken of) new Fruit according to their Months, ſays *Ezekiel*; that is, all ſorts in their Seaſons. In Nature ſome Fruits are in ſeaſon one Month, others in another, but no Time is barren in a holy Heart, it bears the whole twelve Months, the whole of the Year, which is the Epitome of Time: They bear Fruit all their Lives continually; and if ſo, then they will be found fill'd with Fruit.

Now when I ſay at all times, it may be enlarg'd to three Particulars.

1. That our whole Time be fill'd up with ſome good Fruit or other. Now there are theſe things our Time is to be fill'd up withal, our Callings, Recreations, Holy Duties: And we are to ſubordinate the one to the other, and then we are holy in all. A Man brings forth Fruit in Recreations, as well as in holy Duties, if his end be to have Spirits to perform holy Duties with. Bloſſoms that fall off and wither, yet prepare for Fruit. Now it is impoſſible to give certain Rules

what

what time is to be allotted for each of these, the Conditions, Tempers, Constitutions of Men do so vary. Poor Men that live by their daily Labour are necessitated to spend more time in their Calling, than in Recreations and Duties. Men that are of weak and firy Spirits, and have Callings that are Exhausters of them, are as much necessitated to spend more time in Recreations, than in their Callings or Holy Duties; tho perhaps if such Men had Grace enough, even the most serious Duties might be a Recreation to them. Rich Men that are strong and vigorous, and want Employments, they may and ought to spend the more time in Holy Duties, their Strength and Leisure will afford it: But if a Man proportions wisely and conscientiously forth his Time, according to his Conditions between all these, and puts Holy Ends on all; he will be found for the circumstance he stood in, and the ground he was planted in, filled with Fruits of Righteousness. This the Apostle gives us as a Rule, to be Holy in all manner of Conversation, be it whatsoever. The Mower that hath occasion often to whet his Sithe, and cease his Work with many Interruptions, shall be paid for his Time therein (if he otherwise loiter not) as well as for doing the Work it self. This Rule is certain, a Man is to spend that time in Duties, as may serve to keep his Heart up with God, and not to spend that time in Recreations, as may dull and flat the Heart unto Holiness. My Brethren, the Holy Ghost sets a Price, a Value upon Time and every moment of it, when he says, redeem the Time: now Time hath its pretiousness from the things to be done and acted in it. And because the Fruits we bring forth are said to be pretious (as *James* calls the Fruit of the Earth precious Fruit, *Jam.* 5. 7. as also *Paul* the Fruits of the Spirit; for *Phil.* 4. 17. they are termed Fruit that abounds to our account, namely, at that day, that is, with Infinite Profit and Advantage) we should therefore improve every moment. There are twelve Hours in the day, saith Christ *(John* 11. 9.) to work in, but Night comes, and no Man works. Christ you see reckons every Hour as to be employed in working, and why are you idle in the Market-place? *Luke* 26. 6. Buy thy Time out, let the Time past suffice for Lusts, says *Peter*, 1 *Pet.* 4. 2. and the Time remaining is short, 1 *Cor.* 7.29. and we have much Ground to ride, much Work to do. *Peter* therefore, 2 *Pet.* 3. 11, 12. exhorts, *What manner of Persons ought we to be in all Holy Conversation and Godliness; hasting unto the Coming of the Day of God?* He doth not say only, that the Day of the Lord hastens, to affright them to turn to God, he supposeth that Work done; but do you, says he, hasten against that Day. He speaks to them as to Men, that were to do Work against that Day, which will require the utmost Intention and Improvement of Time, making account they had done already so little towards it; and that therefore the rest of their Lives should be a continual hurry towards it: as Men that are making a great removing at such a Day, how full of Business and Hast are they? Chap. 5.

2. In the time of a Man's Life, there are special Opportunities; and to bring forth that Fruit in that special Opportunity, God calls for it, that makes it doubly acceptable. *Psal.* 1. 3. A good Man is compared to a Tree, and is said to bring forth his *Fruit* in due Season: *New Fruits* according to their Months, as you heard out of *Ezekiel.* There is a time of Fruit, as Christ speaks, *Mat.* 21. 34. many Men lose not Time, that yet lose special Opportunities; and tho they be found doing of good, yet not that good at that time God calls for. Do with all thy Might, says *Solomon*, what thy Hand finds to do, not what thou thy self hast rather a mind to do. And says the Apostle, Heb. 12. 1. *Let us run the Race set before us.* God chalks out our Works, our Journal every day, and we should heedfully attend it; to omit doing of Work at such a Season God calls for, is to be in a great measure unfruitful. I have judged it the more special meaning of that Passage, Titus 3. 14. *Let ours also* (that is, those of our Profession) *learn to maintain good Works for necessary Uses, that they be not unfruitful.* Besides a general Scope which the Words have, in reference to all good Works; he had a particular Aspect, by comparing the Words immediately afore, upon that Duty of bringing two Evangelists *Zenas* and *Apollos* on their Journy, that nothing might be wanting to them; and then subjoins as the Reason of it, *and let ours also learn*, &c. as well as Heathens, who perform such Duties of Humanity. And let Christians, says he, look upon all such Occasions, as Opportunities of expressing a Grace,

Book I. Grace, which if they omit when put into their hands, they are rendred so far, and as to that special Season unfruitful. Parallel to which is that Text, *Gal.* 6. 10. *Whilst we have Opportunity let us do good to all, especially to the Houshold of Faith.* That which puts a value upon Fruit is their Season, and this is a great part of that Duty, so often inculcated, *Watch*, as Merchants for a Bargain, ἐξαγοραζόμενοι τὸν καίρον, buying out our Time, *Eph.* 5. 16. 'tis a Metaphor from Merchants that watch for Bargains, and their chiefest Skill lies in taking Seasons to buy Commodities in. Of Christ 'tis said, *Acts* 10. 38. That he went up and down doing good, that is, he sought out Opportunities.

3. To be fruitful, is in all Ages and Conditions to bring forth Fruit more proper to that Age; as young Men to fly youthful Lusts (2 *Tim.* 2. 22.) the Lusts proper to that Age: Old Widows (1 *Tim.* 5. 5.) to give themselves up to Prayer, as their very Callings proper to that Age do require; the younger Women to guide the House (1 *Tim.* 5. 14.) Rich Men to be rich in Good Works (1 *Tim.* 6. 18.) poor Men to be humble, content with their Wages, as *John* said to the Soldiers.

Lastly, Let Men endeavour to be filled with Fruits toward their end (*Psal.* 92. 14.) to bring forth Fruit in their old Age; there is a special Blessedness put upon it: *Blessed is the Man, whom his Master when he comes shall find so doing*, Luke 12. 42. Else we shall be in danger to lose what we have wrought (2 *John v.* 8.) and not to *have a full Reward.* Of Christ it is said, *John* 4. 14. that it was his Meat and Drink as to do his Fathers Will, so to finish his Work. And in the last Week of his Life, when he saw he should die, he did nothing else but spend himself; he went out in the Nights to pray, and in the Morning taught the People, knowing it was his last; he took his Fill, insomuch as he was so spent, that he could not carry his Cross alone, but for fear he should faint and die, they called in another to help him. The Fruit of old Trees is most concocted and pleasantest.

CHAP. VI.

Of what kind those Fruits of Righteousness are, with which our Obedience should abound; what is requisite to make them true and genuine.

HAVING thus shewed what it is to be filled with the Fruits of Righteousness, I come now to explain of what sort or kind these Fruits are.

1. The Man who performs them must be a Righteous Man, he must have an inward frame of Righteousness in his Heart, whence these grow: *Make the Tree good* (saith Christ, *Mat.* 7. 17, 18, &c.) *and the Fruit will be good; for can an evil Tree bring forth good Fruit? Can you gather Figs of Thorns?* So that unless the Heart be made Holy and Righteous, it cannot bring forth the Fruits of Righteousness; and they are therefore said to be Fruits of Righteousness, because they spring from a Righteous Frame of Heart, a Workmanship created unto good Works, *Eph.* 2. 8. And that which is said in *Isa.* 37. 31. of the Kingdom of *Judah*, expressing its continuance, *it shall take Root downward, and bear Fruit upward*; that I say of the Fruits of Righteousness, that as there should be Fruits growing upward, so there shall be a Root growing downward, which is the Root of those Fruits. And as a Man doth grow and hold forth Profession outwardly, so he should grow inwardly Holy and Righteous, having the Image of God, which is created in Holiness and Righteousness, renewed in his Heart; and Works proceeding from thence, are Righteous Works.

2. They are called Righteous Fruits, which are agreeable to the Law of God, and which have the Word of God for the Rule. The Commandments of God (*Deut.* 12. 9.) are called *our Righteousness* (so it is in the Original) and answerably every Work, which a Man hath a Rule and a Warrant for, which a Man doth in obedience to a Law and a Word, it is a Fruit of Righteousness. The Apostle *John* doth answerably exhort us to such Holy Obedience, 1 *John* 3. 3, 4, 5, 6, 7, 8,

7, 8, 9, 10. That good old Apoſtle, who writes about Communion with God, and knew beſt what it was, and what was the Fruit of ſuch Communion, doth not take Men off from the Righteous Law of God, as the Rule of Obedience; tho there were thoſe that went about, even in his time, to take Men off from attending to the Law as a perfect Rule, and that becauſe God dwelt in them, and they had Communion with him. No, ſaith he, ver. 7. *Let no Man deceive you, he that doth Righteouſneſs is Righteous, even as he is Righteous.* And ver. 4. *Whoſoever committeth Sin, tranſgreſſeth alſo the Law, for Sin is the Tranſgreſſion of the Law.* Anſwerably therefore the Righteouſneſs which he intended, is a Conformity to that Law. And ſaith he, beſides the Motive that you have from Chriſt (for mark it, ſo the Context clearly runs, *he was manifeſted to take away our Sin, and he that hath this Hope in him*, that hath any aſſurance to be ſaved, and hath any Communion with God, *he purifieth himſelf*) but beſides that (ſaith he) whoſoever committeth Sin, tranſgreſſeth alſo the Law. The Righteouſneſs therefore of a Holy Man that is truly Righteous, is that which is a Conformity to the Law; and the Law as a Rule of Righteouſneſs ſtandeth to that Man, and ought to ſtand, and he ought to act according to that Law, and then it is a Fruit of Righteouſneſs. Chap. 6.

3. Theſe Fruits muſt be ſuch as are by Jeſus Chriſt unto the Glory and Praiſe of God. The Scripture inſiſteth much upon the kind of our Actions, as well as upon the Actions themſelves. It is not enough for them to be conformed unto the Law outwardly, yea (if it might be) inwardly too. 2 Tim. 2. 5. *If a Man ſtrive for Maſteries, yet is he not crowned except he ſtrive lawfully.* The meaning is this, it is an alluſion to thoſe Games uſual amongſt the *Greeks*, which were for Crowns, where there were certain Rules ſet for the manner of doing them; and if a Man did not keep to the manner as well as to the matter or thing to be done, he had not the Laurel given him. It is not therefore ſtriving only, but doing of it lawfully. The ſame Apoſtle diſcourſeth to the ſame purpoſe, Rom. 7. 4. *Ye are become dead to the Law by the Body of Chriſt, that ye ſhould be married to another, even unto him that is raiſed from the Dead, that we ſhould bring forth Fruit unto God.* And ſaith he, *ver. 6. We are delivered from the Law, that we ſhould ſerve in newneſs of the Spirit, and not in oldneſs of the Letter.* It is not the having a Conformity to that old Letter of *Moſes*'s Law, which will make a Fruit of Righteouſneſs; but it is (ſaith he) ſerving in the Newneſs of the Spirit, that is, of the Goſpel: for clearly there, Spirit is oppoſed to Letter, and to perform ſuch Obedience and bring forth ſuch Fruits of Righteouſneſs, as the Goſpel does ſuggeſt and require; this, ſaith he, is to bring forth Fruit according to the Newneſs of the Spirit, and no other Fruit is accepted of God. And therefore whereas before, the Law brought forth Fruits of Righteouſneſs in us, we are now dead to the Motions of it, tho it is a Rule ſtill; yet for begetting Fruits of Righteouſneſs upon us, ſo we are dead to it, and we are married on purpoſe unto Jeſus Chriſt, that by him we might have Fruit, that is, Children unto God, for he uſeth a Marriage Phraſe here. *Before, when we were in the Fleſh, the Motions of Sin which were by the Law, did work in our Members to bring forth Fruit unto Death; but now being married unto Jeſus Chriſt, we ſerve in the Newneſs of the Spirit, and by him bring forth Fruit unto God.* And he calls it Fruit, becauſe good Works are Children begotten upon the Heart by Jeſus Chriſt; for Fruit you know is not only taken for the Fruit of a Tree, but there is the Fruit of the Womb and the Fruit of the Loins. So that the Fruit which is accepted of God, muſt be ſuch as is by Jeſus Chriſt. And agreeably to what hath been ſaid, the Apoſtle ſpeaks (2 *Tim.* 3. 12.) of our *living Godly in Chriſt Jeſus.* And in the ſame Chapter he ſpeaks of a mere Form of Godlineſs, as inſignificant. Godlineſs therefore in Chriſt Jeſus is that alone, which is the diſtinguiſhing Character from the Form of Godlineſs, which is a Conformity to the old Letter.

Now then for the kind of the Fruits of Righteouſneſs, he ſaith two things.

1. They muſt be by Jeſus Chriſt.

2. They muſt be performed by the Heart, ſo as to be directed to the Glory and Praiſe of God.

1. They muſt be by Jeſus Chriſt. Now Fruits are by Jeſus Chriſt in all theſe reſpects.

Book I.

(1.) Becauſe they are from a Workmanſhip created in Chriſt Jeſus. And certainly the Image of Holineſs, which is created in Chriſt Jeſus, is of an higher Strain than that Image of Holineſs, which the Law could ſtamp upon the Heart of a Man. It is of another kind, for it is ſuted and fitted to Goſpel-Motives and Conſiderations, unto which Holineſs in *Adam* was not ſuted, *Eph.* 2. 10.

(2.) Becauſe they are ſuch Fruits as do ariſe from the Spirit of Jeſus Chriſt, received from him, and dwelling in the Heart: *Love*, *Joy*, *Peace*, *Long-ſuffering*, *Gentleneſs*, *Meekneſs*, *Temperance*, &c. all thoſe excellent Vertues are called (in *Gal.* 5. 22.) the Fruit of the Spirit; and againſt ſuch (ſaith the Apoſtle) there is no Law, there needeth no Threatning of Condemnation to ſuch Men as are led by the Spirit, as you have it *ver.* 18. *If ye be led of the Spirit, ye are not under the Law.* There was Temperance, and Meekneſs, and Gentleneſs, and Long-ſuffering in divers of the Heathen, but they were not Fruits of the Spirit of Chriſt, and therefore they were not *Fruits of Righteouſneſs by Jeſus Chriſt*, and from his Spirit dwelling in their Hearts; neither were thoſe Men led into them by the Holy Ghoſt, and acted by the Holy Ghoſt as dwelling in them, and united to them, and becoming one Spirit with them.

(3.) Fruits of Righteouſneſs are by Jeſus Chriſt, becauſe they are the Fruits that follow upon a Man's apprehending the Righteouſneſs of the Lord Jeſus Chriſt for his Righteouſneſs. And indeed ſo ſome do interpret this Place; ſay they, they are Fruits of Righteouſneſs, that is, of the Righteouſneſs of Chriſt imputed to us by Faith; they being both joined here in the Text, of Righteouſneſs, and that by Jeſus Chriſt. It is evident and clear by the Scripture, that the great Spring of Holineſs and Obedience is Faith in the Righteouſneſs of the Lord Jeſus; I will give you one Scripture for it, it is in *Tit.* 3. 8. where the Apoſtle having ſpoken in the former part of the Chapter, how that we are ſaved not by Works, and that we are juſtified freely by Grace, and made Heirs according to the hope of eternal Life, he ſaith, *Theſe Things I will that thou affirm conſtantly, that they which have believed in God, may be careful to maintain good Works.* So that to believe upon Jeſus Chriſt for Righteouſneſs, and to be effectually convinced that all our own Works will ſtand us in no ſtead, and to go to Chriſt for his Righteouſneſs, is the greateſt Spring of good Works, and the beſt Stock to maintain them.

(4.) Fruits of Righteouſneſs are by Chriſt, becauſe they are ſo by Motives drawn from Chriſt. When a Man feels the Virtue of his Reſurrection (as *Paul* ſaith, *Phil.* 3. 10.) that is, when he conſidereth that Jeſus Chriſt is riſen as a common Perſon, and that he aroſe for him, as he died for him, or he believeth on him that his Death and the Fruit of it may be his; when a Man feels a Virtue coming to his Soul from the Conſideration hereof, which quickneth him to Holineſs and Obedience, to die unto Sin and to live to Righteouſneſs: When the Love of Chriſt thus conſtrains, when theſe are the Motives of the Fruits of Righteouſneſs, theſe Fruits are likewiſe by Jeſus Chriſt. When the Grace of Chriſt teacheth us to deny all Ungodlineſs and worldly Luſts, and to live ſoberly to a Man's ſelf, and righteouſly to others, and godly in this preſent World, in all the Duties that concern God, a Man's ſelf and others, as knowing that Chriſt hath redeemed us to be a peculiar People zealous of good Works; when the Redemption of Chriſt makes a Man zealous of good Works; when theſe are the Motives (which are the Goſpel-Motives) whereby a Man is acted, and the Peace of God ruleth in his Heart, and the Love of God ruleth in his Spirit, and the Love of Chriſt conſtraineth him; then his Holy Actions are Fruits of Righteouſneſs by Jeſus Chriſt.

(5.) Fruits of Righteouſneſs are by Chriſt, becauſe they flow from our Union with the Perſon of the Lord Jeſus; and therefore the Apoſtle ſpeaks *of our growing up into Chriſt in all Things* (Eph. 4. 15.) and *of our increaſing with the Increaſe of God*, Col. 2. 19. The Way to grow up in all Things, is to grow up in him, into nearer Union and Communion with him, and his Perſon and Fellowſhip with him; and when from ſuch a Union and Communion with Jeſus Chriſt, and growing up herein, a Man grows more Holy: *Abide in me* (ſaith Chriſt, *John* 15. 4, 5.) *and I in you, that you may bring forth much Fruit.* When, I ſay, from this Union there flow Works of Righteouſneſs, theſe are Fruits of Righteouſneſs by Jeſus Chriſt.

(6.) They

(6.) They are Fruits of Righteouſneſs by Jeſus Chriſt, when the Example of Chriſt is before me to move me to the like Righteouſneſs. *He that profeſſeth he abideth in him* (ſaith the Apoſtle, 1 *John* 2. 6.) *ought himſelf alſo ſo to walk, even as he walked.* Chap. 6.

(7.) Then my Actions are Fruits of Righteouſneſs, when as I look for all my Acceptation of all my Fruits of Righteouſneſs in Jeſus Chriſt; or when I expect that they ſhould all be accepted of God in and through Jeſus Chriſt, and not as they come from me. Thus our Services are expreſſed (1 *Pet.* 2. 5.) to be *Sacrifices acceptable to God by Jeſus Chriſt*, as they are found in him, and as God reliſheth Chriſt in them. I ſay, when the Heart is thus carried out to bring forth Fruits of Righteouſneſs, tho the Law be the Rule that guideth me for the matter, what Fruits of Righteouſneſs to bring forth; yet I ſay, when they are thus brought forth (for the kind of them) by Jeſus Chriſt, then they are accepted by God, for God accepteth nothing out of the Lord Jeſus.

Thus I have ſhewed you, that thoſe Actions are the Fruits of Righteouſneſs, which are done in, and by Chriſt Jeſus. But,

2*ly.* Then our Actions are the Fruits of Righteouſneſs, when they are directed by the Heart to the Glory and Praiſe of God. This the Apoſtle plainly intimates, 1 *Pet.* 4. 11. where, ſpeaking only of giving of Alms (which is one Fruit of Righteouſneſs) he ſaith, *If any Man miniſter, let him do it as of the Ability which God giveth, that God in all Things may be glorified through Jeſus Chriſt.* He muſt do it to that end, that God may be glorified through Jeſus Chriſt; for Chriſt himſelf is ordained to the Glory of God, and all the Fruits of Righteouſneſs are to be preſented to God in and through Jeſus Chriſt, and God is to be glorified through Jeſus Chriſt. He ſpeaks it you ſee of an Action, a Deed of Charity; that in all things (ſaith he) God may be glorified through Jeſus Chriſt. But it may be asked, why he doth not only ſay, *to the Glory of God*, but *to the Glory and Praiſe of God?* Is there any difference between theſe two? To reſolve the queſtion we muſt conſider that thoſe Things are done to the Glory of God (as you will have it in a way of diſtinction from the Praiſe of God) whenas a Man perſonally between God and himſelf, endeavours to glorify him; and thoſe things are done to the Praiſe of God, which are done by a Man before others. That is properly Praiſe, which is the ſhine of Glory, for Praiſe is the Manifeſtation of Glory; therefore that which is done in the Heart, or perſonally between God and a Man's ſelf, that is properly to his Glory: what cometh forth in the outward Converſation of a Man before others, that is properly to the Praiſe of God. But it is uſual in the Scripture to double Things thus, to put the more Emphaſis upon them; to ſhew that all we do, ought to be to the Praiſe and Glory of God, that our Eye ſhould be ſure to be upon that; and therefore the Apoſtle uſeth two Phraſes, not *unto Glory only*, but *unto Praiſe alſo*. To ſhew the abundance of a thing, it is doubled often in Scripture; I will give you but one Inſtance, which is pertinent to the thing in hand, it is in 1 *Pet.* 1. 7. where he ſpeaks of the great Glory, which our Faith ſhall have in that Day, as here he ſpeaks of the Glory our Works give God in this day of ours; he ſaith, it ſhall be found unto Praiſe, and Honour, and Glory. He heaps up thoſe Words to ſhew the Abundance of Glory, which God will give our Faith at the appearing of our Lord Jeſus Chriſt. And let me add this, that the greateſt glorifying of God, that is done by the Creature, none knows but God himſelf and the Soul of a Man. I ſay none knows, nor is privy to it; and therefore thoſe Works are the moſt acceptable Works unto God, which are in a Man's own Spirit, whereof the outward Works are but the Fruit: Why? Becauſe therein a Man ſo glorifyeth God, as no Creature can ſee it, and that is Glory indeed; and all ſecret glorifyings of God in a Man's own Heart, and alſo between God and a Man's ſelf, whereof God alone is the Witneſs, they are thoſe that God eſpecially accepteth; *he ſeeth in Secret* (ſaith Chriſt, *Mat.* 6. 4.) *and ſhall reward thee openly.* And indeed therein lies the Glory of God, that he is ſo reſpected by his Creature, that a Man doth glorify him ſo, as God himſelf only is the Witneſs of that Glory; and that is properly by what is done between God, and a Man's ſelf, and in a Man's Heart. Therefore the greateſt

Book I. Glory God hath from the Saints and Angels, is that which no Creature can give a Witneſs of. Now then to do a thing to the Glory of God, is to do it ſo, as to pleaſe God, aiming at him, moved by his Glory, referring it to his Glory, and intending it ſo: and this is neceſſary to every good Work that is a Fruit of Righteouſneſs. I ſhall give you but a Place or two, *Col.* 1. 10. He prays that they might *walk worthy of the Lord unto all well-pleaſing, being fruitful in every good Work.* A Man never walketh worthy of the Lord, that is, as becomes one that hath Communion with God, unleſs he aims at him in all things to pleaſe him. The like Scripture you have in 2 *Tim.* 2. 5, 6. compared (for I ſtill chuſe out ſuch Scriptures as near as I can that have the Metaphor of Fruit in them) *The Husbandman that labours* (ſaith he) *muſt be firſt Partaker of the Fruits*, ſo muſt God. And ſaith he, *ver.* 4. *No Man that warreth, intangleth himſelf with the Affairs of this Life, that he may pleaſe him who hath choſen him to be a Soldier.* It was the Law of the Militia of *Rome*, and of that Empire, that they ſhould do nothing elſe but give themſelves up to the Commands of their General, and unto matters of War; they were not to be ſent of an Errand by their Captains, nor employed by them in any private Buſineſs; and all was that they might pleaſe him that had choſen them, that they might pleaſe their General, to whom, and unto whoſe Service they were aſſigned. Thus now to give a Man's ſelf up wholly unto God, to aim to pleaſe him in all things, and to act all to the Glory of God, to make that the chiefeſt Guide and Rule of all my Actions, this is to do all to the Praiſe and Glory of God.

CHAP. VII.

That our Obedience ought to be continued; That a Man ſhall in the Day of Chriſt appear with all thoſe Fruits of Righteouſneſs, which he hath brought forth in Chriſt to the Glory of God.

THERE is only a third thing to be explained, and that is, what is meant by the Words of the Text, *Phil.* 1. 10. *Till the Day of Chriſt.*

Now as in relation to that reference, I do obſerve from thence:

1. All the good Acts and Fruits of Righteouſneſs, inward and outward, that any Man hath done by Jeſus Chriſt to the Glory and Praiſe of God, tho in never ſo weak a meaſure, he ſhall appear with them all at the Day of Chriſt. It ſhall not be with him as with other Trees that have long born Fruit, and at the laſt have none appearing on them; but all the Fruit that a Man hath born ſucceſſively in his whole Life, he ſhall appear withal at the latter Day. Wicked Men ſhall appear with all their bad Works, and Godly Men ſhall appear with all their good Works; and therefore the end of the World (*Mat.* 13. 39.) is called a Harveſt; and it is called a Reaping, (*Gal.* 6. 5, 6, 7. where the Apoſtle alludeth to the Day of Judgment, tho he ſpeaks of our Liberality) *what a Man ſoweth that ſhall he reap*; and at the Harveſt the Crop comes in all at once, whatſoever a Man ſoweth, tho he ſow Barly at one time, and Wheat at another, and Rye at another, yet at the Harveſt all the Crop comes in. *He goeth forth* (ſaith the Pſalmiſt) *carrying precious Seed with him*; but when the Harveſt is, he ſhall come again, bringing *all his Sheaves with him*, Pſal. 126. 6. All the Works that he hath done, he brings them with him at the Day of Judgment. Now then that which the Apoſtle prays for in the behalf of theſe *Philippians*, is, that at that Day they might appear filled with all the Fruits of Righteouſneſs, and Fruits of that kind, which are by Jeſus Chriſt to the Glory and Praiſe of God. And the Reaſon is this, becauſe a Man's Fruit remaineth, *John* 15. 14, 16. and remaining for ever, they meet him there at the Day of Judgment: *Charge them that are rich* (ſaith the Apoſtle, in 1 *Tim.* 6. 17, 18, 19.) *that they be rich in good Works, laying up in Store for themſelves a good Foundation againſt the Time to come.* It will be a Store and a Treaſury, which a Man ſhall meet withal at that Day.

2. As

2. As a Man ſhall appear thus with all his Fruits of Righteouſneſs, ſo to appear at that Day filled with the Fruits of Righteouſneſs, which he brought forth in the whole courſe of his Life, ſhall be of exceeding great Moment and Concernment. It will be of Concernment every way then, beſides all the Uſes of it now. For, Chap. 7.

(1.) As all theſe Fruits were by Jeſus Chriſt, ſo there will be a great deal of Honour ariſe to Jeſus Chriſt, *who ſhall then come to be glorified in his Saints* (as you have it in 2 *Theſſ.* 1. 10.) *and to be made wonderful in them that believe*, For Jeſus Chriſt ſhall preſent us to the Father at the latter Day (*Col.* 1. 22.) and our Fruit will be found on him: *All thy Fruit is found in me*, ſaith he in *Hoſ.* 13. 7. All our Fruit, I ſay, will be found on him, and he will have the Glory of all; therefore to have brought forth Fruits of Righteouſneſs which are by Jeſus Chriſt, will be infinitely to the Glory of Jeſus Chriſt: As he will ſay, here are the Children which thou haſt given me, ſo here are the Fruits theſe Children have brought forth. We are married unto Chriſt (ſaith the Apoſtle) that we may bring forth Fruit unto God. I am the Husband (will Chriſt ſay) and theſe are the Children of thoſe unto whom I am married; and therefore a Saint is called the Glory of Chriſt, 2 *Cor.* 8. 27.

(2.) As this will be for the Glory of Chriſt, ſo for the Glory of God the Father, to whom all this was done. Therefore the Apoſtle *Peter*, 1 *Pet.* 2. exhorts them, to hold forth the Vertues and Graces of Jeſus Chriſt, to have their Converſation honeſt amongſt the *Gentiles*, that whereas they ſpeak againſt them as evil Doers, they may by their good Works, which they ſhall behold, glorify God in the day of Viſitation; that at that great and general Muſter, as I may ſo call it, when every Man ſhall ſhew his Arms, God may then be glorified. So that in reſpect of the Glory that ſhall ariſe to God the Father at that Day, and that even before others alſo, it is of great uſe to be filled with Fruits of Righteouſneſs; not only that God may be glorified here in this World (as you have it, *Mat.* 5. 16. that they may ſee your good Works, and glorify your Father which is in Heaven) but that there may alſo a great deal of Glory ariſe unto God, and Confuſion of Face unto wicked Men, even in that Day of Viſitation.

(3.) It is of infinite uſe likewiſe unto us; for I do believe it to be a great Truth in the Word of God, if I had time to open it, that there are degrees of Glory, and eſpecially at that great day of Judgment, which will be according as a Man hath been filled with Fruits of Righteouſneſs, which are by Jeſus Chriſt to the Glory of God, here in this World. The Prophet (in *Jer.* 17. 8, 10. *verſes* compared) compares a Man that truſts in the Lord, and ſo out of Faith worketh and bringeth forth Fruit, to a Tree planted by the Waters, and that ſpreadeth out her Root by the River, that hath her Leaf green, and is not careful in the Year of drought, neither doth ceaſe from yielding Fruit. And *ver.* 10. ſaith he, *The Lord ſhall reward every Man according to the Fruit of his Doings*; that is, by an Hebraiſm, according to their Doings, which were their Fruits. Compare the two Verſes together, and you ſhall find them pertinent to the thing in hand: and anſwerably in *Gal.* 6. 8, 10. ſaith the Apoſtle, *as a Man ſoweth ſo ſhall he reap.* Now a Man ſoweth either to the Fleſh, to his Luſts, or to the Spirit; all his Thoughts and Affections are laid out either upon Things Spiritual, or elſe upon things carnal; or elſe (as others interpret it) either on things of the Soul and the Eternal Glory thereof, or on things of the Body. Now (ſaith the Apoſtle) whatſoever a Man ſoweth that ſhall he alſo reap, both according to the kind and according to the meaſure: look what a Man ſows to his Luſts, to the Fleſh, he ſhall of the Fleſh reap Corruption; even to a godly Man, whatſoever he ſows to the Fleſh will be all loſt. But what is ſown to the Spirit, it will riſe up to Eternal Life; he that ſoweth to the Spirit, ſaith he, ſhall of the Spirit reap Life Everlaſting. He compares every Action that a Man doth to a Seed; every Action hath a Seed (let us look to it, my Brethren) a Man ſows a Seed in every Thought, in every Affection, in every Word, in every Action that he doth in any kind; and there will either come up Corruption if it be bad Seed, or it will come up to Eternal Life if it be good. *Be not deceived*, ſaith he, *God is not mocked*, for he ſeeth and obſerveth every Seed that is ſown, and it is he that makes the Harveſt (for ſo I take thoſe words

Book I. words in *Gal.* 6. to refer to that coherence) *Be not deceived, God is not mocked, for whatsoever a Man soweth, he shall also reap.* He will look to that, he seeth every Seed you sow, every Thought, and every Affection, and every Action, and he will be sure to make the Harvest accordingly. *James* speaketh in the same Language too, *Chap.* 5. he exhorteth them there to Patience in well doing, and he doth it under this very Metaphor I have now spoken of. *Be patient* (saith he, *ver.* 7.) *till the coming of our Lord, do but stay till then.* Whence hath he his Similitude? What shall we expect at the coming of our Lord? *Behold* (saith he) *the Husbandman waiteth for the precious Fruit of the Earth, and hath long Patience for it, until he receive the early and latter Rain: Be ye also patient, stablish your Hearts, for the Coming of the Lord draweth nigh.* He compares the Coming of the Lord to the Harvest, and the time of this Life to sowing of Seed. *The Husbandman waiteth* (saith he) *for the precious Fruit of the Earth.* It is called precious Fruit, because indeed the Fruit of the Earth is more precious than Gold, for a Man cannot eat Gold; Gold, and Silver, and Pearl, are not so precious as Corn. And sometimes it is precious Seed which is sown, because it cost him a great deal of Mony, and he saves it out of his own Belly to sow it in the Earth; and when he hath done, he endureth all Weathers, and still waiteth and hath long Patience for the Harvest. *Do you also* (saith he) *wait for the Coming of the Lord, because then is the Harvest, and he will reward every Man according to the Fruit of his Doings.* And hence therefore you shall find (still that I may speak in the Language of the Metaphor) in this Epistle to the *Philippians*, *Chap. ult. ver.* 17. whenas they had sent him a Benevolence (saith he) *It is not that I desire a Gift, or that I rejoice in what you have done, but I desire Fruit that may abound to your account.* He compares it to Merchandizing; there is, saith he, so much set upon your account in Heaven for it, it is a Fruit of Righteousness, and a Seed sown, which you will have an account of at the latter Day. Certainly, my Brethren, God as he will reward every Man according to the kind of his Works, that is, those that have done good shall go into Eternal Life, as the Expression is; and he will make it out by the kind of the Works, that this Man is a good Man, and the other not; so he will reward according to the proportion, the proportionality. But why should I call it proportion, since it holds no proportion with degrees of Glory? You have a place very considerable, *Rev.* 22. 11. It is Christ's last Speech from Heaven, his last Sermon that he makes; *He that is unjust let him be unjust still, and he that is filthy let him be filthy still, and he that is righteous let him be righteous still, and he that is holy let him be holy still.* The Reason why he speaks thus of wicked Men, *he that is unjust let him be unjust still*, is because, that notwithstanding all that he had said in this Book, and in the whole Book of God, they would go on in their Wickedness, and because the day of Judgment is deferred, they would be more wicked (as *Daniel* also had foretold in his Prophecy, *Chap.* 12. 10.) but be not offended at it, *But he that is righteous let him be righteous still, and he that is holy let him be holy still*; let him continue and increase in Holiness: And why? *Behold, I come quickly, and my Reward is with me*; that is, I have it ready (for so in 1 *Pet.* 4. 5. he is said to be ready to judg the quick and the dead) I have every Man's Account in my Head, and I have the Reward he shall have, for I have summ'd up all the Holiness that is in the Heart and Life of a godly Man, and my Reward is with me to give every Man according as his Work shall be, not only for the kind but for the degree. Why? Clearly, because he that is righteous let him be more righteous, he that is holy let him be more holy; for my Reward is with me, and I will give every Man according as his Work shall be found at that Day. Therefore doth the Apostle here (*Phil.* 1. 10.) pray that they may be filled with Fruits of Righteousness; for the more they are filled with such Fruits, the more will there be Fruit come in then to their account. Truly they hold no proportion with what shall be then, that's certain, none at all: yet as a Man that is casting up of what is due to him, may do it with Counters, when the Money that is paid holds no proportion with the Counters, and yet may truly say, the Money that is paid him is according to that account made up with the Counters; so here, tho all the Fruit we bring forth here, all the Works we do here, are not worthy of that Glory that shall be revealed, they have nothing in them proportionable to it; yet notwithstanding

ſtanding it ſhall be according to that account. How this ſtands with free Grace, and is not of Works, I have ſhewed in my Sermons on *Eph.* 2. Chap. 7.

How ſhould theſe Thoughts make us for ever grow up in Holineſs, and to endeavour to be filled with the Fruits of Righteouſneſs? *Every Man* (ſaith the Apoſtle, 2 *Cor.* 3. 8.) *ſhall receive his proper Reward.* It is a Reward proper to his Work, to his Labour. And to the ſame purpoſe is what the Apoſtle ſays, 2 *Cor.* 5. 10. *For we muſt all appear before the Judgment-Seat of Chriſt, that every one may receive the Things done in his Body, according to that he hath done, whether it be Good or Bad. In the Body*, that is, proper to the Body, as ſome read it; or as it followeth, as he hath behaved himſelf in the Body. And he ſpeaks ſutably, 1 *Cor.* 3. 8. *Now he that planteth, and he that watereth are one, and every Man ſhall receive his own Reward, according to his own Labour.* It is meant of Heaven, for (ſaith he, *ver.* 15.) *he ſhall be ſaved, yet by Fire*; he ſhall ſuffer ſo much Loſs, for the Spirit of God will reveal all. Conſider alſo another Place of the Apoſtle, *Eph.* 6. 8, 9. he ſpeaks upon occaſion of ordinary Duties, of the Duties of Servants that do Service in their Callings; but you may apply it to any thing elſe that is good, that hath any Ingenuity in it, that is done through Chriſt to the Glory of God. *Servants* (ſaith he) *be obedient*, &c. *not with Eye-ſervice* (he ſpeaks not only of holy Duties, but of all that a Man doth, of Servants ſerving their Maſters) *knowing that whatſoever good thing a Man doth, the ſame ſhall he receive of the Lord.* A Man doth ſuch a one a good Turn, and he doth it out of a Principle of Grace and Holineſs; whatſoever good thing any Man doth, whatſoever Ingenuity any Man ſheweth of any kind, the ſame he ſhall receive of the Lord. He would never condeſcend to particulars elſe, to a Cup of cold Water, as he doth in *Mark* 9. All yield, even thoſe that are againſt degrees of Glory, that at the laſt Day there ſhall more Approbation be given to one Man than to another; but why not for ever, ſeeing a Man's Righteouſneſs remaineth for ever?

And therefore, my Brethren, how ſhould all theſe things make us endeavour after Holineſs, as *Peter* ſaith (ſuffer the Words of Exhortation, for theſe things the holy Apoſtles preſſed upon the Hearts and Spirits of Men) 2 *Pet.* 3. 14. *Seeing that ye look for ſuch things, be diligent that ye may be found of him in Peace, without ſpot and blameleſs* (which is the firſt part) *and ſeeing that theſe things muſt be diſſolved, what manner of Perſons ought ye to be, in all holy and godly Converſations?* ſo it is in the Original. The Apoſtle *Peter*, who doth in his Epiſtles ſparkle forth ſo much Holineſs, yet he hath ſo great and ſo vaſt a ſight of Holineſs, which yet he would attain to, that he knows not how to expreſs it: *What manner of Men* (ſaith he) *ought we to be!* It is a word of Admiration, as when Chriſt did ſtill the Sea in *Mat.* 8. 27. what manner of Man is this! (ſay they) ſo here, what manner of Holineſs ſhould we uſe, *Looking for and haſtning unto the Coming of the Day of the Lord*, that is, diſpatching and doing all we can for our Lives againſt that Day; and if we have neglected our time, let us begin now to haſten, and to be holy in all manner of Converſations. It is expreſſed in the plural number, to inſtruct us that in all Ways, towards a Man's ſelf and towards others, and in all Duties towards God, we ſhould be holy. Our Lives ſhould as it were be in a hurry after the Day of Judgment; as thoſe that are to remove at the Quarter-day, they haſten to do all againſt the time. Let a Man think with himſelf, I muſt have all my time filled up, with every Grace I muſt abound, and hold forth Chriſt in every thing, in every condition, and in every relation; and the more fruitful I have been, I ſhall appear ſo at the latter Day, and it ſhall all redound to my account. Let a Man conſider this, it will make him to be like one in a continual haſt, diſpatching as much Buſineſs as he can for his Life.

Book II.

BOOK II.

The Demeanour of a Christian, as it is expressed under the Notion of Friendship with God. The Example of *Abraham*'s being the Friend of God. How in the sense of the Apostle *James* he was justified by Works. How great, excellent, and kind a Friend God is to us. How this Consideration should engage us in a sincere Friendship to him: What are the Duties and Offices to be performed by us, as proper and owing to such a Friendship. Of the Behaviour of a Christian, as it is named Service to God.

James II. 21, 22, 23.

Was not Abraham *our Father justified by Works, when he had offered* Isaac *his Son upon the Altar?*

Seest thou how Faith wrought with his Works, and by Works was Faith made perfect?

And the Scripture was fulfilled, which saith, Abraham *believed God, and it was imputed unto him for Righteousness; and he was called the Friend of God.*

CHAP. I.

The Obedience of a Christian expressed under the Notion of Friendship to God. The Title of being God's Friend is given to Abraham. *The meaning of the Apostle* James, *when he says* Abraham *was justified by Works.*

MY present Subject is the *Obedience of a Man already regenerated*, and this the notion of *Friendship with God* will in a large manner serve to illustrate unto us. *Friendship is the Strength of Love*, and the highest Improvement of it: *Thy Friend* (says *Moses*) *that is as thy own Soul*, Deut. 13. 6. Friendship is common to, and included in all relations of Love: A Brother is (or ought to be) a Friend, 'tis but Friendship natural. Husband and Wife are Friends, that Knot is but Friendship Conjugal. See one instance for both, *Cant.* 5. Christ had first called his Church *Sister*, and then *Spouse*. And as not contented with both, tho put together, he adds another Compellation as the top of all, *Oh my Friends!* ver. 1. This *Friendship to God* will therefore most perfectly and compleatly serve to express the Love and Obedience of the Saints to God, which is here set forth in the Text, in the Example of *Abraham*; the State of whose Person, and Temper of Heart is herein made the *Common Standard* of all Believers.

This

This Phraſe of being *Friends to God*, is not only expreſſive of *the firſt Work* of God upon us, but it is ſufficient to inſtruct and direct us; and (as the Holy Ghoſt ſpeaks upon another occaſion) *to make the Man of God perfect.* The whole of that Charge given to *Abraham* (who is here made our Pattern, *Gen.* 17. 1. *Walk before me, and be thou perfect*) is ſummarily comprehended in this Teſtimony of his Carriage, whereby he made good the Character of a Friend, and ſo was called the Friend of God. Other Titles given us do more expreſs our Privileges, as to be called a Son, an Heir; but this of being a Friend to God (the eſſential Conſtitution and Eſſence of which Regeneration firſt gives us) expreſſeth more of Duty, and of the inward Diſpoſition of a Chriſtian towards God, tho it alſo be as high a Title for Dignity as any other. God writ upon the Palms of his Hands, and as a Signet, and a Memorial on his right Hand, the Name of *Abraham his Friend*; he remembers him and his Seed by it again and again, as if all were ſpoken in that one word. Our Privilege by it I will not inſiſt on, but the Duty, the Diſpoſitions of it I cannot omit, having gone ſo far in it, which Chriſt alſo inſinuates, John 15. 14. *Ye are my Friends, if ye do whatever I command you.* Chap. 1.

That I may arrive at this portion of Scripture (my Text) as it ſtands in coherence with the foregoing Words, I muſt neceſſarily open the Aim and Intent of *James* therein, which hath had ſo much Controverſy upon it. The Point which he purſues in this Chapter and this Epiſtle, was to convince looſe Profeſſors, who building themſelves upon *Paul*'s Doctrine (which if it had not been current in thoſe times, there had been no Colour for their miſtake) that Faith alone being that which ſaved us, and juſtified us without Works, they thereupon had taken up a looſeneſs of Profeſſion in Practice, not judging inward Holineſs in their Hearts, or an outward ſtrictneſs in their Lives neceſſary, ſeeing it was Faith alone that ſaveth. Now in this Chapter there are two *Mediums*, by which he evinceth the Vanity of that Deceit.

1. That even under the Goſpel, univerſal reſpect to all the Commandments, one as well as another, is required, and upon the ſame ground to all, as unto any one: Yea, and that at the latter Day, God will judg every Man according to this Rule, which he terms the *Law of Liberty*, ver. 12. The Goſpel requires a ſincere reſpect unto all Commandments; this you have from *ver.* 8, to the 14*th.* *If ye fulfil the Royal Law according to the Scripture, Thou ſhalt love thy Neighbour as thy ſelf, ye do well. But if ye have reſpect to Perſons, ye commit Sin, and are convinced of the Law as Tranſgreſſors: for whoſoever ſhall keep the whole Law, and yet offend in one Point, he is guilty of all. For he that ſaid, Do not commit Adultery, ſaid alſo, Do not kill: Now if thou commit no Adultery, yet if thou kill, thou art become a Tranſgreſſor of the Law. So ſpeak ye, and ſo do, as they that ſhall be judged by the Law of Liberty. For he ſhall have Judgment without Mercy, that hath ſhewed no Mercy; and Mercy rejoiceth againſt Judgment. What doth it profit, my Brethren, tho a Man ſay he hath Faith, and have not Works? can Faith ſave him?*

The ſecond part of his Diſcourſe, and which he proſecutes to the end of the Chapter, is, 1. That true ſaving Faith hath always Works of Holineſs, or ſuch a reſpect unto all the Commandments, accompanying it both in the Heart and Life. And, 2. on the contrary, that Faith which hath not theſe Fruits is but a dead Faith, and not the true genuine Faith, ſuch as all Believers have that are ſaved. Yea, and 3. That every Man's Faith (and ſo together therewith every Man that profeſſeth himſelf to have true Faith) muſt one day be put to an open Trial to juſtify the Truth of it ſelf, and of his Profeſſion, and this afore all the World. And the Believer alſo will be put upon the Juſtification of his having had ſuch a Faith as God (*ex conſequenti*, or in the Sequel) profeſſeth only to juſtify Man upon; for at the latter Day it is Faith is the Grace that muſt be tried and found unto Honour and Glory, 1 *Pet.* 1. 7. And the Man that ſhall plead Juſtification by Faith alone (which *James* contradicts not) and that he had a ſaving Faith, muſt undergo this Examination, whether his Faith produced ſuch Works yea or no, as the Nature of true Faith with difference from falſe and unfeigned Faith (which *James* diſputes againſt) doth note.

Book II.

These three Assertions he intermingledly lays down. The first, *ver.* 14. *What doth it profit a Man, tho he say he hath Faith, and have not Works? Can* [illegible], *that Faith save him?* The second is in *ver.* 17. *Even so Faith which hath not Works is dead, being alone, and but such a Faith as the Devils have,* ver. 19. The third is in *ver.* 21, & 24. *A Man is justified by Works, and not by Faith only.* The Issue of all which comes to this, that true Sanctification and Holiness of Heart and Life is required by God unto the Possession and the Enjoyment of Salvation, as well as Faith, and serves to justify the Truth of the Faith, by which he hath alone the right to it.

Now for the Confirmation of all this, he alledgeth the Instance of *Abraham*, as an undeniable Conviction and sufficient Evidence, as his Preface to it shews; *Wilt thou know, O vain Man?* (says he) *ver.* 20. He gives such Professors the Title of vain Men, because they are vain in their Imaginations (*Rom.* 1.) and deceived in what they build on, and their Religion will prove vain (as in *Chap.* 1. 26. he speaks) such a Man *deceives his own Heart, and his Religion is vain.*

Now wilt thou know, that is, shall I give thee an invincible Demonstration for all these things? Both that *that Faith which is without Works is a dead Faith*, a counterfeit Faith, and so of another kind from saving Faith. And 2*ly*, that whoever pleads he hath Faith, must have a Justification (in a right and true sense) by Works, *&c.* For this, take that Instance of our Father *Abraham*, Jam. 2. 21. *Was not* Abraham *our Father justified by Works, when he had offered up his Son* Isaac *upon the Altar?* We must understand him here closely to prosecute those assertions he had begun, whereof one was, that it was not enough for a Man that would be saved to say that he had Faith; but he must make this good, and shew it forth in his Works. And accordingly as to this Sense, the Apostle must be understood to speak this of *Abraham* (for he speaks pertinently to his own Conclusions laid) that if *Abraham* our Father were now alive, or to appear at the Day of Judgment, and would say or plead that he had Faith, upon which God had imputed Righteousness unto him; that yet even he, as well as any other, must shew that he had such a Faith by his Works, or he had not approved himself to have been a true Believer. And so to be justified by Works, is but to approve himself a true Believer, in difference to a false Faith (which is the main Point, which *James* his Scope was to disprove) And accordingly there is recorded (to which *James* his Words do refer) a Justification of him that followed upon that Work of his: ver. 22, 23, 24. *Seest thou how Faith wrought with his Works, and by Works was Faith made perfect? And the Scripture was fulfilled, which saith,* Abraham *believed God, and it was imputed to him for Righteousness, and he was called the Friend of God. Ye see then how that by Works a Man is justified, and not by Faith only.*

CHAP. II.

How the Apostle Paul, *and the Apostle* James *are consistent in the account which they give of* Abraham's *Justification.*

IF you ask how this is to be reconciled to what *Paul* says, *Rom.* 3*d* & 4*th* Chapters, where he says the clean contrary, that *Abraham* was justified by Faith without Works? The Answer (besides what hath been now said) is clear out of the Scope of both Places compared. There is a double Justification by God, the one *authoritative*, the other *declarative*, or *demonstrative*; tho this is also before God, yet it is that which is to be made before all the World by God: And in order thereunto, the one is the Justification of Mens Persons *coram Deo*, before God, as they appear before him nakedly, and have to do with him alone for the right to Salvation; and so they are justified by Faith without Works, either as look'd at by God, or by themselves. God therein passeth an Act of Christ's Righteousness, out of his pure Prerogative; as a King, when he pardons or creates a Nobleman, and the like. And this part of the distinction *Paul* himself puts in

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ſtating it under the Example of *Abraham*; that *coram Deo, before God*, nor *Abraham*, nor any Fleſh ſhall be juſtified by Works: Rom. 4. 2, 3, 4, 5. *For if* Abraham *were juſtified by Works, he hath whereof to glory, but not before God. For what ſaith the Scripture?* Abraham *believed God, and it was counted to him for Righteouſneſs. Now to him that worketh, is the Reward not reckoned of Grace, but of Debt. But to him that worketh not, but believeth on him that juſtifieth the Ungodly, his Faith is counted for Righteouſneſs.* Obſerve it, he ſaith, *not before God*, that is, not in that Juſtification, which is an Act paſt between God and a Man's own Soul, and in reſpect of the private Tranſactions between both. Chap. 2.

But God at the latter Day is to proceed as the Judg of all the World (as *Abraham* calls him) and as ſuch to put a difference between Man and Man, and that upon this account; that the one were true Believers, when he juſtified them; the other were unſound, even in their very Acts of Faith, which they did put forth: And ſo he is to ſhew forth a difference between thoſe whom he hath juſtified thus out of his Prerogative, and thoſe whom he hath left under Wrath. He is to own the one, with a *come ye Bleſſed*, and reject the other, with a *go ye Curſed*.

Now God hath ordered it ſo, that he will not put the poſſeſſion of Salvation upon that private Act of his own, without having any thing elſe to ſhew for it. He ſhews Grace and Favour to a Man without Works; but yet he will go demonſtratively to work, and difference believing *Abraham* from unbelieving *Iſhmael* and *Laban*; and this by ſuch Works as the other had not to ſhew for themſelves: He will juſtify his own Acts of Juſtification, of this Man, and not of that; and he will juſtify the Faith of him he had juſtified (which is *James*'s main Scope) or if you will the Perſon himſelf, as he profeſſed himſelf to have had Faith. And this is as evidently *James*'s Scope, as the other is *Paul*'s. In a word, *Abraham*'s Perſon conſidered ſingly and alone, yea as ungodly, is the Object of *Paul*'s Juſtification without Works, *Rom.* 4. 3, 4, 5. But *Abraham*, as profeſſing himſelf to have ſuch a true juſtifying Faith, and to have been juſtified thereupon, and claiming right to Salvation by it; *Abraham* as ſuch is to be juſtified by Works. Now that this is *James*'s Scope is evident; for,

1. It agrees with the Language he uſeth, which imports his meaning to intend but an outward Demonſtration in this his Juſtification, which he intended, *ver.* 18. *Shew me thy Faith without thy Works, and I will ſhew thee my Faith by my Works.* And ver. 22. *Seeſt thou how Faith wrought with his Works?* So then he ſpeaks of a viſible demonſtrative Juſtification, as the Words *ſeeing* and *ſhewing* import.

2. This Inſtance of *Abraham*'s Juſtification (he ſaith) was *after he had offered up his Son.* Now what was that Juſtification, but that famous Teſtimony of God himſelf, given him thereupon? *Now know I* (ſays God, *Gen.* 22. 12.) *that thou feareſt God*, which is no more but this, I have now a viſible Evidence and Demonſtration of it; ſo that whereas before I, upon a private Act of my own, juſtified thee upon believing, I can now own thee to all the World, and have an Evidence to give upon certain Knowledg. And this Teſtimony was *Abraham*'s Juſtification.

3. The 23*d ver.* alſo tells us, that he had that Character or Title of Honour given him thereupon: 1. That he was called the Friend of God, which is ſpoken in relation unto that Act. 2. He is ſpoken of alſo as one whom God was not aſhamed of to be called his God, nor to own him as a Friend; for he had had it upon an Experience what would juſtify his doing ſo.

4. And yet further, he herein proſecutes what he had ſaid *(ver.* 12.) that we ſhould be judged by our Works, and ſo ſpeaks this in relation thereunto. And look in what ſenſe a Man may be ſaid to be judged by his Works at the latter Day; in the ſame ſenſe, and that ſenſe only, he intends this his Juſtification by Works, and in no other, for all judging and paſſing of Sentence muſt have either a *Juſtification*, or a *Condemnation*, as the Sentence of it in the cloſe. So as there is no more danger to ſay, a Man at the latter Day ſhall be juſtified by his Works, as Evidences of his State and Faith, than to ſay he ſhall be judged according thereto; and the one is to be taken in a ſimilar or like ſenſe unto the other. Now to be judged *according to Works* (when it is ſpoken of a good Man) is meant *demonſtratively*,

Book II. *ſtratively*, as they are Evidence of his Eſtate. The Apoſtles Scope being alſo to ſhew by God's Approbation given *Abraham*, upon the Story of his offering up his Son in his Life-time, what like Approbation or Juſtification Chriſt will declare and hold forth concerning true Believers, when the Story of their Lives and all the Good they have done, or was wrought in them, ſhall be ript up; *I was naked, and ye clothed me:* And ſo gives them the Teſtimony of his knowing that they had done ſo. As on the contrary, to them that regarded not good Works, he ſays, *I know you not*, Mat. 7. 23. And *David* ſpeaking of ſtanding in Judgment, uſeth the ſame Phraſe, *Pſal.* 1. 5, 6. *The Lord knows the way of the Righteous*; that is, juſtifies and approves: As in that Speech God did *Abraham*, *Now I know thou feareſt me*, &c.

And in relation to this outward Judgment at the latter day, our Sentence of Salvation is termed expreſly a Juſtification; and this very thing is aſſerted by Chriſt himſelf, Mat. 12. 36, 37. *I ſay unto you, that every idle Word that Men ſhall ſpeak, they ſhall give an account thereof in the day of Judgment: For by thy Words thou ſhalt be juſtified, and by thy Words thou ſhalt be condemned.* Neither is it any where ſaid, that God will judg Men according to their Faith only; nor will it be a ſufficient Plea at the latter day to ſay, Lord, thou knoweſt I believed and caſt my ſelf at thy Grace: God will ſay, I am to judg thee ſo, as every one ſhall be able to judg my Sentence righteous together with me (1 Cor. 4. 5.) *Therefore ſhew me thy Faith by thy Works*; let me know by them thou fearedſt me: for as I did judg *Abraham*, and gave thereupon a Teſtimony of him, ſo I muſt proceed towards thee. And this God will do, to the end that all the Sons of *Iſrael*, yea the whole World, may know that he juſtified one that had true Faith indeed

So then, *Paul*'s judging according to Works, and *James* his Juſtification by Works, are all one, and are alike conſiſtent with *Paul*'s Juſtification by Faith only. For in the ſame Epiſtle where he argues ſo ſtrongly for Juſtification by Faith without Works (as *Rom.* 3. 4.) he in *Chap.* 2. alſo declares, *That he will judg every Man according to his Works.* He doth ſo to the Good, *v.* 7. *To them who by patient Continuance in well-doing ſeek for Glory, and Honour, and Immortality, Eternal Life:* As well as to the Bad he pronounceth a contrary Judgment, *v.* 8, 9. *But unto them that are contentious, and do not obey the Truth, but obey Unrighteouſneſs; Indignation and Wrath, Tribulation and Anguiſh, upon every Soul of Man that doth Evil, of the* Jew *firſt, and alſo of the* Gentile.

Now then to proceed in the Expoſition of *James*, *Thou ſeeſt how Faith wrought with* Abraham's *Works.* Which imports, Firſt, that his Faith was a working Faith, which is the principal Point that *James* drives at. And Secondly, that his Works did proceed out of Faith, and ſo were accepted. Thus in *Heb.* 11. 17. *By Faith* Abraham *offered up* Iſaac, ſays the Apoſtle there. *And by Works Faith was made perfect*; that is, declared and manifeſted to be true and perfect Faith. Thus we are ſaid to bleſs God, when we ſhew his Bleſſedneſs: And thus in 2 *Cor.* 12. 9. *God's Power is ſaid to be perfected in Weakneſs*; not that it receives any Perfection from us, but becauſe it is manifeſted in its Divineneſs and Perfection. And this the Reaſon of the thing alſo enforceth, for the Cauſe is not perfected by the Effect, but is declared perfected. Fruits perfect not, or make not the Tree good, but ſhew the Goodneſs of it. Now Faith is the Cauſe of Works; and ſo his Faith was perfected by Works, by being manifeſted *upon Trial* (as *Heb.* 11. 17. the Apoſtle ſpeaks) to be perfect Faith, that is, true and genuine Faith (for ſo perfect is taken by *James*, Chap. 1. v. 17. *Every perfect Gift*) in diſtinction from Faith that proves it ſelf Hypocritical in the Iſſue. Thus you ſay of a true Dye, it is a perfect Colour.

Again then, a thing is ſaid to be *perfected* when it hath attained the end which it was ordained for, or which was aimed at. Thus in 1 *Joh.* 2. 5. *Whoſo keepeth his Words, in him the Love of God is perfected.* Underſtand it either of the Grace of Love in us, it is perfected when it brings forth the Actions and Fruits of Obedience it was ordained to bring forth: Or take it in reſpect of God's Love towards us, Holineſs is the End and Aim thereof. It receives its intended End and Accompliſhment in a Man that keeps the Commandments, for we were choſen to be holy before him in Love.

But

But let us proceed in the Expoſition of *James*'s Words, *James* 2. 23. *And the Scripture was fulfilled, which ſaith,* Abraham *believed God, and it was imputed to him for Righteouſneſs*; that is, upon this his offering up his Son there was a fulfilling of that thing, which aforehand had been ſpoken of *Abraham*, whereof the Scripture is the Record. Firſt let us conſider the thing. 2. The Phraſe fulfilled.

1. Let us conſider the thing in other Paſſages of the New Teſtament, where it is ſaid, A Scripture is fulfilled when it is firſt done or accompliſhed, with reference to ſome Scripture, or Prophecy recorded and written long afore the thing was accompliſhed. Now that cannot be *James* his meaning here, for *Moſes* his Books (and ſo this Book of *Geneſis*) were written after, both this Imputation of Righteouſneſs by God, and that offering up of *Iſaac* by *Abraham*. The Intent of this Saying then muſt reſt upon this, that what is recorded in Scripture, as ſaid long before of *Abraham*'s Faith, was afterward fulfilled and demonſtrated, tho both Paſſages were at one and the ſame time written by the ſame Hand of *Moſes* long after both. And ſo it refers to the Priority of Matter, that one Paſſage fell out afore the other, not to the Writing it ſelf. Now it is evident by the Story, that about thirty Years before *Abraham* offered up his Son, God had (as the Scripture records it) imputed Righteouſneſs to him upon believing (*Gen.* 15. 6.) Yea and upon a bare and naked Act of believing was it that God did impute Righteouſneſs to him. But then, as hath been ſaid, God that juſtified *Abraham* as his Elect, gave him ſuch a Faith, and ſuch an Act of Faith was then put forth by *Abraham*, as God (to uſe the Words ſaid of Chriſt) knowing by Intuition and Foreſight the kind of it (he alſo out of Election having given him ſuch a Faith) to be true and genuine, juſtified him upon it; it being ſuch a Faith as he meant to follow with all theſe good Works, that which *Abraham* afterward out of Faith wrought: And indeed *Abraham*'s Faith after ſo many Years brought forth thoſe many Acts of Obedience, *Heb.* 11. 17. There was an evident Demonſtration or making good, a fulfilling or juſtifying of what God had done, and of that Faith he had juſtified him then upon; clearly ſhewing that God in juſtifying him upon that, tho a ſingle Act of Faith, yet had kept to that eternal Rule of his, in juſtifying any; that ſuch a Faith ſhould be operative and working of Holineſs. This *Abraham* in the Sequel fulfilled and made good, and God foreſaw he would: And it is obſervable that in the 15*th* of *Geneſis*, God gave forth the Promiſe abſolutely unto *Abraham* firſt, and then he put forth that Act of Faith towards it. The Promiſe was a Declaration of God's immediate Counſel towards him, not founded on any Work precedent, no nor Faith, but uttered for him by Faith to receive; *v.* 1. *I am thy Shield and exceeding great Reward.* And Ver. 6. *As the Stars ſhall thy Seed be*; (in which *Abraham* ſpy'd out Chriſt.) *And he believed in the Lord, and he counted it to him for Righteouſneſs.* Therefore *Paul* argues that God juſtified him, as conſidering him an ungodly Perſon; neither therein reſpecting his Works nor his Faith, as that for which he juſtified him. Now then, upon that eminent Act of Obedience, the offering up his Son (which is recorded *Gen.* 22.) doth God renew the ſame Promiſe, confirming it with an Oath; I ſay, he renews the very ſame Promiſe for Subſtance given afore; Ver. 16, 17. *By my ſelf have I ſworn, that becauſe thou haſt done this thing, and haſt not withheld thy Son, thine only Son, That in bleſſing I will bleſs thee, and in multiplying I will multiply thy Seed as the Stars of Heaven, and as the Sand which is upon the Sea-Shore; and thy Seed ſhall poſſeſs the Gate of his Enemies.* Now the fulfilling here is in part interpreted by the Word the Apoſtle uſeth of this very Speech, *Heb.* 6. 17. *That it was a Confirmation of a Promiſe formerly given by an Oath.* Referring to the Declaration of himſelf, *Gen.* 22. as by the 13*th* and 14*th* Verſes appears: *For when God made Promiſe to* Abraham, *becauſe he could ſwear by no greater, he ſware by himſelf, ſaying, Surely bleſſing I will bleſs thee, and multiplying I will multiply thee.* So then, as this renewing the Promiſe was but a further Confirmation of what was ſure afore on God's part there; ſo here in *James*, this fulfilling was but a making forth, or open Verification, or Demonſtration, or ſhewing forth on *Abraham*'s part, that his Faith God had juſtified him upon was true and real perfect Faith, ſuch as God only profeſs'd to juſtify Men upon. And as the firſt Promiſe given *Gen.* 15. was ſufficient alone to have aſſured us; and the addition of that Oath made it not more true or full in real

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verity than it was afore, only *ex abundanti* was added for Confirmation: So *Abraham*'s Justification upon that bare Act of believing was as full and compleat in the thing it self, as it was now upon the offering up of his Son. Only hereupon a new Ratification was made to his Faith thereof. And so the Saying was but fulfilled, and *Abraham*'s Faith (upon which it was first utter'd) justified and declared true; namely, by that Testimony of God's then given, *Now I know thou fearest me.*

2. And Secondly the Phrase well bears it; for in this Sense a thing is said to be fulfilled in Scripture when declared and ratified by some eminent Signal of it, *Acts* 13. 32, 33. When *Peter* brought the *Jews* Tidings that they should have God's own Son for their Messiah (for which he quotes *Psal.* 2. *Thou art my Son, this day have I begotten thee*) says he, *God hath fulfilled the same unto us, in that he hath rais'd up Christ from the Dead.* Now Jesus Christ was not made any whit more God's Son by his Resurrection than he was before; how is it then said by his Resurrection to be fulfilled? *Paul* hath resolved us, *Rom.* 1. 4. *He was declared to be the Son of God by the Resurrection from the Dead.* It is he that was the Son of God by Eternal Generation, and there was no other such a Son of God, and of whom it was accordingly said in Scripture, *This day have I begotten thee.* This Scripture is said to be fulfilled, when this is manifestly made forth and demonstrated. And this is but the same which God doth every day; when upon occasion of some eminent Act of Self-denial or Suffering he renews Assurance of his Love, and of the Justification of them that have afore believed, as *Joh.* 14. 21.

Now then, *that Justification*, which in reality, and for the thing it self was as compleat upon a bare Act of believing as ever it shall be to all Eternity, (and the very Words import it, in that thirty Years before *Abraham*'s offering up his Son, Righteousness was imputed to him by believing) yet is said to be fulfilled when demonstratively and signally held forth: And as the Resurrection of the Son of God added nothing to his Sonship that was essential thereunto, so neither did this Justification of *Abraham* by Works (*James* 2. 21.) add any thing to God's real imputing of Christ's Righteousness, but was the Signal of it.

So then, let us conceive aright of God's Proceedings herein. Says God of a Man that now but begins to put forth a naked Act of Faith, I do here justify this Man, and I do justify him for ever, and I will never recal it. But a carnal Heart might object, Will God before hand thus rashly give forth an eternal Justification of a Man? Will he not stay until he sees Works to spring from it? No says God, I will adventure to do it now; for when I mean to justify according to my Decree of Election, I give him Faith, the Faith of my Elect: And I see (for he sees all our Thoughts and Wants afar off) this Faith I justify this Man now upon, this sole Act of believing for Justification, to be so genuine, so true and unfeigned Faith, and of the true and right Breed, that I will adventure it, or rather undertake for it, that in the future course of this Man's Life it shall bring forth in his Heart and Life Acts and Dispositions suitable, which shall justify this my justifying of this Man: Which when it shall do, then is God's Sentence of justifying him said to be fulfilled.

When a Man first believes upon a bare Word of God, God in like manner justifies upon that bare Act of believing: And as he trusts God, so God trusts his Faith, or rather undertakes for it, and pronounceth such a Sentence upon him of Justification as he hath sworn (as he did to *Abraham*) never to recal. And yet the Case is such, as if in the future course of his Life that Man did not walk so, as by Works and Dispositions of Holiness accompanying that Faith, to give Demonstration of himself to be a true Believer; God at the latter day must recal that Sentence, as pronounc'd upon a dead and empty Act of Faith. When therefore in his future course he walks suitably, he is said to fulfil or make good that first Act of God; for he gives sufficient Proof and Demonstration that he had, and hath that kind of Faith upon which God alone will be sure to justify a Man, even a working Faith that is lively. And in this sense is that Saying of *James* here to be understood; *And the Scripture was fulfilled which says,* Abraham *believed God, and it was imputed to him for Righteousness.*

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Abraham *called the Friend of God, upon the Performance of that Act of Obedience in offering up his Son. That what is said of* Abraham, *is spoken of him as the Father and Pattern of all Believers. That true Faith works in the Heart friendly Dispositions toward God.*

THE Apostle *James* withal adds, *And he was called the Friend of God.* 1. Some ado there is where in the Old Testament to find this Saying. Some think it not any where uttered in Words, and must therefore be fetcht from such Passages, recorded betwixt *Abraham* and God, as argued he owned him for his Friend, as that Promise, *Gen.* 12. 4. *I will bless them that bless thee, and I will curse them that curse thee.* And to be a Friend to ones Friends, and an Enemy to all ones Enemies, is the strictest League of Friendship that can be. Also those familiar Conferences and Colloquies vouchsafed to *Abraham*, do argue it. God in reality used him as a Friend, and so did in effect call him so. But over and above there are two evident Testimonies of God, in expres Terms giving this Title to *Abraham* by God, 2 *Chron.* 20. 7. *Isa.* 41. 8. *The Seed of* Abraham *my Friend.* And this honourable mention of him, compared with those real Transactions of Friendship, does put all out of question, as to the Authentickness of this Quotation.

2. For the Scope and Pertinency of *James* in this Quotation to the purpose he had in hand, it must be considered,

1. That he joins and couples (you see) two several Testimonies, fetcht out of several Scriptures concerning one and the same Person, *Abraham* (whose Instance he had before him to make forth his Assertions out of it:) One in his Story in *Genesis*, the other in the Chronicles and Prophet. And thereby he would prove and shew that which he intended; That in him Justification, or justifying Faith, and Sanctification, or Works answerable, did meet: Yea, and that from his Faith by which he was justified, did flow true Holiness and Love to God. So as that from his Instance (who is our Pattern) he argues, that where God imputes Righteousness by believing, the Person is made such in Heart and Life, as God may approve of him as a true and real Friend. Abraham *believed, and it was imputed to him for Righteousness:* There is the one. And (says *James*) take this in too, *He was called the Friend of God*; that is, approved by God as such; and he really was such, for God calls things as they are. Now a Friend to God in *James* his Interpretation of it, imports such inward Dispositions of Heart, and such a Behaviour and Deportment in Life towards God, as a true Friend beareth to a Friend; and so is set to expres Sanctification in its distinction from Faith, and as inseparable from Faith.

2. He pertinently mentions this Title, of *Abraham*'s being God's Friend, as given him more especially upon that Act of offering up his Son. A Friend we know is known in Trial; now God tried him in the deareft thing he had, in requiring that he himself should sacrifice his own Son; which God took so kindly at his hands, as he ever after upon mention of him termed him Friend; this having been so high an Act of pure Friendship toward him.

3. The Apostle pertinently alledgeth it upon this Discourse of true Faith, to shew what a powerful working thing it is, where it is. You see how it wrought in *Abraham*'s Heart, it framed and changed his Heart into Friendship with God. Abraham *believed God, and he was called the Friend of God.* You see then what a Faith his was.

4. And lastly, It indeed interprets what *James* meant by *Abraham*'s being justified by Works; not the imputing of Righteousness, but the calling and owning a Man as God's Friend. And in the same sense that God called *Abraham* Friend, upon that Act of offering up his Son, in the same sense he is said to be justified by Works in the Verse before. You use to say, such an one is an approved Friend; such

Book II. such did *Abraham* demonstrate himself to be, and God owned him, and entituled him such for ever; which is a clear distinct thing from either *Paul's* or *James's* Interpretation of Righteousness, and justifying the Ungodly.

I have but this to add in the close, which I began with in opening this difficult Scripture, that all this is spoken of *Abraham*, not as a Person extraordinary, but as a Pattern and Father unto all Believers. For 1. else *James's* alledging his Instance had not come home to his Scope, to shew that all Professors must have that Faith and Sanctification that *Abraham* had. And therefore, 2. in the *21st ver.* when he begins to alledg it, he says, *Was not* Abraham *our Father thus and thus?* And therefore we that profess our selves Sons and Children of *Abraham*, must be herein like and conform to him. Yea, 3. it is observable, that in the Places to which he here refers us, *That* Abraham *was called the Friend of God*; it is still spoken of him in relation to us his Seed and Children: You have it in two Places, *Isa.* 41. 8. 2 *Chron.* 20. 7. and in both it runs thus, *The Seed of* Abraham *my Friend.* It is given him when his Seed is mentioned, and the Entail to *them* is from *him*, because they all are to be Friends to God as well as he.

So then to conclude; look as that Glory, that Heaven which we all expect, and which is the common Receptacle of all Believers, is termed in this very respect the *Bosom of* Abraham, *Luke* 15. And we are said *to sit down with* Abraham, *&c.* because both he and we go to one and the same common Place: So that same kind of Faith, the same Effect and Fruit of Faith, Sanctification and Friendship to God, is to be wrought in us here, if we be saved with *Abraham.* Now Friendship being put here to express *Abraham's* suitable Carriage towards God, in the actings of his Heart and Life after believing, the Deductions from hence are two, and they are proper to his Scope.

1. That true Faith where-ever it is, worketh and frameth the Heart to friendlike Dispositions unto God, and brings forth friendlike Carriage in the Life towards God. This the *23d ver.* holds forth, *And the Scripture was fulfilled, which saith,* Abraham *believed God, and it was imputed unto him for Righteousness, and he was called the Friend of God.* This the Stream of this Text fully carries along with it; *James* his Scope is not only or chiefly to shew, that whom God justifies he doth reconcile them to himself, or works in their Hearts friendlike Dispositions towards him; but that a friendlike Deportment, that is, sincere Obedience, is thereby signified, and doth flow from thence, and accompanies it in their Hearts and Lives. And to this very End and Scope it is, that this is cited out of the Old Testament, and again and again repeated: so that however Reconciliation elsewhere mainly imports the Work of God upon us at first in the alteration of our States; yet *Abraham's* being a *Friend*, properly and mainly relates to *Obedience*, and a Behaviour suitable to Friendship, as witnessing and testifying that Work and Alteration.

2. Another Inference is, That every Man's Faith, whether it be true or feigned, shall and must have this Trial, whether it hath brought forth Holiness in Heart and Life; and every Man is thereby to be declaratively justified, and differenced from all Men that shall be damned.

I shall insist now on the first of these Inferences, to shew how true justifying Faith works this friendly temper to God, which is the Apostle's Scope here. I shall give you a Reason or two for it.

1. From the *Ingenuity of Faith*, if it be true and genuine, that is, suitable and answerable unto the *Object* it apprehends; for in a suitableness thereunto the Truth, the genuineness of Faith consists. For what is indeed the Aim of Faith? when it comes to God and Christ, believing on him, what would it have? What is the thing it looks for from God? And what would it have at his hands? The Mind, and Intent, and Scope of my Faith (when I come to believe) is to have God, out of an infinite Love (the same out of which he gave his Son to die, and which would yet move him to give him, if he had not done it) out of such a Love to pardon me all my Sins, and to justify me, and to become an Everlasting Father, and Friend unto me, and to love me with that Love he loves his Son with, and out of that Love to bestow all things on me. If you ask your Hearts, and your Rom. 8. Faith could but tell you, what the *meaning of it is* (as the Scripture, *Rom.* 8. speaks

ſpeaks of *the Spirit* in Prayer) what is its Errand, what its Buſineſs is with God, when it caſts it ſelf upon God in Chriſt for Salvation, you will find the very bottom-reach of it to have been ſpoken in what hath been ſaid; and that this it would have of God, or it is never quiet. Now then if this Faith be but genuine and true, honeſt and unfeigned (as Chriſt in the Parable, and the Apoſtle ſpeaks of it) and ſo is anſwerable to its own Aim: If it have any Truth, Honeſty, Juſtice, Equity, or Reality in it, How is it poſſible it ſhould come to God for ſuch a great Love from him, ſuch a large Fruit and Effect of ſuch an entire Friendſhip on God's part; but it muſt work the Heart to a correſpondent, an anſwerable frame in ſome Sincerity towards God again on our parts? The Faith that juſtifies us is called a *working Faith (ver.* 22.) and ſurely if it work any thing, it muſt needs work a ſutable Diſpoſition to God, ſuch as it expects from God towards it ſelf. So 'tis evident from the Example of *Abraham* here; look what his Faith expected to have from God, it wrought in a way of Ingenuity the like in his Heart unto God. *Abraham* when he *believed unto Righteouſneſs*, it was founded upon the Promiſe God had made him of his own Son, his *only Son, in whom* God told *Abraham, he and all Nations ſhould be bleſſed.* Now doth *Abraham* believe to have God's Son given to him and for him? (For *Abraham ſaw his Day and rejoiced*, Abraham being a Prophet, *Gen.* 20.7. and the Father of the Faithful, to whom the firſt Promiſe of Chriſt, the bleſſed Seed, was made) He muſt then be underſtood to have had the ſame temper which *David* had, of whom it is ſaid, Acts 2. 30. *That being a Prophet, and knowing that God had ſworn that of his Loins according to the Fleſh he would raiſe up Chriſt; he ſeeing this, before ſpake of the Reſurrection of Chriſt.* So *Abraham*, I ſay, muſt neceſſarily be underſtood, upon the ſame account, to *know* and apprehend Chriſt, and his Offering up, and Reſurrection repreſented in that of his Son's, which is expreſly affirmed, *Rom.* 4. & *Heb.* 11. 17, 18, 19. *By Faith* Abraham *when he was tried, offered up* Iſaac; *and he that had received the Promiſes, offered up his only begotten Son; of whom it was ſaid, that in* Iſaac *ſhall thy Seed be called: Accounting that God was able to raiſe him up even from the dead, from whence alſo he received him in a Figure.* And *Abraham* conſidering theſe things, ſaid with himſelf, *Why then God ſhall have my Son*, now he calls for him, my *only Son*, or whatever elſe is dear to me: *Seeſt thou not then how Faith wrought with his Works, when he offered up his Son* Iſaac *on the Altar?* If his Faith would have God be ſo great a Friend to him (as God in that Promiſe had declared himſelf to be) then Faith frames his Heart to be a *Friend to God. He believed* (this namely, which hath been now diſcourſed) *and it was imputed to him for Righteouſneſs, and he was called the Friend of God*; that is, this Effect the Faith that juſtified him did work in him. And if Faith be but equal, if Faith be but faithful, if it be but *honeſt* (as Chriſt himſelf ſpeaks, he calling the *Heart*, by which the Promiſe is ſavingly received, an *honeſt* Heart, in the Parable of the Sower) if it be but a Principle of Humanity, and deal with God but according to the Principles of Men, as a Man, a ſinful Man deals with Man, it muſt needs work this frame. For this is made by Chriſt *(Mat.* 5. 46.) a common Principle of Humanity, *to love thoſe again that love us.* And *Solomon* ſpeaks the ſame, *That he that hath Friends muſt ſhew himſelf friendly*, Prov. 18. 24. Now Faith is an higher Principle than Humanity; it is a *Divine Principle of the Operation of God* (Col. 2. 12.) and therefore muſt needs by the ſame Power of God (which from firſt to laſt accompanies it) frame the Heart it is ſeated in unto this Ingenuity of Friendſhip unto God. And it is ſeated in the whole *Heart*, as the Scripture tells us, *Rom.* 10. And that Faith works in this manner to return to God what it receives from God, that Place likewiſe holds forth, 2 Cor. 5. 14, 15. *The Love of Chriſt conſtrains us, becauſe we thus judg, that if one died for all, and that when all were dead, to the end that they might live; that then they ſhould not live unto themſelves, but unto him that died for them, and roſe again.* This the Law of Common Equity requires, to live to him, that ſhould have *given his Life* unto us, eſpecially by his own Death; and this (if you obſerve it) is put upon this Reaſon, becauſe *we thus judg*, which Judgment is the Product of this Principle and Act of Faith, which both believes theſe things, as of and from God towards us, and withal hath in it an Equity, an Ingenuity to make the like returns to God; and therefore it muſt needs conſtrain us, when we thus in earneſt judg.

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Book II. And this holds true of the Faith of *Dependance*, as well as of Faith of *Assurance* (if it be genuine) for even Faith of Dependance expects this great Friendship at God's hands, desires it, waits for it, and is not quiet without it. Surely because it so judgeth, and waiteth for and desireth this, it must needs frame the Heart to the like again. And this is the first Reason.

2. The second Reason is from what hath been noticed, That to be sure God accepts of no other Faith, but such as in the kind of it is such as will bring forth Holiness, and works by Love; neither doth he justify upon any other, this being the Faith of God's Elect. Where his Election bestows Justification, there and then, and in them he works that kind of Faith. That there is such a distinction of Faith, *James* holds forth; and God, to whom all his Works are known, from the beginning knoweth where he worketh such genuine Acts of Faith, and where there is such a Root as will bring forth according to its kind, Holiness in Heart and Life, and that works by Love. God foreknows whom he justifies, and knows things in their Causes, and the properties of Causes. Souls of all sorts come with their Faith unto him, and do alike cast themselves upon him and his Grace. And he knows *what is in Man, even their Thoughts afar off*; and as a skilful Herbalist knows the differing Roots of Herbs and Fruits e'er they have brought forth, so doth God know of what kind that Faith is wherewith Men come unto him, and so never errs in bestowing his Justification upon an unsound Faith, that hath not Love to accompany it. God doth not justify any Man rashly, or inconsiderately, so as if afterwards he sees a Soul to withdraw, and not answer his Faith in Works and Obedience, he should then call back his Grant. No, he makes sure work, and whom he foreknew or chose unto Faith, in them he works true Faith, and in them alone; and them he justifies upon their believing. The Just is said *to have his Faith*, which is *proper to him*, in distinction from that Faith, which those that withdraw have, *Heb.* 10. compared with that of the Prophet *Habakkuk: The Just shall live by his Faith, but he that makes haste* (tho he seems to believe) *his Soul is not upright in him*, that is, his Faith is not sound, and of the right breed. *We are not of those that withdraw, but that believe to the saving of the Soul*; that is, we are of the number of those that so believe, as to be infallibly saved; 'tis spoken by way of distinction of their Faith, for the other believe too, as the Opposition implies: So as tho many come to God, and put forth Acts of Faith, yet their Faith being not spiritual, nor genuine, God justifies not upon it; for he hath not given them a Faith to the saving of the Soul. He knowing what manner of Faith it is, bestows not that Grace of Justification upon it. I may say of it, as of Christ it is said (*John* 2. 24.) upon his like discerning beforehand, the ineffectualness and unsoundness of their Faith, *Many believed on him, but Jesus committed not himself into their hands, because he knew them all.* So God doth in this Case.

3. A third Reason: is, God's end in saving us by Faith, was not to lose by us a whit of that Love and Holiness he expects from us; but rather he chose Faith, because whilst it gave all to free Grace, and his infinite Love, it might withal reflect and carry all that Love down unto the Heart again, and shed it abroad in the Soul, and so cause Love to God to spring up with a redoubled encrease and advance. He did not chuse Love immediately, not because he regarded it not, but because if it had not sprung from Faith, as first apprehending his Love, it would have boasted it self, for it had returned something of it self unto God. But whilst Faith is made the Receiver of all from God, and thereupon the Worker of Love in us; upon that account, God's free Love is at once exalted and magnified, and our Hearts quickned, and enflamed with Love to him again.

CHAP.

CHAP. IV.

An Exhortation unto Friendſhip with God, from the Conſiderations how great, excellent, and kind a Friend, he from Eternity hath been, and perpetually, and for ever is to us.

MY Exhortation now ſhall be unto thoſe that are reconciled, and become (in reſpect of their States) Friends to God already. You ſee your high calling Brethren, you have the Honour to be called, as *Abraham* was, *the Friends of God.* You are entred into a Covenant of Friendſhip with God, make ſomething of it: And indeed it is the Scope even of that Place alſo, 2 *Cor.* 5. *Be YE reconciled to God.* For he ſpeaks unto the *Corinthians*, who already believed, and were converted and reconciled: But be *you*, even *YOU, reconciled more*, for even *you* have need of it; and at the beſt *your* Friendſhip is but imperfect: and as *you know but in part*, ſo *you love but in part.* As Chriſt ſays to his Diſciples, *except ye be converted* (Mat. 18. 31.) ſo ſay I, *except ye be reconciled*, that is, except you more and more renew your Covenants with God, *ye cannot be ſaved.* And beſides, you make many Breaches with God; and tho the Covenant through his Grace and Goodneſs notwithſtanding holds, yet you had need to make thoſe Breaches up again: *Amantium ira Amoris redintegratio eſt*, and *Reconciliation* is but the *renewing of Love.*

Conſider that thoſe who are perfect Enemies and Rebels to God, whilſt they are in that Eſtate, do but their kind: but you know what it is to offend God, and how it grieves him, his Spirit hath at times ſet it upon your Hearts, how unkindly he takes any Sin from you. You have felt in part what it coſt him to reconcile you, and have taſted *how good the Lord is*, and you have a Principle of Love in you which needs but ſtirring up. Conſider what *Solomon* ſays, Prov. 18. 24. *A Man that hath Friends muſt ſhew himſelf friendly; and there is a Friend that ſticketh cloſer than a Brother.* It is the Law of Friendſhip you ſee to anſwer it with Friendſhip again, *mutuis Officiis vivitur.*

And beſides, the ſweetneſs that is found in reciprocal Friendſhip, loyally and ſacredly maintained and kept up, it ſhould move you. God will find a ſweet Savour in you, and you again will have pleaſure in Communion with him. Friendſhip is the ſweeteſt, and of all Comforts the greateſt: therefore *Solomon*, tho he were a *King*, and had the Sum of all Delights, yet he would have one in an eſpecial manner *be his Friend*, 1 Kings 4. 5. And God, tho he need no Comfort nor Happineſs to be added to him, yet he would have Friends to delight himſelf in, and that ſhould delight in him. 'Twas this that moved him, and therefore that the Comfort of his Love and yours be not much of it loſt or impaired, *demean your ſelves as Friends.* It is Chriſt's own Argument in his laſt Sermon to his Diſciples, in which he treats them, and admires them by this ſacred Name of *Friends*, *John* 15. 13, 14, 15. and amongſt other Arguments, he uſeth this in exhorting them to Obedience; *So my Joy ſhall be in you, and your Joy ſhall be full*, ver. 10, 11. There will be mutual and reciprocal Joy and Delights in the Intercourſes of it. You will add to Chriſt's Joy, whoſe Joy is yet full; and to be ſure yours, which is imperfect, will be made full by it. As we uſe to ſay, if People do not mean to love, let them never marry; ſo if Men do not ſet themſelves to walk with God, let them renounce this ſweet and obliging relation of being Friends to him: eſpecially this is to be done, if a Man find one, who is *a Friend indeed*, ſo ſays *Solomon* in that Place, *There is a Friend is nearer than a Brother:* That will do more for thee than one that cometh out of the ſame Loins. And therefore *Moſes* (*Deut.* 13. 6.) ſeems to prefer the Love of ſome *Friends* to that of ſome Wives. *If thy Wife* (ſays he) *entice thee, yea if thy Friend who is as thine own Soul.* Now to ſuch a Friend, if you meet with him (ſays *Solomon*) *ſhew your ſelf friendly.* And truly as *Faith*, ſo *Friendſhip is rare on Earth:* It is hard to find a good piece of Stuff indeed to make a Friend of.

Book II.

I have two things therefore, which will make up the measure of this my Exhortation full. 1. *What a Friend God* is, and hath been, and will be unto you. And 2. *Wherein you* are to *express Friendship* again unto him. You find them both in that Exhortation of Christ; what a Friend he was, *Joh.* 15. 13. *Greater Love than this hath no Man, to lay down his Life for his Friend.* And from thence he presseth this on them, *If ye be my Friends, do what I command you.*

1. Consider, first, that God hath been your *antient Friend*, even from *everlasting*. The older Friends are, the more we ought to prize them. We esteem of an old Servant, but especially of an old Friend. Therefore saith *Solomon, Thine own Friend and thy Father's Friend, forsake not*, Prov. 27. 10. That is, leave not one who hath been an old Friend to thee, and thy Family before thee. Now God hath been thy Friend and Father from everlasting, therefore forsake him not; he hath loved thee ever since he loved himself. Now if one had loved another ever since himself was, how would this endear him? God hath done this.

2. He is such a Friend as never had his Thoughts off from us. There is not a moment in which he hath not loved us, and had his Thoughts upon us. Other Friends sometimes think and speak of you, but not always; *But God withdraweth not his Eys from the Righteous*, Job 36. 7. And *Cant.* 8. 6. *We* are said to be *set as a Seal upon his Hand*, so as he continually looks upon us. It is an Allusion to that Type, *Exod.* 28. wherein *Israel* is engraven, First, upon two Stones placed on the High Priest (Christ's) Shoulders and Arms, *Ver.* 11. 12. then on a *Breast-plate*, or (as 'tis there interpreted) upon his *Heart*, *Ver.* 29. Upon his *Arms*, to shew his Power is engaged; upon his *Heart*, to shew that his *Love* is; and placed *visibly* on both for a Memorial: *Isa.* 49. 15, 16. *Can a Woman forget her sucking Child, that she should not have Compassion on the Son of her Womb? yea they may forget, yet will I not forget thee. Behold, I have graven thee upon the Palms of my Hands, thy Walls are continually before me.* *Jerusalem* (the Type of his Elect) her Walls are continually before him. And in the like Type *(Deut.* 11. 12.) they are termed a Land (for Selection of People) *which the Lord thy God careth for. The Eyes of the Lord thy God are always upon it.* Therefore *David* also saith, *How many are thy Thoughts to us-ward? they cannot be numbred.* If a King casteth but a glance upon a Man, and thinks of his Suit and Business, he counts it a great favour. What is it then for the great God never to have had his Eye off thee to do thee good? And think with your selves, what, and how old are your Thoughts towards him? they are but of Yesterday. Your Friendship began but the other day, but his hath been from everlasting.

3. As it is from everlasting, so to everlasting. The one is called *choosing us from the Beginning*, Ephes. 2. 13. The other is called loving us to the end, *Whom he loved he loved to the end*, Joh. 13. 1. For a Couple to have been twenty Years married, and to hold out in loving, how great a wonder is it amongst the Sons of Men, especially when many Unkindnesses have past?

4. The first moment he took up as much Love, as he hath ever since had, or can manifest to Eternity. This is high, Brethren, if ye consider it. God loves not as Man, as he is not as Man that repents of his loving: Not as Man that begins to love a little, that hath a Velleity at first, an Affection stirring, and having his Heart inclined, is drawn on to do what at first he meant not to do. No, but all the Grace and Favour, which in time is bestowed on us, was given us in one Lump from Eternity, and all to Eternity is but the Manifestation of it: 2 *Tim.* 1. 9, 10. *The Grace which was given us before the World began, but now is made manifest in Christ, who hath brought Immortality to Light.* And so that Immortality serves but to manifest, or bring to Light the Grace which was given at the first; of (as it is 1 *Cor.* 2. 9.) *which was then prepared for them that love him.* So as all that is done since, is but a Show Love hath prepared to entertain you with, and is set out with new Inventions, and studied ways to take your Hearts. And therefore the very *giving Christ* is termed but the *Commending*, that is, the setting out his Love, *Rom.* 5. 8. And *John* in plainer Terms says, *In this was the Love of God manifest*, 1 Joh. 4. 7, 8. The Love *in Solido*, in *Bullion*, was all (the whole Mass of it) in his Heart before. And all he doth to Eternity is but the coining of it, stamping this or that particular Mercy, and so paying it forth unto us; *Psal.* 138. 8.

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The Mercy of the Lord is for ever. The Lord will perfect that which concerns me. The Connexion of thoſe Words is this, That God having beforehand ſet down with himſelf, what he would do for him, his Mercy which was for ever, was but a perfecting, a limning out that Happineſs Love did conceive the Idea of, and that *perfect*, from everlaſting. And becauſe an Eternity of Time was required to this vaſt Work, therefore 'tis he adds, *Thy Mercy, O Lord, endureth for ever*; for ſo much time to perfect what concerns me (a poor Atom placed in the Eye, or becauſe of thy Love) will take thee up. And will not this affect your Hearts, that have any Love in you to him, or Hopes or Purſuits after ſuch a Love? Chap. 4.

5. Conſider what his Love hath cauſed him to do for thee. He firſt gave thee a Paradiſe, but that was not good enough. He prepares Heaven, not as that which thou wert worthy of from thine Original, but which he thought meet to beſtow, to ſhew how great a God he is: *Heb.* 11. 16. *He was not aſhamed to be called their God, for he prepared for them a City.* Yea he was not contented with the ordinary direct means of loving; but, as thoſe that are vaſt and laviſh in Entertainments, he muſt have uncouth, artificial ways to love ſuch as are extraordinary. To love us only the plain direct and downright way, and to give us Heaven the firſt day, as he did the Angels that never ſinned; this was too low, too mean. His Love muſt have Meanders, Windings, Difficulties, yea much Water to encounter it, and ſo endanger the quenching of it: all this to commend the Greatneſs and Tranſcendency of it: *Love is as ſtrong as Death.* And *much Water cannot quench it*, Cant. 8. 6. And *Rom.* 5. 8. *In this God commends his Love, that whilſt we were yet Sinners, Chriſt died for us:* So ſays St. *Paul.* And Chriſt that was to perform it, knew what he did lay down, *Greater Love than this hath no Man, that he lays his Life down for his Friends*, Joh. 15. 13. And yet, O dear Redeemer, at how low a Price doſt thou ſet thy Love, whilſt thou entreſt into comparative Suppoſitions of one Man (a mortal ſinful Man) dying for another? *Greater Love than this hath no Man:* And in that Suppoſition art fain to put in this too, as the higheſt Elevation of Man's Love in ſuppoſition, *to lay down his Life for his Friends*, to be ſure *not for* his *Enemies.* But yet becauſe there could be no higher Suppoſition made, he is therefore fain to repreſent his Love to us hereby. *Paul* makes the ſuppoſition thus, *Rom.* 5. 7. *For a Righteous Man will one die? yet peradventure for a good Man* (that is, one eminently and publickly uſeful to ſuch a Proportion, as his Life (as 'tis ſaid of *David's*) is worth ten thouſand of other Men) *a Man would even dare to die.* Well, let all theſe Qualifications meet, and when they do, 'tis yet but a *ſcarcely*, but a *peradventure*, that any would be found to die for ſuch a one. 'Tis but a ſuppoſition of one that is otherwiſe weary of Life; and yet if he comes to the point, he will ſhrink at it: therefore 'tis added, *To dare to die*, it is ſo great an Evil. But to do it *not* for *Friends*, but Enemies; and to this end, to make them Friends when he could have created new ones cheaper, and enough of them; yet to die for *Ungodly Sinners, Enemies* (as *Paul* exaggerates our Caſe and Condition there) and for *him* to die that had *ſuch a Life* to lay down, is an admirable Inſtance of extraordinary Love. For a mere Man, a ſinful Man to die (the Caſe which both Chriſt and *Paul* do put) is but to give up a Game that muſt be loſt a little after, to reſtore a Forfeiture, a Debt that muſt be paid; but *my Life* (ſaith Chriſt with an Emphaſis) *none can take from me* (Joh. 10. 18.) *I lay it down of my ſelf.* Let me ſay it (which he hints there) his Father could not take it, but that himſelf conſented to it: *For his Father had given him to have Life in himſelf*, Joh. 5. 26. And will ye know the *Value of that Life* he laid down? It is the *Dignity* of the *Perſon* gives the *Worth* to the *Life.* You have it, and you cannot have more ſaid; 1 *Joh.* 3. 16. *Hereby we perceive the Love of God, that he laid down his Life.* Well, thus dear it coſt Chriſt who was God: And was this nothing to God the Father too, think ye? Was it nothing for God to ſee one that was God, of the ſame Nature, and *his Fellow*, ſo debaſed? As it moves Man to ſee any of their Nature deſpiſed, ſo it moved God to ſee God the Son, God equal with him, to lay down his Life: It touch'd the Godhead in common, as in the three Perſons. But for a Father to give and offer up his Son, is a Love above our Thoughts to conceive, or our Words to expreſs. Your Father *Abraham*, tho he had too big an Heart to weep for it (you ſee no Tears in his Eyes, nor mention of them

Book II. them when he was about to do it) yet he knew full well what it was to offer up a *Son*, an *only Son*. To be ſure God knew it, and meaſured it by his own Heart to his own Son, out of the ſenſe of which God uttered thoſe Words to *Abraham*, *Now I know thou feareſt me, ſeeing thou haſt not withheld thy Son, thine only Son from me*, Gen. 22. 12. And was not God's Son's Life proportionably dear to him, inaſmuch as he is his Father by a more ſubſtantial and tranſcendent Generation? *My God, my God* (ſays Chriſt *Mat.* 27. 46.) *why haſt thou forſaken me? Thou* who art in ſo ſpecial a reſpect *my God* and my Father: (See *Eph.* 1. 3.) And he ſpeaks thus, knowing it would ſtrike and affect his Soul. And yet he ſpeaks but the half of what God did in it; and yet in that conſider how he parted with, yea forſook an old Friend, a Boſom Friend; and how Chriſt alſo *forſook Father and Mother for his Wife*, the Church, *Eph.* 5. 25. And do you think God to be ſo inſenſible, or impaſſible, or without natural Affection to ſuch a Son, as that all thoſe Speeches ſhould be but Rhetorical Figures, and feignings of a ſorrowful part? When, as you have it inculcated 1 *Joh.* 4. 9, 10. *In this was manifeſted the Love of God towards us; becauſe that God ſent his only begotten Son into the World that we might live through him. Herein is Love, not that we loved God, but that he loved us, and ſent his Son to be the Propitiation for our Sins.* And you have the ſame alſo in *Rom.* 8. 32. *He that ſpared not his own, but delivered him up for us all.* Yea, further think with your ſelves, that his Father was himſelf obliged to be the Inflicter of his own Juſtice, to bruiſe and break him; *when he made his Soul an Offering for Sin*, Iſa. 53. 10. For no Creature could ſtrike Strokes hard enough to ſatisfy for Sin. He laid the Wood of the Sacrifice, *viz* our Sins about his Soul; for *he laid upon him the Iniquities of us all:* and he blew the Fire too. All Earthly Bellows would themſelves have been burnt, at leaſt not been able to have made the Furnace hot enough; yea his Wrath againſt Sin was the Fire. Think but with your ſelves if his Mother *Mary* muſt have been the Crucifier of him, and muſt have knock'd in every Nail with her feeble trembling Hands (whilſt at every Stroak a *Sword* is ſaid to have *pierced through her Soul*) what Exceſs of Sorrow would have oppreſs'd her! But now, even what Man did againſt him is ſaid to be by God the Father's own Hand and Counſel. And yet to what end was all this Grief and Loſs? I might ſay it, and could defend it, *It might have been ſpared.* God in his Prerogative could have ſaved Sinners without it. That Outcry of Chriſt cries thus loud in mine Ears, *Let this Cup paſs: all things are poſſible to thee.* In which Prayer we muſt ſuppoſe it entred not into Chriſt's Heart to deſire the Elect might not be ſaved, when he uttered it; and yet ſuppoſeth it conſiſtent with that Cup's paſſing from him. But Love was ſet upon it to have our Salvation thus, and no otherwiſe tranſacted. If Juſtice might have permitted it, and have let that diſmal Cup paſs, and ſlip; yet Love was engaged and reſolved to manifeſt it ſelf this way rather; and the more poſſible another way might have been, the more ſhould Love be commended in taking this, *That when we were Sinners, Chriſt died for us.* It was an Extravagancy, a ſuperabundancy of Love, Loves Device, an Invention of Love, that knew not how to ſhew Love enough. And, my Brethren, theſe are not Notions or Ideas; theſe are the greateſt Realities and Exiſtencies, which are only to be underſtood with our Hearts, and not by our Underſtandings; for *the Love of God and Chriſt paſſeth Underſtanding*, (Eph. 3. 19.) and ſo is not taken in, but by the immediate Impreſs of the *Holy Ghoſt*, who *is the Shedder of this Love of God abroad into our Hearts* (not ſo much into our Underſtandings) as the Apoſtle ſpeaks.

6. I come next to God's Dealings and Diſpenſations towards us; and herein all the Ways of God are Ways of Love and Friendſhip: He is never but doing us good; *Pſal.* 25. *All his Ways are Mercy and Truth.* He is never out of the Road of fulfilling one Promiſe, or Truth, or of beſtowing one Mercy or other. In his very afflicting he fulfils a Promiſe, *In very Faithfulneſs haſt thou chaſtis'd me*, Pſal. 119. And Faithfulneſs is the Performance of ſome Truſt, or Promiſe, out of Love.

7. All he doth, he doth freely for us, and thinks not much at it. A Man muſt hold Pace with other Friends, and do one kindneſs for another: But ſays God (*Hoſ.* 14. 4.) *I will love thee freely, and heal thy Backſlidings:* And *he will*

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(says *Zephaniah*, Zeph. 3. 17.) *rest in his Love.* He is glad and rejoiceth to do his People a Kindness: Jer. 32. 41. *I will rejoice over them to do them good, with my whole Heart and my whole Soul.* In *James* 1. 5. it is said, he giveth *freely*, and upbraids not; the word is ἁπλῶς, that is, *simply* or *singly*, that is, for no other end than to give, for who can recompense him? So true Liberality, even in us, is termed ἁπλότης, 2 *Cor.* 8. 2. He doth it merely to do good, rejoicing in so doing: And therefore when he hath done, upbraids not; and doth not use to say, I have given thee thus and thus. Often in case of great Provocations indeed, thou mayst hear of him (as *David* did), but it was but to melt his Heart (2 *Sam.* 12. 8.) but otherwise he is silent: whereas other Friends will be ever and anon twitting you with Kindnesses. Chap. 4.

8. His inward Valuation and real Esteem of you is answerable to, and more than his outward Kindnesses; and really to do so is the greatest attractive of Friendship. He prizeth you above all the World: Isa. 43. 3, 4. *I gave* Ægypt *for thy Ransom,* Æthiopia *and* Seba *for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; therefore will I give Men for thee, and People for thy Life.* And he gave real Testimony of this in giving his Son, which was more than a thousand Worlds; *Mat.* 10. 30. & *Luke* 12. 7. Even *your very Hairs are all numbred*, the Hair which is the meanest unvaluablest appurtenance of Man, and which in a Proverb the Latins express as a thing of no value, *ne pili æstimo*, as we say, I value it not a Straw. Things of worth use only to be numbred, and things that are not are said to be *nullius numeri. David* made it a great occasion of God's Love to him, *That all his Members were written in God's Book*, Psal. 139. 16. But Christ descends to our very Hairs; and not your Hair in the Comb, the Bush of them, but every one the smallest, all are numbred, how much more our Persons.

9. Other Friends will be ashamed of you when you fall into Disgrace and Poverty, tho they knew you never so well before. Prov. 19. 7. *All the Brethren of the poor do hate him*; how much more his Friends that go afar off from him? But the Great God is so far from being ashamed of us, that he takes his Denomination from us, and takes us into his Stile; witness that Expression, *the God of* Abraham, *&c.* to which that of *Heb.* 11. 16. refers.

10. In all thy Afflictions he will stand thy Friend; when thou art in greatest Trials and Distresses, then he will shew himself most to be a Friend, which indeed is the time for the Trial of a Friend: Prov. 17. 17. *A Friend loves at all times, but a Brother is born for Adversity.* That is, the special Season that a Man hath use of a Friend for: *In time of Adversity* (saith *Job*, Chap. 6. 14.) *a Man would have pity from his Friend.* But usually it falls out (as *Solomon* says, *Prov.* 19. 7.) *A Man follows them with Words, and they are wanting to him:* But then will the Lord own thee most especially, if thou followest him with Words, with Prayers, and *seekest earnestly unto him.* Therefore *David* (Psal. 31. 7.) says, *Thou hast known my Soul in Adversity:* And *David* speaks it out of the sense of his Love, that he did it then most, when others would not know him nor regard him. And whereas other Friends may be absent, and not able to help thee or advise thee, *he is a present help in Trouble*, Psal. 46. 1. Yea there are Cases, wherein all thy Friends in the World, if present, could stand thee in no stead, but would be miserable Comforters, as in case of Scandal, *&c.* and then will God break in and own thee: Yea further 'tis said, *Psal.* 41. 3. That *he makes our Bed in our Sickness.* It is put to express the highest tenderness in Distress, a condescending to do the meanest Office, a readiness to supply all Wants and Deficiencies: and in that, he says, he will make all thy Bed; it imports utmost and universal Diligence and Care, in that which is committed to Servants of the lowest Rank. He will as a Friend sit by thy Bed-side, lay thy Pillow for thee, make thy Bed easy, that is, make a distressed Condition comfortable, fetch thee any thing, take care of every thing, apply himself so to thee, that thou shalt then say, thou art in ease in the midst of Trouble.

11. God will not cast thee off when thou art old, and wantest Strength to serve him; but (as it is in *Jer.* 3. 2.) he then remembers the Kindness and Pains taken in thy Youth. *David* prays (*Psal.* 71. 9.) *Cast me not off in time of old Age, forsake*

Book II. *ſake me not when my Strength faileth.* You know God's Anſwer, long before he prayed it, and ſince, is repeated with five Negatives to aſſure us of it, *I will never, at no hand, upon no occaſion, leave thee, or forſake thee.*

12. Other Friends, for an ill turn will forget all former good Turns and Kindneſſes done, tho never ſo many; but God on the contrary will forget all thy Sins, and remember them no more (*Iſa.* 43. 25.) but not one good Deed or Office of Love, no not one good Thought from the firſt to the laſt ſhall be forgotten, but it ſticks in him, and takes deep Impreſſion. Thoſe things thou haſt forgotten, at the latter Day he will remember them, and that to requite them. Every Cup of cold Water ſhall have a Reward: *God is not forgetful of your Labour of Love to his Name,* Heb. 6.

13. Yea when thou art dead, he will remember thee and thine. Other Friends bury their Friendſhip in the Graves of the deceaſed, but God not only will take care of thy very Bones (*Pſal.* 34. 20.) but remember thee in thy Seed, as *David* did *Jonathan*'s Poſterity. Thus he remembred *Abraham*'s *Seed for their Father's ſake: The Seed of* Abraham *my Friend,* ſays he, *Iſa.* 41. 8. and ſo he remembred *David*'s Seed, 1 *Kings* 11. 34. & *Rom.* 11. *They are beloved* (and 'tis Goſpel) *for their Father's ſake.*

Laſtly, Whatſoever he hath, thou ſhalt have part of it; nay all he hath thou ſhalt inherit, *Rev.* 21. 7. God himſelf can have but all things, and thou ſhalt have all that he hath: *John* 17. 24. & *John* 12. 24. Chriſt ſpeaks with an Heart, as if his own ſingle perſonal Glory would do him no good, unleſs we ſhould be with him, and have part of it. All his Attributes ſhall be for thy Happineſs, as well as for his own Glory: his Power, Wiſdom and Mercy ſhall be ſet on work for thy good; and tho all theſe Attributes ſerve for his own Glory, yet they ſhall as truly and really ſerve for thy Comfort as for his Glory. All within him and without him ſhall be ſet on work for thy good. What canſt thou have more of a Friend?

Now if God hath been, is, and will be ſuch a Friend to us, what manner of Perſons ſhould we be in returns again unto him? My Brethren, this is your Calling; you are called to be Friends of God, ſee you walk worthily and anſwerably unto it, ſo as to fill up the meaſure of that Relation, and obſerve as far as poſſibly the Laws of Friendſhip, that ever were or can be feigned to have been between two Friends, for God full well deſerves it at thy hands. And it ſhould move you that you were a long time before Enemies, and had nothing but Wars in your Thoughts againſt him, and therefore you had need now endeavour to make him amends.

CHAP. V.

What the Converſation of a Believer ought to be in performing the part of a Friend towards God. That we ſhould keep up an entire and near Communion with him. What this Communion is, explained in ſeveral Particulars.

I Come to that main and principally intended Subject, which is, the Converſation of a Chriſtian towards God, in performing the part of a Friend: I ſhall inſiſt on ſome Particulars, wherein theſe returns of Friendſhip do conſiſt.

1. The firſt and primary Head (which will contain divers Particulars in it) is *purſuing after, and preſerving entire Communion with God.* Mutual Communion is the Soul of all true Friendſhip, and familiar Converſe with a Friend hath the greateſt ſweetneſs in it. Sometimes *Solomon* compares it to Honey, which as it is pleaſant to the Taſt, ſo enlightneth the Eyes, *Prov.* 25. 16, 17. compared, reading, as *Cartwright* doth, for Neighbour, *Friend, ver.* 17. Sometimes it is compared to Perfumes and Odours, which refreſh the Brain and animal Spirits, *Prov.* 27. 9. *Ointment and Perfume rejoice the Heart, ſo doth the ſweetneſs of a Man's Friend.*

Cartwright in loc.

Friend. And he calleth it Sweetneſs in the abſtract rather than Sweet; for it is certain, where it is found cloſe and entire, it is the moſt Spiritual Cordial of Man's Life. And indeed Communion is that which diſtinguiſheth this of Friendſhip from the Intercourſes that are in other relations, unleſs it falls out that Friendſhip be intermingled with them, as in Conjugal it often doth. Parents take care for and love their Children when young, and they again do honour their Parents and obey them, when yet during their Non-age there is not much Communion nor Acquaintance between them. Between Maſters and Servants there is an Intercourſe by way of Command and Obedience. Maſters maintain their Servants, and Servants render Fear and Service to their Maſters, but yet there is not a mutual Communion and Acquaintance between them: And by this doth Chriſt diſtinguiſh Friends and Servants, when he ſets himſelf to heighten the Privilege of this relation, and to endear it to them: John 15. 15. *Henceforth I call you not Servants, but Friends.* For I have unboſomed my ſelf unto you; whatever I have heard of my Father, I have made known unto you: *But the Servant knoweth not what his Lord doth*, that is, there is no Communion between them. Chap. 5.

Now altho God beareth all theſe relations of Father, Lord, Maſter, *&c.* which his diſtance between him and us exacts, yet he alſo hath condeſcended to admit us to Communion with himſelf. *John* ſeems to ſpeak of it as with an holy boaſting of the eminent Privilege which himſelf and others, that lived up to their Principles, enjoyed. 1 John 1. 3. *And truly our Fellowſhip is with the Father, and the Son.* The Riſe of it lies thus, Chriſt was God's Fellow *(Zach. 13. 7.)* which Privilege he hath, by being a Son equal with God. And God found this Fellowſhip ſo ſweet, as he calls us up to the participation of it. 1 Cor. 1. 9. *God is faithful, by whom ye are called unto the Fellowſhip of his Son Jeſus Chriſt our Lord.* He ſpeaks of it likewiſe, as that which is the height and top of our Calling as we are Chriſtians: And this Fellowſhip with the Lord Jeſus, doth not only conſiſt in his and our ſharing jointly in the ſame Privileges, as in his Graces, Glory, *&c.* but it is the Fellowſhip of his *Son Jeſus Chriſt*; and ſo alſo of his Perſon in all the Sweetneſſes of, and Converſes with, and Relations to him. And yet, leſt in too much Familiarity we ſhould forget our diſtance, he adds, *our Lord*; as in the Pſalm forecited upon the like occaſion, having called us his Fellows *(ver. 7.)* he adds (*ver.* 11.) *He is the Lord, and worſhip thou him.* Now this Communion, as on our part it is to be tranſacted, is ſummed up in theſe things.

1. Beſides the common Tribute of daily Worſhip you owe to him, take occaſion to come into his Preſence on purpoſe to have Communion with him. This is truly friendly, for Friendſhip is moſt maintained and kept up by Viſits; and theſe, the more free and the leſs occaſioned by urgent Buſineſs, or Solemnity, or Cuſtom they are, the more friendly they are. It is made a diminution, tho in his own People; *Lord, in Trouble have they viſited thee, they poured out a Prayer, when thy Chaſtning was upon them*, Iſa. 26. 16. A Stranger will viſit one whom he hath a Suit unto, and Buſineſs with; and we uſed to check our Friends with this upbraiding, *You ſtill come when you have ſome Buſineſs, but when will you come to ſee me?* David who hath this Teſtimony from God, *To be a Man after God's own Heart*, which is equivalent to this of God's, concerning *Abraham's being his Friend*, hath this Diſpoſition of Spirit recorded of him, Pſal. 63. 1, 2, 3. *O God, thou art my God!* He embraceth him at firſt word, as we uſed to do Friends at firſt meeting. *Early will I ſeek thee* (ſays he) *my Soul thirſteth for thee, my Fleſh* (that is, my ſelf) *longeth for thee in a dry and thirſty Land, where no Water is.* Surely *David* had ſome extraordinary Buſineſs now with God to be done for himſelf, which made him thus eager after him; no truly, nothing but to ſee God himſelf, as it follows, ver. 2. *To ſee thy Power and thy Glory, ſo as I have ſeen thee in thy Sanctuary*; where God had met him, and manifeſted himſelf to him: *To ſee thee*, hath the ſame Emphaſis here, that thoſe Words, *againſt thee have I ſinned*, have elſewhere. And further, what was it in God, that ſpecially drew forth his Heart, and was the Object of his Inqueſt? ver. 3. *Becauſe thy loving Kindneſs is better than Life.* And *ver.* 4. thus (if I have no other Reaſon) *will I bleſs thee whilſt I live.* It is all along the pure Language of Friendſhip, the very ſight of a Friend rejoiceth a Man: Prov. 27. 17. *As Iron ſharpneth Iron, ſo doth a Man the Face of his Friend.* It alone

Book II.

whets up Joy by a Sympathy of Spirits: and in anſwer hereunto it is characteriſtically to God's People, called the ſeeking of God's Face; that is, himſelf, for ſo his Face is taken: *Thou ſhalt have no other Gods before my Face*; that is, thou ſhalt have my ſelf, or none but my ſelf. Perſonal Communion with God is the end of our Graces; for as Reaſon and the Intercourſe of it makes Men ſociable one with another, ſo the Divine Nature makes us ſociable with God himſelf; and the Faith we live by is but an Engine, a Glaſs to bring God down to us: And as for Duties, the Journies end of them is Fellowſhip with God; and our backwardneſs to them, if you reſolve it into its Original, is a backwardneſs to entire Communion with God; the Soul therefore ſaith it hath no pleaſure in them. But this Communion was the Apoſtles *Eden*, and proper Walk; *John* calls us all up unto it, as that which we are alike born to, 1 *Joh.* 1. 3. It was *Moſes* his Perfection, as he was Chriſt's Type, *Exod.* 33. 11. *And the Lord ſpake to* Moſes *Face to Face, as a Man uſeth to do to his Friend.* You ſee the Scripture lodgeth this in the Notion of Friendſhip, therefore attempt, if thou haſt not yet tried, this way of ſeeking God. I have known thoſe who have come to God, as for nothing elſe, ſo when they have been come, could mention nothing elſe; but ſcorned to blur or ſoil the noble and royal Intention of their Viſit of him with any lower Requeſt, than that of obtaining Communion with him. And take my Counſel, when the Spirit at *ſome by-time* moves thee, and it is merely a Motion of his; go and ſtand in the Preſence Chamber, that is, put thy ſelf on Duty with this Aim and Deſign mentioned, and ſee if he hold not out his Golden Scepter to thee. This ſhall prevail with him more than the Sacrifice of Rams.

2. A Second way of Intercourſe and expreſſing Friendſhip to God is this: When thou comeſt into his Preſence, be telling him ſtill how well thou loveſt him; labour to abound in Expreſſions of that kind, than which (when founded in a reality in the Spirit) there is nothing more taking with the Heart of any Friend. That famous Pair of Friends, *David* and *Jonathan*, when they met they ſpent the moſt of their time (they had got by ſtealth, and with hazard of their Lives) in vying and revying, and therein ſeeking which of them ſhould utter and declare moſt Love, and manifeſt moſt Faithfulneſs. They weep over one anothers Necks, as overcome with the overflowings of each others kindneſs. The Story affords the pleaſanteſt contention of Love and Friendſhip, and ſtrivings for Maſteries; and accordingly, as to the paſſionate part, the Victory is decided on *David*'s ſide, 1 *Sam.* 20. 41. They both wept one with another, *until* David *exceeded*, ſays the Text. And yet again, for the real part and Demonſtration of Friendſhip *Jonathan* had the advantage to outvy *David*; *Jonathan* had a Kingdom to loſe for his ſake, being Heir apparent by Birth; yet he ventures his own Life to ſave his, who he believed ſhould be King in his room: And *let me but live*, ſaith he, *and not die*, v. 14. *And let me be the next in the Kingdom*, Chap. 23. 17. But *David* had another and greater Friend, even God: And how his Affections overflowed the Banks towards him, the Pſalms do ſhew. How often have we him breaking forth, *I love thee, Lord!* And *O how do I love thy Law!* And how eloquent is he in that his ſolemn, and his almoſt laſt Thankſgiving, 1 *Chron.* 29. Now the Truth is, the *real part* is *God's*; the *fond* affectionate *part* of Friendſhip it ſhould *be ours.* He had a Son to give away; and his Son a Life, a Kingdom; and both of them agreed to do it. We have little to *loſe*, and can do leſs for them: O yet let us love them, and love to tell them ſo. Haſt thou ever yet lain in thoſe everlaſting Arms? Or, when thou at any time doſt, and his Banner of Love is ſpread over thee, what hath thy Heart meditated concerning God at ſuch a time? As a liberal Heart is ſaid to deviſe liberal things, ſo a loving Heart will deviſe loving things. I us'd to ſay, whatever Ingenuity, Wit, Rhetorick any one hath (and I ſpeak of thoſe that excel therein) there are times wherein God hath the Flower, the Eminency of them vented in Strains of Love to him in Prayer. He hath at one time or other every Mans Strength and Prime. What Affections or Expreſſions thou haſt to beſtow on Friend, or Wife, God will have them from thee to himſelf; and if thy Spirit be narrow, and ſhut up to ſuch a way, yet thou wilt and mayſt be able to vent that Love thou beareſt him, in blunt and downright Expreſſions: *Lord* (ſaid *Peter*) *thou knoweſt I love thee*, if I ever loved any thing. Yea

I have known ſome bad and churliſh Natures to their other Relations, in whoſe Spirits, upon obſervation of them, you ſhould ſcarce find any Strains of pure Ingenuity paſs from them to any other; yet in their Narrations of what hath been between God and them, they have been brought to the loweſt Submiſſion, the higheſt Reſignations of themſelves for him and his Glory, and as great Strains of Ingenuity as any other. As Phyſicians ſay of a Child in the Womb, if there be any good Blood or Spirits in the Mother's Body, the Child will have it; the nutritive and formative Virtue doth and will attract it: So if there be any good Nature in thee, God will have it at one time or other. Yea how often falls it out, that even Souls that want Aſſurance of God's Love to themſelves, yet can pleaſe themſelves in bleſſing God, or at leaſt admiring him for that Goodneſs and Bleſſedneſs which is in him, and which he enjoys, for loving himſelf, and aiming at his own Glory; for his ſo dearly loving his Son (whom alſo their Souls love) and for his being good to others? And they find it real in their Souls to do ſo: Yea, and ſometimes when they come to pray, and are ſhut up for want of vent in other Deſires, they yet can fall a telling God how well they love him, and what (if he would be pleaſed to enable them) they would do for him: And they can do theſe things when they can do nothing elſe. Yea, and becauſe in real Performances they find they can do little, and are not ſatisfied with the Opportunities they have in view at preſent; the Heart will be venting it ſelf in Suppoſitions and Feignings with it ſelf, what in Caſe of God's condemning them at the latter day; ſo that ſhould they loſe their labour, they would ſay in way of Ingenuity, what Farewel they would then take of him, how they would demean themſelves in Hell, when their Souls ſhould be filled with the Noiſe of others Blaſphemies, how they would ſpeak well of him, and rebuke their Fellow-Thieves, as that good Thief did. And becauſe in Suppoſitions higher Strains of Love may be vented, than God will ever put us really to act; therefore the Heart often ſeeks vent for its vaſt Deſires this way. Thus Chriſt, to ſhew his Love to his Father, in ſubmitting to his Will and Love, made a Suppoſition of the Cup's paſſing from him, which yet he knew could not by God's Decree. And thus *Paul* wiſhed himſelf accurſed from Chriſt for his Brethrens ſake. Or elſe the Heart will go about to do it, by ſeparating Acts of Obedience from ſelf-reſpects; and this in a way of Suppoſition of ſuch things as will not fall out: But yet ſuppoſe they ſhould, *Yet Lord* (ſay they) *I will truſt thee.* As *Job*, *Tho he kill me, yet will I truſt in him.* It was a Suppoſition of the worſt. Or elſe the Heart will be chalking out within it ſelf, what it would do for God, if it were in ſuch a Power, in ſuch a place of opportunity of Service: As *Herbert* in his Poems ſpeaks. At theſe, and a thouſand other ways, Love will be creeping out when it cannot go, nor (alas) is ever able to perform. And theſe ſtirrings and ventings of Love God is infinitely taken with, and knows the Mind of the Spirit in them. Theſe Strains are pleaſant, this is Melody and Muſick in his Ears. Know this, that Communion with God lies not only μετὰ ἀλλήλων, as *John* ſpeaks of it, 1 *Joh.* 1. 7. (as I underſtand the place) when 'tis mutual; he telling us his Love, and ſo drawing forth ours, when there is an *Æſtus*, a Reciprocation of Love from him to us, and ſo from us again to him: But alſo when he doth not ſhed abroad his in our Hearts, to an overcoming Aſſurance, and yet ſtrongly draws forth ours to him (as hath been expreſſed) and that is true Communion with him as on our parts, and affects the Soul accordingly. For tho it be true that we love him becauſe he loves us, as to the reality of the thing; yet it is not always ſo in our Apprehenſion, nor neceſſary to the drawing forth of our Love to him.

Chap. 5.

3. Delight much in him. Friendſhip well plac'd affords the higheſt Delight: Beſides what I noted out of *Solomon*, of the ſweetneſs of a Friend; *David* the Father alſo had experimented it (2*Sam.*1.26.) in his beloved *Jonathan*, *Thou haſt been very pleaſant to me*, ſays he there. And again of *Jonathan* 'tis ſaid, *He delighted much in* David, 1*Sam.*19.2. If therefore God and thou be Friends, retire thy ſelf into him, and make up thy Delights in him. And thus both Chriſt and his Church do mutually expreſs themſelves touching each other; *O how fair and pleaſant art thou, O Love, for Delights!* Cant.7.6. ſays he of her. *Behold, thou art fair, my Beloved, yea pleaſant*, ſays ſhe of him, *Cant.*1.16. Pſal. 37.4. *Delight thy ſelf alſo in the Lord.* Yea

Book II. and the Pſalmiſt preſcribes it as the readieſt, ſpeedieſt way to get Diſpatch of all our particular Suits and Requeſts. So it follows, *And he ſhall give thee the Deſires of thy Heart.* As it is ſaid of God, that *to the Pure he will ſhew himſelf pure,* (*Pſal.* 18.) So to the Ingenuous he will ſhew himſelf ingenuous. A Soul that hath many Wants and Requeſts to put up to him, and yet comes to him and really ſays, *Lord,* tho I want theſe and theſe things in my outward Condition, yet I am well pleaſed, for I have enough in thee alone; tho I had nothing, and tho thou haſt made me theſe and theſe Promiſes, beſides the making over of thy ſelf unto me; yet thou art my Portion, mine Inheritance, and my Lot is fallen in a pleaſant place in thee, *Pſal.* 16. Thou art my exceeding great Reward. Whilſt God ſees that thou thus ſetteſt thy ſelf to delight in him, he at once grants thee all elſe thou wouldſt deſire. This is the moſt compendious Art of Begging; *Be acquainted with him* (ſaith *Eliphaz* to *Job*, Job 22. 21.) *and thou ſhalt have thy Delight in the Almighty*, v. 26. *And thou ſhalt have Gold*, v. 24. *And thou ſhalt have Silver*, v. 25. Thou ſhalt have any thing of him, take but that Method. Art thou in any great Diſtreſs? Go alone, think of his Love, think of himſelf, what a God thou haſt whom thou ſerveſt and loveſt. His Love, and himſelf apprehended, embraced and meditated on, affords the greateſt Delight; *Pſal.* 104. 34. *My Meditation of him ſhall be ſweet, I will be glad in the Lord.* Life we ſay is ſweet, and Death is bitter (as *Agag*'s Speech implies, the bitterneſs of Death is paſt:) But thy loving-kindneſs, O God, is better than Life, and hath the Sweetneſs of all good in it, if the Holy Ghoſt gives thee but a Taſte of it. Chriſt's Love was ſuch as ſweetned Death it ſelf to him, which we account ſo bitter: *It was ſtronger than Death* (ſays *Solomon*) *Cant.* 8. 6. How ſweet then muſt that Love in it ſelf be, and to the Soul that taſts it? Therefore rejoice in the Lord, and again, I ſay, rejoice; Let God be your chiefeſt Good in the moſt proſperous days, and he will be your only Good in your worſt days. A Friend is for Adverſity; *and therefore tho the Fig-tree bloſſom not*, &c. *and all things fail me, yet I will rejoice in the Lord, I will joy in the God of my Salvation*, Habakkuk, *Chap.* 3. 17, 18. What is the Reaſon Men pray not often, nor much, and in the end perhaps do give it over? You have the Reaſon, *Job* 27. 10. *They delight not in the Almighty.* But yet content not thy ſelf with the Performance of Duties, *Iſa.* 58. 2. *They take Delight in approaching to God*; that is, in the outward Performance of it: but let thy Delight be in God himſelf. We rejoice in God, ſaith the Apoſtle, *Rom.* 5. 11. And let not Delights derived from God only content thee; but let thy Delight be in God, and the Excellencies that are in him.

4. A fourth Particular wherein the Communion of Friendſhip lies, is unfolding Secrets. There is a kind of civil Shrift between Friends, ſaith *Verulam*; the Stile of Friend is a Man of my Secret, *Job* 29. 19. That which is tranſlated *my inward Friends*, is in the *Hebrew*, and varied in the Margent, *The Men of my Secret. A Friend is as a Man's own Soul*, Deut. 13. 6. As in reſpect of Love, ſo in reſpect of laying up all that is in a Friend's Soul, all that is ones own: And this Uſe and Advantage, or Improvement, a Man is to make of his Friendſhip with God, to unburden his Mind, and ſpread his Heart before him. In Scripture, Prayer is termed, *A pouring out ones Soul to God.* So 'tis ſpoken of *Hannah*'s Prayer, 1 *Sam.* 1. 15. which is interpreted by that in *Lamentations* 2. 19. *A pouring out the Soul like Water, before the Face of the Lord.* She had as it were wept it out at her Eyes, and poured it forth in Tears. The ſame is eminent alſo in *David*, Pſal. 142. 2. *I poured out my Complaint before him*, that is, (as it follows) *I ſhewed before him my Trouble.* And this is done in caſe of Diſtreſs, *when the Heart is overwhelmed*, as in *v.* 3. And in the very ſame Words the Title of the 102*d* Pſalm expreſſeth it, *A Prayer of the Afflicted, when he is overwhelmed, and poureth out his Complaint before the Lord.* If thou haſt ſome great Affliction or Secret, which is not fit to truſt Man, no not thy neareſt Friend with, and yet thy Heart is ready to break with it; the Heart in that Caſe is apt to tell it to Man, that it may have ſome preſent Eaſe: But take my Counſel, try God alone firſt; and hereby ſhew how only a Friend thou makeſt of him, by telling it alone to him, eaſing thy Heart to him alone. He thinks himſelf honoured by it, and takes it well at thy hands; and if he encourageth thee, or neceſſitates thee to tell it to another

another (as in some Cases, *James* 5. 16.) then do so. As for Distresses thou art in, so for thy Sin; the more Communion there is betwixt God and us, the more secret Sins will God discover to us, and the more will we again disclose to God. This is made an absolute Consequence of holding Fellowship with God: for the Apostle having spoken of Fellowship with God, 1 *John* 1. 3, 6, 7. he adds *ver.* 9. *If we confess our Sins, he is faithful and just to forgive.* He speaks it, as without which none can preserve Communion with God entire; for whilst we labour to walk in nearer, so closer Communion with God, yet *if we say we have no Sin, we deceive our selves*, ver. 8. Now then, here lies the coherence of the *9th ver.* with the former, *Confess your Sin*, if you say you have Fellowship with him; for the Law and Nature of true and entire Communion and Fellowship, between two as Friends, requires, that if the one sins against the other, he should disclose and confess it; this Friendship cannot hold else, and 'tis well we can have Pardon so. Now says *John*, we do all sin; therefore in order to hold Communion with God, confess thy Sins: And a further Reason is, that one great part of God's Friendship towards us is seen in pardoning Sins: *John* hints it, *He is faithful to forgive*; as a Friend is faithful to perform his Promise: And if he should not, none could retain Friendship a moment with him; but if he pardons, he will have the Score acknowledged, even as tho he promiseth, he yet will be sought to, as the Prophet speaks. And the more the Soul finds that God pardons, the more willing and free it is to confess *(Ezek.* 16. 61, 63.) knowing it is to a Friend that will not take advantage of the Acknowledgment. Likewise lay open all thy Jealousies thou hast of his Love; another Friend would never bear it, but alas! God knows them all already, and is used to them, and will ease thee of them. Tell him all thy Doubts, Scruples and Objections thou hast about thy Estate, and of his Love; spread even all, lay open thy Case plainly without Guile (as *David* speaks, *Psal.* 32.) and he will answer them all, and discover to thee that Sincerity of Heart that is in thee towards him, and how well he loves thee notwithstanding; and this other Friends will not do.

Chap. 6.

CHAP. VI.

What our Behaviour toward God, as his Friends, ought to be, with respect unto his Providential Dispensations to us. We should ask his Advice and Counsel on all Occasions. We should make use of and depend upon his Favour and Assistance in all Affairs. We should have an entire Confidence in him without any Jealousy or Distrust.

I Shall now begin a new and second set of Duties, which our relation of Friendship with him brings upon us; such as do respect his Providential outward Dispensations towards us, as the former related to Communion with his Person. As much of God's Friendship unto us is given forth in his ordering all things that fall out unto us for good; so much on our part lies in observing those his dealings, and applying ourselves to him therein. And for that I give these following Directions.

1. First ask his Advice and Counsel upon all Occasions, and in all (especially great) Turnings of thy Life. This is an Improvement of a Friend, whom we count wise and faithful. Thus *David* sets out a Man who had been his Friend; *Thou, O Man, my Guide*, (says he, *Psal.* 55. 13.) *and we took sweet Counsel together*, says he, *ver.* 14. Yea, when one that we have chosen for our Friend, and is a Friend indeed, is yet below us in Parts and Wisdom; yet we love to see how our Thoughts look in the Glass of his Mind and Apprehensions. You may see it in God himself, who is the most perfect Pattern of Friendship, as of all Relations else. He, you well know, needs no Advice; for who is his Counsellor? *Rom.* 11. 34. Yet when he was to do a great Act, whereof the whole World would ring,

and

Book II. and when he knew it would certainly come to *Abraham*'s Ears, tho it did not concern *Abraham's Particular* at all; yet says God with himself, I have singled forth this poor Man to be my Friend, and shall I do so great an Act, that will make such a Report, and not tell *Abraham* of it? Gen. 18. 17. *Shall I hide from* Abraham *that thing which I do?* That Ingenuity that works in the Heart of a Friend, wrought in the Heart of God, insomuch as he could not do a great thing, but he must tell his Friend of it. He speaks as one shackled and restrained by the Laws of Friendship; and upon that Law he had an inward regret, when he came to the Execution of it. The Ground and Account thereof the Text gives you, *Abraham was the Friend of God:* And *Abraham* followed God in the same Path, and upon the same Principle, tho *haud passibus æquis*, not with equal Pace, he stirred not a Foot without God's Direction, *Isa.* 41. 2. where 'tis said, *God called him* (that is, *Abraham*) *to his Foot.* Which the Apostle in *Heb.* 11. 8. interprets thus, he went out, not knowing whither he went, but gave up himself and every Step unto God's Direction and Appointment. And we have the like Instance of Friendship to God in *David*; Psal. 73. 23, 24. *Nevertheless I am continually with thee, thou hast holden me by thy Right Hand; thou shalt guide me by thy Counsel, and afterwards receive me to Glory.* That word *Nevertheless*, brings this as a Lesson and Experiment he had learned from the contrary: He had had the Reins laid upon his own Neck for a while, and was left to the Counsel of his own Heart, and so he had miscarried. *So foolish was I* (says he) *and as a Beast before thee*; ver. 22. *Nevertheless thou holdest me by my Right Hand*, that is, I have found by this Experience, that when I being left to my self, am gone out of the way, yet thou secretly and invisibly holdest me by the Hand, to reduce and bring me back again. And what Lesson learns he from it, and what Conclusion issues thence? You have it in ver. 24. *Thou shalt guide me with thy Counsel*, and I will never more follow my own, but give my self up to thee (as *Herbert* well expresseth it in his Poems) only give me thy Hand, since both mine Eyes are thine. Neither doth the Psalmist mean his Hand merely to guide, but to support and strengthen: *Thou holdest me by my Right Hand.* And I also observe it, that God's guiding of us by his Counsel serves us but in this Life; but afterwards he is said to receive us to Glory: he pulls us up by the same Hand, which here guided us, unto that Glory above. You have seen an Instance or Example of this: See a Promise also on God's part for this, which calls loud upon us for this Duty: Isa. 30. 21. *And thine Ears shall hear a Word behind thee saying, This is the Way, walk in it, when ye turn to the Right Hand, or when ye turn to the Left.* God had promised in the words before to give them Teachers, who doctrinally, or by the delivery of the right Rules, should teach 'em the good and right Way, *Thy Teachers shall not be removed from thee*, &c. Well, but we poor Christians are to put those Rules and Instructions our Teachers give us into Practice and Execution; and when we are personally to act, we have not our Teachers and Tutors by us, and (God wot) we through *Ignorance* (as the Psalmist, *Psal.* 73.) or *Forgetfulness*, are, when we come to act, at a loss, and know not which way to turn us. Hence therefore at the Voice of thy Cry, when he shall hear it, he will answer thee, *ver.* 19. And upon such Outcries and Occasions, promiseth his Spirit, who can be, and is always with us: *Thine Ears shall hear a Word behind thee, saying, This is the Way*, &c. The Psalmist had said, *Thou holdest me by my Right Hand, unknown to me, and wilt guide me by thy Counsel.* The Prophet says, *Thou shall hear a Word behind thee:* Wherein he compares him to a Friend, or Companion, that secretly watcheth aloof off another Friend he takes care of, whom he lets go to see how he will order his Steps of himself; yet in great Straits and Turnings, or (as the Text expresseth it) when he turns to the Right Hand, or the Left, comes stealing behind thee; so the Phrase is, *Comes behind thee*, and whispers (for 'tis called a Word) This is the Way, walk in it. The Prophet compares him to a *bonus Genius*, who doth *Aurem vellicare*, pull him by the Ear, and brings things practicable *to our Remembrance*, as Christ hath it. The Psalmist compares him to a Companion that never leaves us, but gives Strength as well as Guidance. *Thou art continually with me, and holdest me by the Hand.* These things are evidently spoken of guiding us in Practice, as these Phrases, *This is the Way, walk in it*, as also *Turning to the Right Hand and the Left*, do import. They declare

declare the various Occasions and Affairs of Man's Life, his going hither and thither, as elsewhere 'tis expressed. This for the Promise of God. Now then that God *de facto* effectually performs when he is sought to by thee, that other Passage of the Psalmist assures us, *Psal.* 37. 23. *The Steps of a good Man are ordered by the Lord.* Which is spoken in respect of that happy Issue and Success which good Mens Actions are through the Blessing of God accompanied withal. But what if he falls into any Disaster? It follows, *v.* 24. *Tho he fall he shall not utterly be cast down, for the Lord upholdeth him with his Hand.* Therefore in all thy ways take *Solomon*'s Counsel, *Prov.* 3. 5. *In all thy ways acknowledg him, and he shall direct thy Paths.* To acknowledg God in all thy Ways, doth in *Solomon*'s sense import, Chap. 6.

(1.) To come to God in a sensibleness of a Man's own Inability to guide himself in any of his ways; which the same *Solomon* pathetically utters, *How can a Man understand his Ways?* And *Jeremy* having by Vision understood that great Calamity that was in his time to come upon his Nation, not knowing what might become of himself, nor which way to take to help himself, comes to God, and crys out concerning his own Person, *Jer.* 10. 23. *I know that the Way of a Man is not in himself, it is not in Man that walketh to direct his Steps.* And therefore seeing I must be involved in a common Calamity, I submit to thy correcting Hand; *Correct me* (if thou pleasest) *but not with Judgment, not in Anger.* And God dealt with him accordingly, he had the best Quarter from the King of *Babel* of all the *Jews.*

(2.) It imports that we should acknowledg him, by giving our selves up to his Direction, as is evident from what follows, *He shall direct thy Paths.* His meaning therefore is, so to acknowledg him, as to give a Man's self up to his Direction: Or if you will have it in the Terms this Aphorism was first expressed in, *Take his Advice and Counsel.* And so the Opposition both before and after carries it: *Lean not to thine own Understanding, and be not wise in thine own Eyes.* Often, tho Man knows not his own way, yet having distrusted his own Understanding, and coming in simplicity to God for Counsel by Prayer, either God in Prayer leaves a biassing Impression on his Heart, which is the Voice behind him, or by Providence casts him upon it. And truly when a Soul hath thus come unto God, he may blindfold cast it on him. I end this Direction with this great Consolatory, That look as Jesus Christ is thy Priest to obtain and accomplish thy Salvation, so he is thy Prophet; that is, his Prophetical Office is in its kind as much for thee and thy good, and for ordering thy Ways, as his Priestly Office is for thy Salvation hereafter. And he being the mighty Counsellor that knows all Events and Issues, will, if thou hast address'd unto him under that relation, put forth his Abilities and Power given him in that Office for thee; to direct thee as effectually as to save thee; therefore present all to him.

2. When thou hast thus asked and sought his Advice, be sure thou follow it. To that end, observe the *Impressions* which God upon seeking him maketh upon thy Spirit in Prayer. Observe the most swaying weight that God casts into the Ballance, when otherwise the Scales are even. Observe especially what Spiritual Motives that are purely for God, are cast into thy Heart (for they are from God which are most for God) and follow them fully, as *Caleb* is said to do. Our Lord and Saviour Christ is in this (as in all things else practicable by us) a Pattern to us. He was (as you know) to die and offer up himself to God, and to enter into a Conflict with his Wrath for Sin. He saw the black Cloud and the Storm coming, and some Drops had been let fall upon his Soul; *Joh.* 12. 27, 28. And Nature (as you know) wrought in him; and you have heard the Voice and Cry of it, *Lord let this Cup pass.* Now you read in *Psal.* 16. 7. *Christ blessing the Lord for giving him Counsel; I will bless the Lord who hath given me Counsel, my Reins also instruct me in the Night-seasons; I have set the Lord always before me,* &c. *Therefore my Flesh rests in Hope: thou wilt not leave my Soul in Hell.* Concerning which Passages in this Psalm *Peter* hath plainly instructed us (*Acts* 2. 25, 29 to 37. that they were immediately intended of Christ, and not of *David* at all, as his Type or Shadow; as in other Psalms and Passages of Prophecy. And they are (being thus applied unto Christ) the inward workings and Discussions of his Soul when he was to give up himself to that great Encounter and Adventure, the greatest

Book II. greateſt that ever Creature was to undergo. You have the inward Agitations of his Spirit, and the Conſiderations that heartned him to give himſelf up unto it, *v.* 8, 9, 10, 11. He mentions the Night-ſeaſons, in which his Reins inſtructed him. Now you read, *Luke* 21. 37. That immediately before his Paſſover *(Chap.* 22. 1, 2.*)* he ſpent the Mornings in preaching, but the Nights in Mount *Olivet*, to pray all night to God, according to his Cuſtom, *Luk.* 6. 12. And the Context immediately before this, *v.* 37. of *Luk.* 21. ſhews it, *Watch ye therefore and pray*, v. 36. for which his Example is propounded, *v.* 37. Thus he ſpent the Night before his Paſſion: For Jeſus knew before hand all that ſhould come upon him, *Joh.* 18. 4. But thus eſpecially he ſpent that Night in which he was betrayed and taken. You know how he ſpent the time in Prayers and Conflicts, with ſtrong Cries and Tears, being heard in that he feared, *Heb.* 5. 7. Great Fears and Conflicts were upon him, he was at a ſtand; *Father, if it be poſſible let this Cup paſs from me.* And when his Soul was thus wreſtling it out, God evidently came in with a new and peremptory Declaration, that he would have him go through with it; which that Speech that immediately follows ſhews, *Not my Will but thine be done*; which (ſay I) was Chriſt's Motto. Why now that which I aim at to my purpoſe in hand is, that Chriſt bleſſeth his Father for giving him this Counſel, and ſupporting him with this Advice, *I will bleſs the Lord who hath given me Counſel.* To be ſure we have cauſe to bleſs God that gave him that Counſel, 'twas good Counſel for us; and you hear of this conflicting no more: But after that, tho he knew all that ſhould come upon him, he went forth, and ſaid unto them, *Whom ſeek ye?* Joh. 18. 4. *Peter* had given him other Counſel, *Maſter ſpare thy ſelf*; but God that was his antient Friend, gave him this Counſel, and he thankfully receives it, follows it, and bleſſeth him for it, that ever he gave it him. My Brethren, ſuch Advices in great and difficult Caſes God gives us in Prayer, and by the Word; and the Fleſh comes and gives the contrary. *Solomon (Eccleſ.* 7. 16.*)* brings in a Man ſollicited by Fleſh and Spirit, by contrary Counſels. Says the Fleſh, *Be not righteous overmuch*, not too ſtrict; why ſhouldeſt thou deſtroy thy ſelf, waſt thy Spirits in Duties, and bring Miſeries and hazards of Ruin to thy Name, Eſtate and Life, which attend ordinarily a living godly in Chriſt Jeſus? On the contrary replies the Spirit, *Be not overmuch wicked, why ſhouldeſt thou die before thy time?* Looſe Ways and Courſes will bring thee to thy Grave ſooner than the Courſe of Nature, *A Dart will ſtrike through thy Liver*, &c. and thou wilt go to Hell when thou haſt done. And *Paul* ſpeaks ſimilarly unto this, *Rom.* 8. 12, 13, 14. *Therefore, Brethren, we are Debtors, not to the Fleſh, to live after the Fleſh: For if ye live after the Fleſh, ye ſhall die; but if ye through the Spirit do mortify the Deeds of the Body, ye ſhall live. For as many as are led by the Spirit of God, they are the Sons of God.* The meaning whereof is, follow not the Counſel of the Fleſh, it is the Counſel of a Flatterer, an Enemy. It adviſeth thee as the young Men did *Rehoboam*, for thy hurt: Or its Advice is like that of *Job*'s Wife, *Curſe God and die*; or like that of *Peter* to Chriſt, *Maſter ſpare thy ſelf.* Where had our Salvation been then? And where will thine be if thou followeſt it? But on the contrary, *Paul* exhorts them to give themſelves up to the Spirit to be led by him as God's Sons, *v.* 14. His Advice is the Advice of a Father, of a Comforter; and tho his Advice for the preſent may lead thee into ſuch a Way and Courſe, as for which thou mayſt hazard Life, yet conſider (ſaith he *v.* 11.) That he that raiſed up Jeſus from the Dead, and as you heard gave him Counſel to die, will raiſe up thy mortal Body again: Whereas, if you follow the Fleſh's Advice, and mortify not the Deeds thereof, ye ſhall die. Above all, take heed of rejecting his Counſel when thou haſt askt it; as the *Phariſees* are ſaid to have done againſt themſelves *(Luk.* 7. 30.*)* and the People in the Prophet *Jeremy* did. The Heathen, when they enquired of their Oracles, durſt not go and do contrary; nor would *Socrates* act againſt what his Genius dictated: Much leſs let us act againſt the Counſel of God and his Spirit, for this breaks Friendſhip with him. Yea let me caſt in this, take his very Reproofs kindly; *Prov.* 27. 5, 6. *Even the Wounds of a Friend are faithful.* He ſpeaks it of Rebukes, *v.* 5. *Let the Righteous ſmite me* (ſays *David*, Pſal. 141. 5.) *it ſhall be a kindneſs; let him reprove me, it ſhall be an excellent Oil, which ſhall not break,*

break, but cure my Head. If therefore the Righteous God ſhall ſmite thee; if the Holy Spirit, who is that holy anointing, rebukes thee in thy way, it is to ſave thee, to heal thee, and to comfort thee in the end: *He went on frowardly in the way of his Heart, and I ſmote him,* ſays God, *Iſa.* 57. 17. But it was to heal him; *I will heal him, and reſtore Comforts to him.* Chap. 6.

3. Make uſe of his Favour and Friendſhip in all Buſineſſes, and depend thereon alone. God would have all kindneſſes run through his hands, for he would have all your Thanks: as *David* ſaid to *Barzillai,* 2 Sam. 19. 38. *Whatever thou requeſteſt of me, that will I do for thee*; that doth God ſay to us Great Men in Power that are Friends, take it ill if it be a Suit (wherein they can ſtead us) if we uſe or truſt to other Friends beſide them: For by doing ſo, we either queſtion their Power or their Love.

There are two things which this Direction holds forth: 1. To uſe God in ſmall matters as well as great. And 2. To make uſe of his ſpecial Favour and peculiar Love in all.

1*ſt.* Let us make uſe of God in ſmall things as well as great, even all. It is ſaid (*Iſa.* 26. 12.) *he works all our Works in us* and *for* us. 'Tis read both ways, for we have two ſorts of Works to be done: 1. Inward in our own Spirits. And 2. Outward, which are for us in the courſe of Providence: And of the two, the inward is of the greater concernment, not to fear what we ſhall ſuffer, but what we ſhall do. We are to uſe God in ſmall things, and herein God's Friendſhip exceeds that of Mens; for Men are ſhy to uſe great Friends about Trifles, but reſerve their Intereſt for greater; for they are both loth to be troubled, and cannot mind us therein, and their Stock of Favour is ſoon ſpent; but God doth not deal ſo with us. I obſerve in the Parable made on purpoſe (as one Evangeliſt hath it) to encourage us, and provoke us to pray, Chriſt repreſents the προτασις, or Story of it thus, *Luk.* 11. 5. That a Man having a Friend, goes to him at Midnight, and ſays to him, lend me three Loaves. What! trouble a Friend for ſo ſmall a matter as three Loaves, and that at Midnight, and thoſe not for himſelf neither, it is for his Friends Friend; *v.* 6. *For a Friend of mine is come to me, and I have nothing to ſet before him.* Chriſt ſhews the Diſpoſition of a Man in this Caſe, *v.* 7. *He from within ſhall anſwer and ſay, trouble me not, the Door is now ſhut, and my Children are with me in Bed, I cannot riſe and give thee.* They are loth to be troubled in ſuch a Caſe, tho they are Neighbours and Friends, and may themſelves need the like at another time. And yet (*v.* 8) for Importunitys ſake, tho not for Friendſhip, he will riſe and give him them. Now the Reddition or Moral of this is, that much more God that profeſſeth himſelf a Friend and Father (*v.* 13.) *will hear you in whatever you ask,* even the ſmalleſt; if a Man asks an Egg, or asks a Fiſh, as Chriſt inſinuates, *v.* 11, 12. or daily Bread, as he had taught them, *v.* 3. And he thinks it no Trouble, at all Seaſons, upon all Occaſions to be viſited: Come to him at Midnight, come to him for thy Friend's Friend for what thou wilt; this is an Honour to him, he is hereby acknowledged to be God that ruleth and governeth all things, even the leaſt.

2*dly.* Make uſe of God's peculiar Love in all, Outward Providential Mercies do come to the People of God out of peculiar Love, as the Connection of *Rom.* 8. 28, 29. tells us. The Love of Friendſhip in God is the Fountain and Spring of all; out of that he beſtows all, and therefore will have it acknowledged in all. If therefore in thy outward Affairs thou ſeekeſt God for a Mercy, and thou haſt found a particular Promiſe which mentions the very thing thou needeſt; yet let me adviſe thee to go to Eternal Love, and treat with it to beſtow it on thee; and treat with it in all, as well as for thy Salvation. My Brethren, the effectualneſs of this Cauſe is not known enough; to be ſure the thing is not enough practiſed by Saints.

1. It is utterly a fault, that either, even in great matters they treat not with God, or walk raſhly whilſt they are in dependance on God for them, that is, they leave the Iſſue and caſting of ſuch a matter to all adventures, and ſeek him not in it; which often provokes God to give a Man a ſound Stroak, a ſhrewd Blow, e're he is aware, in what is moſt near to him, as if he cared not where he did hit him. The *Iſraelites* would have a King; but God gave him in his Anger, and took him away in his Wrath.

Book II. 2. Or elſe they treat not his ſpecial Favour, but leave it to bare ordinary Providence; and things which accordingly come out of ordinary Providence, are by the Courſe of that Providence turned into bitter Croſſes, even to God's own People: tho when they are taught otherwiſe, and humbled, his Love at laſt turns them again into Bleſſings. But thoſe wherein eternal Love is ſought, prove pure Bleſſings, and God adds no Sorrow with them. The *Iſraelites* did ſeek a King at the hands of God, and yet God complains, *Hoſ.* 8. 4. *They have ſet up Kings, but not by me; they have made Princes, but I knew it not.* And yet how could ſo great a matter be done without him, *by whom Kings reign*, and who knows all that is done in the World? But they carried it ſo as they ſought not God in it, nor acquainted him with it: They did it *ipſo inconſulto*, without adviſing with him, or intereſting him in them; and without having Recourſe to, and Dependance upon his Favour. If a Man ſhould ſee his Son or his Friend ſtand among the Croud of Beggars that wait at his Door for a common Dole, and that he caſts his Lot for his Meals with them, to be ſerved as his turn comes, as they are; would not this provoke him, would he not ſay, what do you mean thus to ſtand there, are you not at Home? Why do you not come to me for Money for all Neceſſaries? Or why do you not come in and ſit down at Table, and eat with me as becomes Sons and Friends to do? Thus doth God take it ill to ſee his own Children careleſly ſtand at the common Door of Providence, when they ſhould come in and ſeek what they want by Prayer, and intereſt his Fatherly Love in the Buſineſs. The truth is, that thoſe Bleſſings only prove pure, ſtable Bleſſings, which are fetch'd *ex iſto Dolio*. As God gives, ſo he would have you receive; now he gives out of Eternal Love, and that therefore he will have us apply unto.

4. Yet I add, take ſome ſeeming Denials of particular Requeſts of thine kindly from him. Remember it is Friendſhip with a Superior, who is only wiſe, knows what is beſt for thee, hath many great and vaſt ends in the Government of this World; and ſome things thou haſt earneſtly deſired for thy particular, may and do croſs ſome other, and greater Deſigns for his Glory. As Kings that have large Intereſts, Multitude of Perſons, and things to deal with, are forced to deny ſome things which their deareſt Favourites ask of them, as croſſing ſome other Engagement, or more general Project. But if God denies thee, he will be ſure to remember thee in ſome other thing.

The Truth is, we ſhew our ſelves unfriendly to God, and uſurp upon the Privileges and Dues of Friendſhip, if we expect every thing ſhould be as we would have it: *Should it be as thou wilt?* as God ſaid to *Job*. God denied *Moſes* his Requeſt of entring into *Canaan*, and it was a great Requeſt of him, and yet he murmurs not, but quietly goes up and dies, when God bad him.

5. Truſt God eſpecially in great Exigents, and take heed of being jealous of him. Mutual Confidence is a great part of Friendſhip, therefore *David* ſpeaking of his Friend ſaith, *Yea mine own familiar Friend whom I truſted*, Pſal. 41. 9. If a Man were to procure the Friendſhip of another, he would deal with him in his kind: As if you were to deal with a Covetous Man, ye would bring him Gold; if with a vainglorious Man, you would flatter him. But now the way to deal with God, and to procure Friendſhip with him, is to truſt him; and the Reaſon is, becauſe he doth all his kindneſſes freely: And one that doth all freely, deſires to be truſted before he doth the Benefit, and to be thanked after. Since I knew what Love and Friendſhip was, I have the leſs wondred why God choſe our Faith rather than our Love to ſave us by, and that he calls ſo much for it. The Reaſon is plain, that one that loves much, deſires rather (and prefers it far) to have the Party he freely loves, to believe much that he loves him, than that he ſhould love him, for he deſires to magnify his own Love to them. Now that is God's diſtinction, for it is his main end in loving us to commend his Love. The Holy Ghoſt exhorts, *Pſal.* 37. 3. *Truſt in the Lord, and caſt all thy Care upon him.* Friends are *Participes Curarum*, They are Partners in Cares. There are two eminent Places for this, 1 *Pet.* 1. 7. *Caſt all your Care upon God, for he careth for you:* & Phil. 4. 6. *Be careful for nothing, but in every thing by Prayer and Supplication with Thankſgiving, let your Requeſt be made known unto God.* Be careful or ſollicitous in nothing; he doth not ſay, God leaves ſmall things unto us, or that we

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ſhould not be anxious, but avoid τὰς μερίμνας, thoſe Cares that divide and diſtract the Soul. Great momentous Care is God's work, not ours: *Caſt all your Care upon him* (ſays *Peter*) *for he careth for you.* He ſpeaks it of the ſoreſt Trials under God's mighty Hand, *ver.* 6. He quotes Pſal. 55. *v.* 2. *Caſt thy Burden on the Lord:* So much Care as is a Burden on thy Thoughts, lay it on God. What a friendly part is this, that God loves us ſo well as he would have no Burden lie on our Spirits, but is willing to take that Burden on himſelf? Let me have all the Load (ſays he) like a Friend that travels with another, and for his Friend's eaſe carries and takes off all the Baggage. God is not only willing to bear it with us, but to take it wholly off from us on himſelf. He doth not only offer to take one end of it, and ſo eaſe us (as the word is, *Rom.* 8. 26. συναντιλαμβάνεται) to help us only by taking it together with us at the other end of our Burden, but he takes it wholly off; *Caſt thy Burden on him, for he careth for you.* The Truth is (ſays he) whether you truſt him or no, he careth for you: Or 'tis ſpoken thus, his is the great Care; as if we ſhould ſay to a Wife that hath a good Husband to her Conſort, *he takes all the Care*, and is ſo wiſe as you need take none, but may ſleep quietly and take your eaſe; ſo doth God ſay to us. *Qui habuit tui curam antequam eſſes, quomodo non habebit cum jam es*, ſays *Auguſtine.* He took care how to redeem thee from Sin, and he will for all things elſe: Yea he takes ſuch care for every one, as if he took care of none elſe. Only indeed this *Paul* requires *(Phil.* 4.) *That in every thing our Requeſts ſhould be made known to God.* He would not have us ſo much as troubled, only ſays he, come and tell me, that's enough, and it is but what a Man would do to a Friend, when burdened, if it were but to eaſe his Mind: not that God needs that we ſhould make known our Requeſts to him, for he knows (ſays Chriſt) *you have need of theſe Things*; but that there may be a recourſe to him, that he may be acknowledged to be the *Carer* for you, and alſo your Dependance on him may be owned *(Prov.* 3. 5, 6.) *Truſt in the Lord with all thine Heart, and lean not to thine own Underſtanding. In all thy Ways acknowledg him, and he ſhall direct thy Paths.* He ſpeaks it as a Friend, that would have his Friends but come and tell him when they want: 'Tis as if he ſaid, come, and but communicate your Wants and your Neceſſities to me, and I will ſupply them. Thus our *Abraham* in the Text did truſt in God as a Friend, when he went to offer up *Iſaac*: Oh Father, ſays *Iſaac*, *but where is the Sacrifice? Take no care Son*, ſays he, *God will provide*, Gen. 22. 8, 9, 13, 14. Hence that Proverb went amongſt the *Jews*, when any one was afflicted, that *in the Mount the Lord will be ſeen*, and provide as he did for *Abraham* and *Iſaac* in their Straits. Let your Heart therefore in all Occurrences be quiet, and repoſe it ſelf ſafely in him; truſt him at all times, *Pſal.* 62. 8. and truſt him in all things, and in ſmall things as well as great; make uſe of him, and come to him for every thing, for he thinks you account him not your Friend elſe, and he thinks it no Trouble but an Honour to him. Chap. 6.

I add to this as an Appendix of it, *Be not jealous of him.* There cannot be a greater wrong done to Friendſhip; Truſt hath made many a Friend, and ſo on the contrary, Suſpicion hath broke many faſt and entire Friendſhips: Hence Charity, or Love to Men binds us to interpret all things well: 1 Cor. 13. 5. *Charity thinketh no Evil, believing all Things for the preſent, hopeth all Things for the future.* And if this Rule hold of Men who are a Lie, as the Scripture ſpeaks, and of whom a Suſpicion may be that they are falſe, and a Lie is in their Ways; Then much more is this true in Love, and much more ought we to act thus to God, who is Truth it ſelf, *Rom.* 3. 4. and Love it ſelf, 1 *John* 4. 16. And accordingly as his Nature is Love and Truth, ſo all his Ways are Mercy and Truth, *Pſal.* 25. 10. They are Mercy, in reſpect of aiming at our good; and Truth, in reſpect of fulfilling his Promiſes, and faithful Carriage to us: therefore whatſoever befals thee, tho it be clean contrary to thy Expectation, interpret it in Love. Many Actions of Men are ſuch, as a good Interpretation cannot be put upon them, nor a good Conſtruction made of them; therefore Interpreters reſtrain thoſe Sayings of Love, that it believes all, *&c.* that is, *Credibilia*, all things *believable*; otherwiſe to put all upon Charity, will eat out Charity. But none of God's Ways are ſuch, but Love and Faith may pick a good meaning out of them. *A bono Deo nil niſi bonum,*

Book II.

from a good God there comes nothing but what is good; and therefore says *Job, tho he kill me I will trust in him.* Endeavour to spy out some end of his for good at the present, and if none ariseth to thy Conjecture, resolve it into Faith, and make the best of it. To be jealous provoketh God exceedingly, for no faithful Friend can endure to be suspected: It breaks amity between Man and Wife, when they love never so entirely; and the Reason is, because one that loves and makes a Business of it to shew himself a Friend, and counts it one of his greatest Excellencies (as God doth, for all his Attributes seem but to set out his Love) cannot therefore bear to have it questioned. Take a Man that is both wise and loving, and he had rather be thought unwise by his Friend, than unloving or false to him. It provoked God much, well nigh as much as any thing, that the People of *Israel* said that he brought them into the Wilderness to destroy them: which Sin *moved him to destroy many of them.* And yet thus, and worse, do many wrong God, who tho God hath humbled them, and given them many evident Tokens of his Love, and everlasting good Will; yet still they suspect it to be but a common Work, that God hath enlightned them to make their Damnation greater. He hath brought us out of *Egypt* indeed, say they, the gross Sins that others lie in, but it is but to destroy us: Jer. 29. 11. *I know the Thoughts that I think towards you, saith the Lord, Thoughts of Peace, not of Evil, to give an expected End.* It was when the People were carried away Captive into *Babylon*; they thought God carried them thither to destroy them, these were their Thoughts; and therefore in opposition unto their Thoughts, saith God, it is no matter what you think, I know the Thoughts I think, even to give an expected end, that is, as good an end as you could wish. God speaks like one suspected, and is fain to comfort himself as it were with the consciousness of his own Thoughts toward them, against the hard Thoughts and Speeches they had of him: Well, but I know mine own Heart, says God. His Eyes were as much and more upon the end of their Deliverance and Peace after seventy Years, than upon the Captivity it self, as appears by the Verse going before; for the End is first ordained, and chiefly in an Agent's Eye. Let but God alone, see the end he made with *Job* (says *James, Chap.* 5. 11.) whilst God was a pulling down *Job*'s Estate and House piece after piece, *Job*, nor no Stander by could have known what to have made of God's purpose in it; but the Issue was such, as was evident to the Eye of all Beholders, that all this was in Love. Therefore he useth this Phrase, *Ye have seen the end of the Lord in it.* He did but put down the old House to set up a new one; some interpret it of Christ's Passion, you have *seen the end of the Lord Jesus.* Whilst the Apostles and Believers beheld him on the Cross, yea the Angels themselves, they might wonder what God meant to do with him, what should be in his thoughts to hang his Son there; but ye have seen the end of the Lord (saith he) *For we have seen Jesus thro the Suffering of Death, crowned with Glory and Honour*, Heb. 2. 9. This was fresh News in those Days, for 'twas new done, so as they saw it: When thou art in Affliction, thou art apt to think that he is a destroying thee, but thou knowest not his Thoughts. If a Man be poor and down in the World, then he is apt to say, if God did love me, he would not suffer me to be so low; if rich, he is apt to say, that God puts him off as *Abraham* did his younger Sons, and reserves his Inheritance for others. So likewise young Christians are often jealous that God will one day take advantage against them for their offending him and Backslidings, and take his Favour from them, and cast them off; but do not suspect him, for he is a constant Friend. It is a slander *Papists* and *Arminians* have raised on him, That he should cast away those are entred into Friendship with him, and discard his old Friends; and therefore (*Isa.* 55. 4.) God's Mercies are called the *sure Mercies of* David. If others have Comfort, Joy and Peace, which such an one wants, the poor Man begins to be jealous of God, as if God did not love him; as when the *Gentiles* were called, *Zion was jealous*, and took it amiss, *Isa.* 49. 14. and says, *God hath forgotten me.*

6. Study his Favours, how to find out his loving Kindness in them. God would not willingly lose his Kindness in what he doth: As a wise Man would not his Notions on one that is not apprehensive or capable of them, and a Man's Love is dearer to him than his Notions; this is the least Reciprocation of Friendship that

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can be expected. God doth ſtudy how to contrive all the Circumſtances of his Mercies, ſo as to make them Mercies, and to ſhew his Love in them, and accordingly orders them. He thinks how to bring them in beſt, to make them take, when and where they will be beſt placed and beſtowed, and moſt ſeen, and taken notice of. He waits to be gracious, *Iſaiah* tells us: even as a curious *Orator* orders all his matters, brings in this after this, and ſets out all with *Metaphors* and *Elegancies*, and all to make it take and pleaſe his Hearers; ſo doth God ſtrow Mercies through thy whole Life, and you ſhould ſtudy them and the Circumſtances of them (as you would ſtudy and delight to read a curious Speech) and obſerve all the Art that Love hath beſtowed upon the whole. As you ſhall have a World of Wit and Matter couched in a Word, a ſhort Sentence, ſo God caſts out ſometimes a Sea of Love in a drop of Providence, in a ſmall by-paſſage that a Man would ſcarce take notice of. *Pſal.* 139. when *David* conſidered but that part of it, of his outward and ordinary Providence only, in creating and conſerving him, he wonders; *Marvelous are thy Works* (ſays he) *and that my Soul knows right well*, ver. 14. *David* had ſtudied them, he was verſt and skilful in them? *How precious* (ſaith he) *are thy Thoughts*, or the Thoughts of thee *unto me? O Lord, how great are the Number of them!* And Pſal. 111. 2, 3, 4. *The Works of the Lord are great, ſought out of all them that have Pleaſure therein: His Work is honourable and glorious, and his Righteouſneſs endureth for ever: He hath made his wonderful Works to be remembred, the Lord is gracious and full of Compaſſion.* His Goodneſs and Compaſſion he would have obſerved by us; more eſpecially, *The Lord is gracious and full of Compaſſion*, ſo it is in the cloſe of all, and therein lies the Glory, that is the Concluſion of all. And as in ſearching into any Experiments in Nature, there is an infinite Pleaſure that accompanies ſuch a Study to them that are addicted thereunto: So to him that hath Pleaſure in ſuch Works of God, and is addicted to ſpy out his Kindneſs in them, there is nothing ſo pleaſant as the Diſcovery of ſuch or ſuch a new Circumſtance of Mercy, that renders it glorious and honourable. Get therefore Skill in his Dealings with thee, and ſtudy thy Friend's Carriage to thee. It is the end why he raiſed thee up, and admitted thee into Friendſhip with him, to ſhew his Art of Love and Friendſhip to thee, how well he could love thee.

Chap. 7.

CHAP. VII.

What Obedience and Duty we owe unto God, as we are his Friends. We ſhould be fearful of doing any thing to diſpleaſe him, obſerve his Commands, and do all from the Principles of Love and Gratitude.

THE next thing to be treated of concerneth what in Obedience we owe unto him, what Correſpondencies, what Returns, Obſervances and Compliances are due to him in our Walkings with him, upon the account of *Friendſhip*. Now the general Conſideration I would premiſe to all that follows, is, that this Friendſhip being contracted between an Infinite God, and Creatures ſubjected perfectly to his Sovereign Power; he might exact all from us, as ſimple Obedience due from abſolute Servants and Vaſſals. But he hath been pleaſed to quit (as it were) that Conſideration: John 15. 15. *Henceforth I call you not Servants, but Friends.* As if he were content on his part to forget the relation of Servants, and take up all from us as from Friends, provided he hath the ſame that as Servants we owe to him; which muſt needs ſo ſweeten all Obedience to him, as not to make the Commandments grievous, and it alſo puts the ſtricter Obligation unto Obedience, due as Servants, and ſuperadds ſome Strains and Diſpoſitions thereunto, upon the pure account of Friendſhip. So reſpectful is he of us, that he is content to vail and cover this hard and ſevere Tax, and to take it up from us under the Notion of Gratitude and Thankfulneſs. And this Notion will run along, and accompany us thro the whole. Now of ſuch Compliances and Returns of Obedience,

Book II. Obedience, there are two Branches, which are a known and common trodden Place by every Tongue and Pen.

1*ſt*. There is a Fearfulneſs to diſpleaſe or offend him as our Friend.

2*ly*. All poſſible Care to pleaſe and render our ſelves friendly and reſpectful to him. I muſt not inſtance in particular Duties, nor be large in any thing; only hint ſuch Conſiderations, as not the Notion only, but the Power of Friendſhip doth bind us to.

1. There is Fearfulneſs to diſpleaſe him, as a Man is fearful to diſpleaſe a Friend. This is to fear the Lord and his Goodneſs, as the Prophet ſpeaks. Every Sin by reaſon of Friendſhip to him, comes under the Crime and Guilt of Falſhood and Petit-Treaſon: When thou ſinneſt, then think with thy ſelf that God's Spirit looks back, and ſays to thee as *Abſalom* to *Huſhai*, 2 Sam. 16. 17. *Is this thy Kindneſs to thy Friend?* Or as God himſelf, Deut. 32. 6. *Do ye thus requite the Lord, ye fooliſh and unwiſe? Is not he thy Father that hath bought thee? Hath he not made and eſtabliſht thee? If it had been mine Enemy, I could have born it, but it was thou my Friend*, Pſal. 55. 12. ſaid *David* of his Friend. And ſays God again of *David* (who had felt the ſmart of Wounds received in the behalf of his Friends, and therefore every Word pierced him) 2 Sam. 12. 7, 8, 9. *I anointed thee King over* Iſrael, *delivered thee from* Saul, *gave thee thy Maſter's Wives: Yea, gave thee the whole Houſe of* Iſrael *and* Judah *to be thy Subjects, and to reign over*; *and if this* (which for this World might well content the largeſt Heart) *would not have contented thee*, I love thee ſo well, that *I would have given thee ſuch and ſuch Things.* And you know how the Senſe of his Ingratitude brake his Heart. Now tranſlate this word for word into the Stile and Language of the New Teſtament: *I have loved thee* (may God ſay) *and choſen thee my Friend in Chriſt Jeſus afore the World began. I have delivered my Son unto Death for thee, and with him how ſhall I not give thee all things? Heaven, and Glory, and an Everlaſting Kingdom I have prepared for thee, not to tell thee how many Sins I have pardoned, when thou firſt cameſt to me and ſince*; *and wilt thou ſerve me thus? Is this thy Kindneſs to thy Friend?* This grieves God. Againſt his Enemies he hath a Relief, *he can eaſe himſelf*, Iſa. 1. 24. *I will eaſe my ſelf on mine Adverſaries:* but on his Friends he hath no Remedy, no other, but having ſeen their Ways, to heal them; for he cannot, muſt not eaſe himſelf by Revenge. Such things as theſe ſhould move us. Oh! when thou art about to ſin next, and haſt the Cup of Pleaſure at thy Mouth and Lips, think with thy ſelf at the inſtant, that it is the Price of thy Friend's Blood, and pour it upon the Ground; you know I allude to the Story and Paſſage in 1 *Chron.* 11. 19. Think what was in that Cup which he trembled at: Let this Cup paſs (cried he) Doſt thou begin at any time to ſip of Pleaſures Cup? Oh cry out then likewiſe! Let this Cup paſs from me; my Saviour drank all theſe as turned to Gall and Vinegar, and ſhall I make that my Pleaſure, which was ſuch Horror and Bitterneſs to him? And of Sins, take heed of preſumptuous Sins, which is a making bold with his Friendſhip, and the continuance of his Love ſtill notwithſtanding. Theſe ſtrike directly at the Root, the Soul, at the Marrow of Friendſhip; this is a Strain higher than Treaſon. *David* a King, might have aggravated *Ahitophel*'s Fault, in that he was his Prince, his Sovereign; but it was, *Thou my Friend*, which he upbraids him with, and lays to his Charge, his Treaſon againſt Friendſhip. And *Ahitophel* was therein the Type of *Judas*, whoſe Sin to this day is branded with the Name of Treaſon: Treaſon the higheſt that ever was, *That he who eats my Bread* (ſays Chriſt) *ſhould betray me. Oh keep me from preſumptuous Sins!* (ſaith *David*, Pſal. 19. 19.) for they are the next Step to the great Offence, *ſo ſhall I be free from the great Tranſgreſſion*, than which nothing is higher, or nearer than the Sin of preſuming on God's Love. The Oppreſſion of good Nature in any good and ſweet Soul we ſtand in relation unto, is the greateſt Oppreſſion in the World: and what oppreſſeth good Nature more than under preſumption of Friendſhip to abuſe it? So alſo upon the ſame account take heed of Sins that wound the Name of God in thee; How doth one caſt Shame upon all his Friends, when he runs into an Enormity? *Noſcitur ex Socio*, &c. they account all his Friends and Companions ſuch. *David*'s Sin is aggravated by this, that he made the Enemies of God to blaſpheme; and nothing puts God more into a ſtrait,

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how to acquit himself toward you, and save his own Honour, than in such a Case, either to lose the Service you may yet do, or to dishonour himself by using you any longer therein. Chap. 7.

2. The second Branch of Obedience is (as you know) keeping his Commandments, *Ye are my Friends if ye do whatsoever I command you* (says Christ) *Joh.* 15. 14. Thus also says *Jonathan* to *David* his Friend, 1 *Sam.* 20. 4. *Whatsoever thy Soul desireth, I will even do it for thee.* Yea Friendship will turn that Sovereign Word of Commands into that more easy Stile, *Whatsoever will please him,* Isa. 56. 4. And yet Yours to command is *Stilus Amicitiæ*, the Stile of Friendship. A Man can requite a Friend but two ways, either by profiting him, or by pleasing him. Now profit God we cannot; *What is it to him that thou art Righteous?* (says *Job*) Christ himself could not profit God, witness that Speech spoken of him, *My Goodness extends not to thee,* Psal. 16. But yet please him he did in all things, *Joh.* 8. 39.

1. Let us study with our selves what in our way, and in his Will concerning us, will most please him; and let us make it the Pleasure of our Souls to do it. Let us think with our selves as *David* did, *Psal.* 69. 31. *This also shall please the Lord better than an Ox or Bullock that hath Horns and Hoofs.* Let us do what is done by us out of a free Spirit, and not only or barely as commanded. Let us think, that of *Paul*'s looks fully this way, 1 *Cor.* 9. 16, 17. *Tho I preach the Gospel I have nothing to glory of, for Necessity is laid upon me; yea wo is unto me if I preach not the Gospel.* Ver. 17. *For if I do this willingly, I have a Reward; but if unwilling, a Dispensation is committed to me.* The plain Result of which Place is this, 1. That to do the best Work for God that can be done in this World, is to preach the Gospel; therefore by way of supposition, he heightens and greatens it, *Tho I preach the Gospel*, than which the Angels themselves have not a better Work committed to them. Yea 2. If I outwardly do this Work (says he) with all the Pains and Diligence that Flesh and Blood can perform it with, even to the utmost of the Dispensation and Commission enjoined me, as *v.* 17. implies: Yet 3. To do this, having this only in my Eye, that I am commanded by God to do it, is not enough. That this was his Scope, is clearly acknowledged out of these his Words, *For Necessity is laid upon me.* This Necessity was not of any outward Restraint, no Man could have compelled him, no more than they could *Demas*, who left his Preaching, embraced the present World, and fell a Merchandizing, taking the advantage of growing rich at *Thessalonica*, 2 Tim. 4. 10. It was not for Maintenance and Livelihood, for it was that he was speaking of, that he refused it for Preaching. Yea the Necessity he in these Words intends, is sever'd from that other Necessity of being damned if he did it not, for so it is emphatically expressed by our Translators. Yea *(tanquam aliquid amplius) Wo is me if I preach not the Gospel.* He adds it as some further thing, so that the single Necessity of the Command was at first considered by him; which therefore *v.* 17. he thus expresseth, *A Dispensation is committed to me.* But to have preached the Gospel out of such a Necessity only, had not been matter of Glory or Acceptation with God. Yea to have preached it upon these or such grounds only, had been to preach it ἄκων unwillingly. The unwillingness being to be interpreted by what he opposeth to it, namely, willingness out of Choice, heartily and freely to chuse the Work out of Love to God chiefly, and the Souls of Men: As one well observes, *unwilling* is not *invitus*, Grotius. but *jussus*; and our Translators have shot that Bolt too far to translate it *against my Will.* So then to conclude this, to do a thing merely upon the Necessity of the Obligation of the Command, tho of God, and only because such a Dispensation is committed and laid upon one, altho in it self the greatest Service in the World, is not with God acceptable alone, in the Terms which we stand in with him, which are of Friendship and not of mere Servants: And therefore over and above there must be a freeness and willingness out of Ingenuity to God, which is to do it for him, as to a Friend. Which that *Paul* might manifest, he did preach the Gospel freely; to which yet others (he says) were not obliged, but it had been his Profession so to do. And in doing this out of this Principle, and in this manner, the Work had a *Glory*, that is, a *Grace*, an acceptableness in it, which else it would have lost. *Peter* thus expresseth it, 1 *Pet.* 2. 19, 20. That it is Thank-

worthy,

Book II. worthy, and that from God, τοῦτο χάρις παρὰ θεῷ; which in the same Verse he also terms Glory; what Glory is it? He speaks it upon the like Occasion of doing Noble, Free and Heroical Acts of Obedience unto God: To be patient and quiet, to be buffeted for what is truly faulty; this is good (says he) but this comes merely under the Notion of Justice, and Duty, and Command, and so what Glory is in it? But if when you do well and suffer for it, ye take it patiently, this is Thank-worthy before God. The Stile and Language imports, that such Actions God takes not only well, as a Master that commands things as a Duty, but also as a Friend doth from the hands of a Friend; not only with an Acknowledgment, *Well done good and faithful Servant*; but with Thanks, which we use not to give to Servants, but to Friends, as having done us free Courtesies: So that altho there are not Works of *Superrogation* (as in respect of what God doth and may command, *Luk.* 17. 19. *Doth he thank that Servant, because he did those things that were commanded him? I trow not*, says Christ) Yet there is such a performing of things commanded for the manner of it, as is over and above the Force of the Command, even out of Freeness and Ingenuity as Friends. And there are some such Noble and Heroical Acts of Obedience, as carry in their very Appearance a Principle above that of Service, which respect the Necessity of the Command, that God thanks them for them, as a Man doth his Friend for a matter of Courtesy; and they come to have a Glory, a special Grace in them, which simple Obedience hath not. And they also have Thanks, which not the Intercourse of Servant and Master, but between Friend and Friend requires; and which chiefly respect the freeness and nobleness of the Mind we do it with. Now that Christ should use the same word that *Peter* doth, χάρις, Thanks: And that *Peter* should say, that to such and such Actions Thanks, and those Thanks from God, were due or suitable: And that Christ should on the contrary say, *Will that Master thank his Servant?* I know not how otherwise to reconcile than thus, that when we shall lift up our Obedience out of the Croud and common Rank of Services (which God might stand upon, since he as Lord and Master could so command, and we must be forc'd to say, *We are unprofitable Servants*, when we have done, as having done nothing but what was commanded us) and shall perform it to God upon Terms and Grounds of Gratitude and Thankfulness, yea as Friends, then God condescends also to accept it as 'tis given, not as Duty only, but as free, and gives Thanks for it; so Gracious is he if we be thus noble. And all these Places shew, that otherwise (suppose we be saved) yet we lose that Glory, Splendor and Lustre which might be found in our Obedience, if we thus perform'd it.

2. We should study and search out Works so excellent for the manner of Performance, or seek a Heart so noble, as should render such common Actions extraordinary. God hath studied how to commend and set out his kindness (witness the Death of his Son) and prevent us with his loving kindness, as the Psalmist speaks: And we should (if possible) study out some free-born Acts of Obedience, and prevent him with them. Thus *David* unspoken to by God, out of his vast Desires to glorify him, thinks of building a Temple for him; and says God, I never spake a word of it, 2 *Sam.* 7. 7. Yet because what was in God's Heart rose up so nobly in *David*'s, ('twas an ingenuous Thought occasioned it, *I dwell in an House of Cedar, but the Ark of God dwells in Curtains*, v. 2.) God took this kindly; *Tell him* (says God to *Nathan*) *I will build him an House for it*, v. 11. In Services we do let us study to put an Emphasis of Love upon them, as *Paul* who (when he might have done otherwise) preached the Gospel for nothing.

I shall mention some special Seasons (instead of other Particulars) which thou mayst take the davantage of, to render a quick and diligent Obedience exceeding acceptable to him as a Friend, and Thanks-worthy as from a Friend, παρὰ τοῦ θεοῦ, even *by God himself*.

(1.) One Season is, when after great Falls you are anew reconciled to him, and he hath pardoned you great Sins. You know what Vows *David* made after his Falls, *Psal.* 51. 13. He vow'd to *convert others, to celebrate his Praise*, and *to offer the choicest of Sacrifices, a broken Heart*. This made *Peter* bestir himself, but upon two Words spoken by Christ after his Fall, *Lovest thou me?* Politick Friendship bids you take heed of a reconciled Friend that hath been treacherous, and done you

a miſchief, but God delights in ſuch to chooſe; He therefore choſe forth his entireſt Friends, (and he knew what he did in doing it) out of the Sons of Men that had offended him, rather than make new ones, for he knew they would love him better. A Friend that is in his radical Diſpoſition of a good and ingenuous Nature, and hath wrong'd you, ſuch a one when reconciled, and you have pardoned him, is the beſt and faſteſt Friend in the World. And God will in the end be ſure to make thoſe good natured, and true hearted to him whom he pardons; *Pſal.* 32. 2. *Bleſſed is the Man whoſe Sins are forgiven, in whoſe Heart is no Guile.* He couples theſe two for ever together; haſt thou ſinned, and hath God pardoned and loved thee freely? This is a new Converſion to thee, a redintegration of a new Love between you; love much, and obey much, as *Mary* and *Peter* did. Chap. 7.

(2.) Labour then moſt, when in view thou art in leaſt Dependance on him for outward Mercies, and thinkeſt thy Mountain moſt ſtrong. In ſome times of a Man's Life he is ſet in an enlarged and free State, ſo as he looks over the preſent Horizon of his Condition, and ſees not one Cloud that any way threatens Rain. He is hedged about (as *Job*) and ſees not whence a Breach ſhould come: At ſuch a time meditate (if ever) to act in a more extraordinary manner for God's Intereſt and Honour. When was it that *David* meditated that forementioned high and generous Act of teſtifying his Love in building God an Houſe? It is prefaced thereunto, 2 *Sam.* 7. 2. *That it came to paſs, when* David *ſat in his Houſe, and the Lord had given him reſt round about from all his Enemies.* The Coaſt was clear (as we uſed to ſay) and then the King ſaid, *v.* 2. *He would build God an Houſe.* He took this ſpecial Seaſon to expreſs his Love towards God in; and God took thereupon that ſpecial Advantage to confirm his Houſe to him. *Hezekiah* on the contrary, whilſt *Zenacherib* lay with his Army before the City, and the ten Tribes were carried captive before his Face, walkt with a perfect Heart: But when his Kingdom was ſettled, and a Leaſe of his Life freely ſealed for fifteen Years; you know then how he forgat God, and how God took it at his Hands. *Joſhua* (who was a Man God honoured to bring his People into Reſt, having that Teſtimony given him, that *he followed God fully*) you ſee a long time after (*Joſh.* 23. 1.) that God had given reſt unto *Iſrael* from all their Enemies round about, how he engaged afreſh all the People to ſerve God, *Chap.* 24. and himſelf eſpecially, v. 15. *I and my Houſhold will ſerve the Lord.* This was friendly, and God took it accordingly, and recorded it for ever.

(3.) On the contrary, when God afflicts and croſſeth thee in thy Deſires, and hath denied for the preſent the Requeſts thou haſt made, apply thy ſelf moſt unto him. Theſe, tho contrary Seaſons, are yet times alike of winning upon God by Obedience; *Eccleſ.* 7. 15. *In the day of Good, or Proſperity, be in good*; that is, as our Criticks explain it, *Be converſant, and exerciſe thy ſelf wholly in what is good*; *and in the day of evil, ſee to thy Ways and conſider.* Thus he calls for Holineſs alike in both. That was alſo true Ingenuity which they expreſſed, *Pſal.* 44. 17, 18, &c. *All this is come upon us, yet we have not forgotten thee, nor our Steps declined from thy Ways.* *Paul* glories more in the Obedience he did in his Infirmities, than in all his Revelations.

(4.) Tho thou haſt ſerved him long, and waited, and perhaps he hath done little for thee, in compariſon of what for others; yet take occaſion ſtill to ſerve him, and that the more diligently, and be far from thinking much. *Amicitia non eſt revocanda ad Calculos*; *Friends are not as Partners that keep Accounts of their Receipts and Expences from each other.* *God gives* Mercies, and *upbraids not*, James 1. 5. And we ſhould return Obedience, and not repine. *Paul* ſerved God many Years, did more than all the Apoſtles, as himſelf ſays; and yet (ſays he) *I forget what is paſt* and *behind*, Phil. 3. *and reach* and *roame after ſtill what is before.* And tho many Years were paſt already, yet he thought not much at it, that his Condition was not bettered, nor his ways mended; 1 *Cor.* 4. 11. *Even to this preſent Hour we both hunger and thirſt, and are naked, and are buffeted, and have not certain dwelling Place: And labour, working with our own Hands*; *being reviled we bleſs, being perſecuted we ſuffer it, being defamed we entreat: We are made as the Filth of the World, and as the Off-ſcouring of all things unto this day.* You ſee he puts it into the Account, that to that Hour (*v.* 11.) to that very day (*v.* 13.) he and his Fellow

Book II. Apoſtles (the greateſt Saints that ever the World had, or was to have) had done ſuch high and ſo great Works of Service for God, as the World did then, yea doth to this day, and ſhall to the end of the World owe their Salvation, and Chriſtian Religion to them; and yet tho they had run out ſo many Years, they were not a whit amended as to their outward Condition. They had neither Meat to put in their Mouths, nor Houſes of Abode to dwell in; yea and which ſtill heightens all this, other Chriſtians that were ſaved as well as they, that had leſs Grace, and done far leſs Service, yea for whoſe ſakes they had been employed to do all this, were gratified by God with theſe kind of Accommodations. The Apoſtle on purpoſe ſets the Inſtance of ſuch by this other, *v.* 8, and 10. *Now ye are full, now ye are rich, ye have reigned as Kings without us; and I would to God ye did reign, that we alſo might reign with you. We are Fools for Chriſt's ſake, but ye are wiſe in Chriſt; we are weak, but ye are ſtrong; ye are honourable, but we are deſpiſed.* Yea and *v.* 9. *I think that God hath ſet forth us Apoſtles laſt, as it were appointed unto Death.* You that are Scholars know what he alludes to: It is to the *Roman* Spectacles, either thoſe in which Men were thrown to Beaſts, as the laſt and loweſt ſort of Men, to make ſport unto the common ſort of People (which is *Tertullian*'s Interpretation;) or rather to thoſe Gladiators or Sword-Players, who came up laſt: Of which there were two ſorts, 1. Of ſuch as fenced to ſhew skill, as now adays. 2. Of thoſe that fought but to wounding, and then were fetcht off. But the 3*d* and laſt ſort was of Slaves, or Men condemned to die, who were to fight till they had killed their Fellows, or were killed. And thus God had preordained to his deareſt Friends and Servants, his Apoſtles, whilſt they lived, to run through all theſe Difficulties and Wants, and at laſt to be killed: And all this too to make them Spectacles to the World, yea both Worlds, Angels and Men, and ſet them all aghaſt at them. God had provided a greater Stage and Theater than that at *Rome*, and he ſets and brings theſe poor Men forth to play their Prize for his Glory; that he might only ſay to them all (as he ſaid to Satan of *Job*) *See you not my Servants* Paul *and* Peter? But what! doth God deal with his beſt Friends, that do moſt for him, thus? Then who will ſerve him? That will I, ſays *Paul*, *I know whom I have truſted, and I have fought a good Fight, and will die in the Quarrel.* They thought not much at this, they know whom they ſerved. And let that Conſideration at firſt ſpecified, cheer thy Spirit in this Caſe, which ſurely was it that carried on the Apoſtles themſelves. They knew and conſidered, that their radical and original Subjection by the Law of Creation to God was ſuch, that God might command all this, and exact it of them as pure Servants to him, and give them no Wages; that (as it is in *v.* 7. of that Chapter) *whatever they had they had received:* And therefore they owed all they could do for him, upon that account; as *David* ſays, 1 *Chron.* 29. 6. *Of thine own we have given thee.* Our Saviour had laid in this Conſideration in the Hearts of his Apoſtles, whom afterwards he meant thus to uſe. He ſpends one Parable on purpoſe to let them know their Native Condition as they were Creatures, and what Subjection they ſtood in to God, as mere and perfect Servants, yea and unprofitable too, when they ſhould have done never ſo much. He made them know this, that being humbled and prepared hereby, they might ſee the infinite Grace and Favour in God towards them, when afterwards he ſhould adopt, own and admit them to be his Friends (Joh. 15. *Henceforth I call you not Servants, but Friends)* and how upon that account he would accept of all they ſhould do, the utmoſt of which they owed, as unprofitable Servants: The Parable you have *Luk.* 17. from the 7*th* Verſe to the 11*th*. *But which of you having a Servant plowing, or feeding Cattel, will ſay unto him by and by, when he is come from the Field, go and ſit down to Meat? And will not rather ſay unto him, make ready wherewith I may ſup, and gird thy ſelf, and ſerve me till I have eaten and drunken, and afterward thou ſhalt eat and drink. Doth he thank that Servant, becauſe he did the things that were commanded him? I trow not. So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, we are unprofitable Servants, we have only done that which was our Duty to do.* He lays before them the common Condition of Servants unto Men, and what was expected from them after the Cuſtoms of Men. A Servant that hath been doing hard and laborious Work, as plowing, or keeping Cattel abroad in the Fields, in

all

all Weathers, Winds and Storms; and this all day, when he hath done these long and tedious Works, might seem to expect when he comes home, to have his Supper prepared and ready dressed for him, that he might eat, and go to rest, after so tedious a Travel. No, says Christ, none deals thus with his Servants, but he must yet stay, tho weary and an hungry *(To this Hour, says Paul, we hunger and thirst, nay have not so much as an House in this World to come to)* he must yet do another Work, and dress his Master's Supper, but yet then he might expect to sit down, or eat at the lower end of the Table. No, but after he hath drest it, and served it up, he must stand and wait at Table, run hither and thither, see his Master eat the Meat which himself drest before his Face, and perfectly stay till he hath eaten and drunken, and afterwards he shall eat and drink; so as he must not do one, but all sorts of Services. And what when all this is done? Doth his Master thank him? *I trow not*, says Christ. Nay he teacheth him to say he is an unprofitable Servant, and hath but done his Duty. How then should this move us? That God should take us up out of this servile Condition, which not our Sins, but our Creation hath condemned us to, and constitute us Friends to himself; and profess (if performed with such an Heart by us) to own and accept all these our Services as Acts of Friendship, for which he will thank us and reward us in the highest measure. Who would not be content to serve so great, and withal so good a God as this? Chap. 7.

I shall go on to mention other genuine Properties of Right and true Friendship in the Point of their Obedience to him.

4. Manage all with all Simplicity and plain-Heartedness towards him, in all thy walkings, which is the truest and rarest Jewel in Friendship. A reserved cunning Politician never makes a good Friend, who *is an* Israelite *indeed* (as Christ says of *Nathaniel*, John 1. 47.) *in whom is no Guile.* Our Saviour not only puts a value, but a Rarity upon him; therefore points him out with an ἰδὲ, *Behold, an* Israelite *indeed*; such as you should not find amongst a Million of Men: And he entituleth him an *Israelite* in this respect, because this is that, which made *Jacob*'s or *Israel*'s Commendation *(Gen. 25. 27.)* That he was a plain Man, ἁπλῶς, of a sincere Heart without false or cunning ends, and reaches in his way; whereas *Esau* was a cunning Hunter, a cunning Gamester, as you say, in his. Now let a Man naturally have what Guile or Cunning he will, real Converse and Acquaintance with God will put him out of it, with respect to God himself, whatever God alloweth him to exercise towards Enemies that seek Advantage. For a Man knows he hath to do with a God, that cuts up to the Marrow, and to the Joints, the socket Bones, and the Heart, and all the Wheels it turns upon: He wriggles his anatomizing Knife through them, *Heb. 4. David* had carried the Business of *Uriah* cunningly, as to Men; but when his Heart was set in God's Sun, in the Light of God, that Light discovered this Work to be a deceitful close-spun Web of Wickedness, a plotted and continued Villany, which made him upon that occasion cry out, Psal. 51. 6. *Behold, thou requirest Truth in the inward Parts, and in the hidden Part thou shalt make me to know Wisdom.* The inwards of a Man are the Seat of Guile, as well as of Truth and Plainness; and upon the discovery of this his Sin to him, he entituleth Grace by the Name of *Truth*, or *Plainness, in the inward Parts*, and acknowledgeth such a plain Spirit to be the only wise Spirit. *David* thought himself to be very wise, in ridding his Hands so handsomely of *Uriah*; but he must not think to carry it thus, and escape God so: he now saw it to have been the greatest Folly in the World, and that it should teach him Wisdom for hereafter; *In the hidden part thou shalt make me to know Wisdom.* And again you have him at it, *Psal. 32. 3.* when he hid his Sin and kept silence, he had Distinctions to fence with, and endeavoured to distinguish himself out from being a Murderer, and Day and Night lay roaring; but in the end he confesseth it, and then God pardoned it, *ver. 5. I acknowledged my Sin unto thee, and mine Iniquity have I not hid; I said I will confess my Transgressions unto the Lord, and thou forgavest the Iniquity of my Sin.* And from thence he ever learnt this Lesson, that whom God pardons, and receives to Grace and Favour with himself, from them he takes out that venomous Vein or Sting, that runs thro the Backbone of Guile and Deceit towards himself. Therefore at the second Verse, he couples these two for ever together:

Book II. together: *Bleſſed is the Man whom thou pardoneſt, and in whoſe Spirit there is no Guile.* It is obſervable that the Apoſtle makes theſe two equivalent; to do a thing heartily, and to do it as to the Lord (*Col.* 3. 23.) *Whatſoever ye do, do it heartily, as to the Lord, and not unto Men.* And in the Words before, he ſays, *Not as Men-Pleaſers, but in ſingleneſs of Heart fearing God.* That which I obſerve out of it is this, that nothing will fix the Nature of Man, and make it void of ends, but this knowing God, this Fear of him, and converſing with him. If a Servant would propound to pleaſe his Maſter, yet his own purpoſe will not make him conſtant in what is his Duty both abſent, as well as preſent: It will be an uncertain Rule, he will be a Weather-cock in his Actions, obſerving the Wind, and turning uncertainly with it. Now you walk not plain-heartedly, when you ſeek out Excuſes to put off Duties, and are glad of them; and when you labour to find out Diſtinctions, to make good thoſe Sins you are loth to leave; and when you walk unevenly in ſeveral Companies, as *Peter* did: Gal. 2. 14. *He walked not with an even Foot.* When alſo you uſe your Wiſdom to hold Correſpondence with God and the World; as they in *Gal.* 6. 12. When ye have ends of the Fleſh in all; and yet would make as if ye did much for God, as *Jehu* did, *See what Zeal I have for the Lord of Hoſts.* To magnify Kindneſſes, when we deſign only our own ends, and to make them ſeem greater, is Guile in Friendſhip. Friends often lay aſide ſome things they would elſe do, merely to avoid the Suſpition of by-ends to their Friends. *Paul* walked in Simplicity, or with a Spirit without folds, or doublings, as the word ſignifies, 2 *Cor.* 1. 12.

5. Be faithful to him, in whatever is committed to thy Truſt by him, and let thy Friendſhip move thee. This is the ſpecial Epithet of a Friend, that he is *a faithful Friend*, Exod. 33. 11. God treateth *Moſes* at the firſt Entry into his Office, as a Friend: *The Lord ſpake to* Moſes *Face to Face, as a Man ſpeaketh to his Friend.* And this obliged and endeared *Moſes* to that Faithfulneſs, he ſhewed in all and every particular about his Houſe. Compare with this, *Numb.* 12. 7, 8. *My Servant* Moſes, *who is faithful in all my Houſe, with him will I ſpeak Mouth to Mouth, that is, Face to Face, as a Man with his Friend.* Which manifeſtly refers to what God had before done, and ſaid of him, *Exod.* 33. 11. to which alſo the Margent doth refer us. There is none of us but God hath betruſted with ſomething; with Pupils who are precious Ware, and their Souls as well as their outward State are committed to their Governors; with Riches, *Be faithful then in the unrighteous Mammon*; with his Name, keep it unſpotted in thee; with Gifts and Talents, improve them to his Advantage; with Power, let it be uſed and turned for God; with thy Voice in Elections, let God diſpoſe of it, and let thoſe that are God's Friends and godly, have it rather than any other: If God hath entruſted thee with the Truth, *keep that good thing committed to thee* (as *Paul* ſpeaks to *Timothy*) *Be faithful unto Death, and he will give thee a Crown of Life.* Let not God be a loſer in what is committed to thee, whatever thou mayſt be; thou mayſt in the management of what is for God, perhaps loſe a Friend, diſguſt this or that Perſon. It is no matter, be in all things faithful to God, as *Jacob* was to *Laban*, and ſerved him fourteen, yea twenty Years Day and Night; and if there were any Loſs he bare it, *Gen.* 31. 39, 41.

6. Deny him nothing, and yet take his Denials kindly. Friends that are critical in Friendſhip, if they think they ſhall be denied, will not ſo much as ask, for 'twill trouble them. *Abraham* ſpared not his Son, when God called for him, and he was called the Friend of God. God (to endear thy Friendſhip to him) ſometimes will ſeem to ſtand in need of ſomething thou haſt. When Chriſt was on Earth he was poor, and good Souls miniſtred to him; another time he ſends to a poor Man for his Aſs, with this Meſſage (which was a ſtrange one, *Luk.* 19. 31.) *The Lord hath need of him*, tho the Cattel on a thouſand Hills are his: It was but to fulfil a Prophecy, elſe we never read he rode, but went afoot many a wearifom Step, from *Galilee* to *Jeruſalem*, to and fro unto the Feaſts. God hath Buſineſs in this World, that concerns his Glory, needs thy Help againſt the Mighty, needs thy good Word in a good Cauſe, and thou perhaps art ſluggiſh, or loth to appear in it: think nothing thou haſt too dear for him, when he calls for it. *I count not my Life dear to me* (ſays *Paul*) *to fulfil my Miniſtration with Joy*, Acts 20. 24.

20. 24. And take this for a Rule to guide thee to know what he calls for from thee. When either thou canſt not hold that which thou haſt, without ſinning againſt him, or when the laying of it down tends to promote his Glory, then God calls for it, and deny him not, he is a ſpecial Friend. Remark that Speech of Chriſt, *he that forſakes not Father, Mother,* &c. *for my ſake and the Goſpel's, is not worthy of me,* that is *(Mat.* 10. 37.) *of my Friendſhip*; he is not worthy to be held in correſpondency withal by me. Chap. 7.

7. Stick cloſe to him in the time of Trial. A Friend, tho he loves at all times, yet is ſpecially born for a time of *Adverſity* (Prov. 17. 17.) as in a great Caſe of Diſtreſs it is ſaid of *Heſter*, ſhe came to the Kingdom for ſuch a time as that: 'twas the greateſt thing God had in his Eye, when, and for which he advanced her. There are ſpecial Times in our Lives, in which God hath ordained to try us, and bring us to offer up our *Iſaacs*, as he required of *Abraham*. Think with thy ſelf, I was converted, born again for ſuch a time as this; ſhall I fail God now, and bid farewel to his Friendſhip, when there are ſuch Obligations between God and me? Ah no! they are as Bills of Exchange, and you break all future Correſpondencies, if you pay them not.

8. Suffer for him (if there be occaſion) gladly, and be greedy of ſuch Opportunities, when brought upon thee by others. As the Wounds of a Friend are faithful (as *Solomon* ſays) ſo for a Friend they are honourable; and *Paul* calls 'em Chriſt's Marks and Scars. The Apoſtles thought they had a Kindneſs done 'em, when they ſuffered for him, and the primitive Saints loved not their Lives to the Death, *Rev.* 12. 11. Do thou ſtand for him among his Enemies, and take his part. This we expect of thoſe that profeſs an Eminency of Friendſhip; and in what Company ſoever they be, if they are ſilent at ſuch a time, when they hear their Friend reviled, they ſtrengthen his Enemies in their evil Speeches of him. See how *Jonathan* ſhewed the part of a Friend for *David*, 1 *Sam.* 19. 4. how he pleads for him to *Saul*, when his Life was in danger at every word, for he threw Javelins at him. And do thou vindicate God and his Ways the rather, becauſe thou ſhalt have Opportunity to do this for him only in this Life; at the latter Day he will appear to defend himſelf, as *Jude* ſays. You glorify God amongſt his Enemies only here. *He that confeſſeth me before Men*, that is, here, *Him* (ſays Chriſt) *will I acknowledg*, namely then, at that Day.

9. Be affected at all things done to his Diſhonour, as if it were thine own, nay more than thou wouldſt at thine own. Thus *Jonathan* did for *David*, 1 *Sam.* 20. 34. 'tis ſaid, *he grieved for* David, *becauſe his Father had done him Shame.* Friends are like Lute-Strings tuned to each, which will ſtir and tremble, if one of them be ſtruck. Was God diſpleaſed at the Sins of the *Iſraelites?* It is added, *Numb.* 11. 10. That *Moſes was diſpleaſed alſo.* And in another place it is ſaid, that he ſtood weeping in the Tent-Door, and knew not how to help it, when God was ſo openly diſhonoured by *Zimri* leading *Cosbi*. *Paul's* Spirit was ſtirred (*Acts* 17.) when he ſaw their Idolatry. And as thou art to moan on occaſion of Sorrow, ſo to rejoice on occaſion of Joy: When Souls are converted, and the loſt Sheep and loſt Goat are found, he calls his Friends to rejoice with him, ſays the Parable, *Luk.* 15 5, 6. *John* being a Friend of the Bridgroom, rejoiced *that he ſhould decreaſe, and Chriſt encreaſe*, John 3. 29.

CHAP.

CHAP. VIII.

Obedience to God described, as it is a Service performed to him. The Character and Properties of those who are his sincere and faithful Servants.

ROM. VI. 17, 18.

But God be thanked, that ye were the Servants of Sin; but ye have obeyed from the Heart that Form of Doctrine which was delivered you.

Being then made free from Sin, ye became the Servants of Righteousness.

IN these Words (as of old in the Types of *Isaac*, *Ismael*, the one the Son of a Bondwoman, the other of a Free, *Gal.* 4. 24.) you have set forth unto your view the twofold Condition of those two contrary Estates, the one of Nature, the other of Grace; and that in the Example and Pattern of these lately converted *Romans*, to whom the Apostle wrote, that had Experience of both: Who first while in their Estate of Nature, had been Servants to Sin; but now their Condition being altered by Grace, they were made free from Sin, and became the Servants of Righteousness; where by Righteousness is meant that universal Spiritual Strictness and Exactness which the Word of God requires. For it is here opposed to Sin, and therefore to be taken as largely as that is. And it hath reference unto the word *Doctrine* in the former Words, as being the whole entire Matter and Substance which that Doctrine commands, and which Christ gave in Charge to his Apostles, *To teach all that believe in him, to do whatsoever he commanded*, Mat. 28. 20. And the Apostles coming among these *Romans*, and teaching them that Righteousness which is required of them, God so wrought by their Preachings, that their Hearts were framed and fashioned to the Obedience of it; like as a piece of Clay or Metal cast into a Mould is fashioned to the likeness of the Prints in that Mould, and made serviceable to some use. Thus it was with their Hearts: For God that hath the Hearts of all Men in his Hands, like a skilful Artificer, used their Doctrine, the words of weak Men, as a Mould of Righteousness (as I may call it) whereinto casting and delivering thereinto, casting and fashioning their Hearts, they had the same Image and Prints of Righteousness stamped on them, and were made as serviceable and fit Instruments to be employed therein: They became Servants of Righteousness, shewing and manifesting this in their Lives, obeying that word of Righteousness to the utmost of their Endeavours, and this from the Heart being thus changed and framed thereunto. This is the meaning of the Words, as both the Words in the Original, the Scope of the Apostle, and the best Interpreters do manifestly shew.

Observ. *The Condition of God's Children is to be Servants of Righteousness, or* (which is all one) *Servants to God in Righteousness, or according to that strictness which he requires in his Will.* For what he calls here serving of Righteousness, he calls *ver.* 22. serving of God; please but God's Law, and you please him. 'Tis true indeed, that the Estate of God's Children is an Estate of Liberty, inasmuch as they are made free from Sin, in regard of Bondage to it; but there are two Masters, which, as we cannot serve both, so we must serve one of them; and if we are free from the one, we become Servants to the other, *Mat.* 6. 24. And also, altho it be true, that (as Christ saith) *Henceforth I call you not Servants, but Friends*, John 15. 15. yea Brethren and Sons also in other Places; yet Christ speaks not as exempting them from the Obedience of Servants to his Command: For he tells them, they are not his Friends in the *14th ver.* unless they do what he commands. And he speaks that to shew his Love to them, in that he would deal with them more graciously, than the Lords of the World do with their Servants (tho they be Men like themselves, and he is God blessed

fed for ever) for he would reveal all his Secrets to them, make them his boſom Friends, as it follows there; *for the Servants know not their Maſters Will* (that is) are not of their Council, as you are, my Favourites, my Friends, my Privy-Counſellors. *For all things that I have heard of my Father, I have made known to you.* God indeed hath other Servants, that are the Servants of his ſecret Will and Righteous Judgment; and ſo the Devil is, and all wicked Men, *Iſa.* 44. 28. but ſuch Servants the Saints are not, but of his revealed Will, they are Servants of his Righteouſneſs. They are indeed rather Sons than Servants, he uſeth them ſo kindly. God ſerves himſelf of wicked Men, but the Saints do ſerve God in Righteouſneſs and true Holineſs. Chap. 8.

For the proof of this, why ſhould I heap up Scripture which is ſo plentiful? To be the Servants of the Lord, was the Title that all the old Patriarchs delighted in ſo much, boaſting to wear God's Livery: So *David*, *Pſal.* 116. 16. And 'tis the Title that the Apoſtles prefix in all their *Epiſtles*, as eſteeming it moſt honourable: Yea the Angels themſelves do make it to be the top of their Honour, *Rev.* 19. 10. *I am thy Fellow-Servant to Jeſus Chriſt.* I will omit alſo the Reaſons which may be drawn from our Creation and Regeneration. By the firſt Creation, every Creature is bound to be the Servant of its Maker: By virtue of our Regeneration, and being created again, as alſo of our Election, we are to be the Servants of Righteouſneſs. *For we are his Workmanſhip, created in Chriſt Jeſus unto good Works, which God hath before ordained that we ſhould walk in them.* Eph 2. 10. In which Words obſerve, firſt that God's giving us a new Frame of Heart at our Regeneration, is to that end, it is to the Obedience of Righteouſneſs, to good Works. Every Creature is created to an end, and tied, by virtue of its Creation, to that Work and Service it was created unto, and therefore never reſts till it hath attained that End: So all the Creatures ſerve, yea and rejoice to ſerve God in that Employment he hath created them in. And then 2*ly*, obſerve, That by virtue of our Election we are bound unto theſe Works, we were ordained to walk in them, and we are indeed choſen Servants. But I ſhall inſiſt more particularly on theſe following Reaſons.

1. We are obliged to God's Service, becauſe it is the End, and Fruit of our Redemption by Chriſt. Tit. 2. 14. Chriſt is ſaid *to have given himſelf for us, that he might redeem us from all Iniquity, and purge us to be a peculiar People to himſelf, zealous of Good Works.* I pray mark the Scope of the Words.

(1.) 'Tis ſaid, that Chriſt gave himſelf for us; that is, reſigned up himſelf, devoted himſelf in all that ever he did here upon the Earth for us: 'twas not for himſelf, ſince himſelf was given for us: he became our Servant, *Phil.* 2. 6, 7. He took upon him the Form of a Servant, and was obedient to Death; and in his Death, ſubmitting himſelf to obey all Righteouſneſs, he was Righteouſneſſes Servant, and in that our Servant. And why was this? It was to make us a peculiar People to himſelf, and to be peculiarly laid up for himſelf; *to be ſet apart*, devoted, and given up wholly unto him. And therefore in that Place of the *Philippians*, the Apoſtle exhorts in the 5*th ver.* that the *ſame Mind ſhould be in us*; that we ſhould become Servants of Righteouſneſs for him, as he hath been for us.

(2.) Obſerve in that Place of *Titus*, that Chriſt giving himſelf for us, redeemed us; that is, bought us, purchaſed us out of our Enemies Hands. We are redeemed Ones to God, by the Blood of Chriſt: Now the Law of Nations gives it, that the Redeemed ſhould be Servants to the Laws of the Redeemer: *You are not your own* (ſays the Apoſtle, 1 *Cor.* 6. 20.) *For ye are bought with a Price; therefore glorify God in your Bodys and in your Spirits; for you are God's by the Right of Redemption.* But yet becauſe it might be thought, that tho God's Children are thus redeemed and bought; all the Queſtion is, whether they will, or do become Servants yea or no; for many out of Unthankfulneſs deny the Lord that bought them, 2 *Pet.* 2. But do any of his Redeemed Ones do ſo? No, they are made willing to ſerve him.

(3.) And therefore 3*ly.* obſerve out of that Place of *Titus* 2. 14. that they are ſaid to be redeemed, that they might be zealous of Good Works; not only willing, but earneſt, forward, zealouſly and hotly purſuing after Good Works of Righteouſneſs; and were it not ſo, he would loſe his End in redeeming us: And there-

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therefore God brings home this Redemption of Christ to their Hearts, how he became a Servant to Righteousness, yea to Death for them, and so frames the same Disposition in them to Christ, that was in him to us, *Phil.* 2. 5. And therefore the Apostle *Peter* (1 *Pet.* 1. 14, to 18.) exhorting them to be as obedient Children to God, and to walk in Holiness and Righteousness, useth this as an Argument in the 18*th ver. Knowing that you were redeemed not with corruptible things, but with the Blood of Christ*; as if he had said, if you did but truly know and believe, that Christ did this for you, and that you have a part in this Redemption, it would frame your Spirits to the like willingness of Obedience unto him; yea, if Mens Hearts did but seriously make account to have Salvation by Christ, and did seek after it truly, they would be willing to obey him in any thing.

But tho they are made willing, yet still the Question will be whether they are made able thereunto, yea or no, and so do really become his Servants, and obey him? Therefore,

4. Fourthly, Know that those whom God calls to be his Servants, he doth in some measure enable them thereunto. Every ordinary Tradesman when he takes an Apprentice, binds himself to teach him his Trade, and therefore how much more God? And therefore old *Zachary* (*Luke* 1. 74.) speaking of the Fruit of Christ's Redemption in his Redeemed, says, that it is not only to deliver them out of the Hands of their Enemies, but *to grant them* to serve him in Holiness and true Righteousness all their Days. *To grant them*, that is, to vouchsafe and give Strength and Ability thereunto: and to that end we are called by the Apostle (Eph. 2. 10.) *A new Workmanship created to Good Works, which he had ordained that we should walk in them.* Here I pray observe three things.

1*st.* That God creates a new frame of Heart which was not before.

2*ly.* Observe the End to which he created it, *unto Good Works.* The Phrase implies a giving a Power and Ability in some measure to do them: For as when God is said to create the Heavens to move, what is meant by it, but that he gives a Power to do it, Abilities and Endowments tending to that End? When an Artificer makes a Clock to strike, what is meant by it, but that he so frames it as it shall do so? When God created any thing, he bad it to be, and in that gave Powers to act.

3*ly.* Observe that God had ordained that we should walk in them; his Decree was for it long since, and he cannot be frustrated of his End.

These things being thus cleared, what use shall we make of them?

USE 1. The first Use shall be for Trial, whether we be in the Estate of Grace or no, namely by this, whether we are the Servants of Righteousness or no? Are we the Redeemed Ones, as we all profess our selves to be, when we receive the Sacrament? This Inquiry is the more necessary, because this is the usual Plea of Men, that they are the true and dear Servants of God, and do serve him Day and Night, come to his Service and to Church, and think that is enough. I will name a few Properties of a Good Servant, which I desire you to examine your Hearts by, whether they be in you or no.

1. It is a necessary thing in a Good Servant to know his Master's Will and Humour, and what will please him: and tho I confess there are unprofitable Knowers of God's Will spoken of, that do it not, and who therefore shall be beaten with many Stripes; yet necessary it is that he that doth it, should know it, and that not only for the matter, for so wicked Men do, but for the manner, so to do it as it may be pleasing to God. A Clown that goes to the Court to serve his Prince, if he do not know the Fashion of the Court, will do but untoward Service. And therefore *Eph.* 5. the Apostle exhorting to Holiness of Life, and walking circumspectly, or exactly in that strictness God requires, adds these Words, *not as Fools but as Wise*; that is, not going about good Duties as Fools and Bunglers that do they know not what; but as cunning and wise Artists that know what they do. And therefore at the 10*th* & 17*th ver.* of that Chapter he, expressing his meaning, bids them understand what the Will of the Lord is, and what was acceptable to him; and to know this aright it is requisite to know truly what a God he is, whom we have to serve; and therefore in *Gen.* 31. 33. the knowing of God is made as it were the groundwork of all his Service in the new Covenant. To come therefore to the

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plication of the Sign, all Men in their natural Eſtate having but low conceits of God, do alſo fall ſhort in their Apprehenſions of that Righteouſneſs which would pleaſe him (even as Fools out of their ſhallow conceits can never pleaſe wiſe Men) and hence they never come to be the Servants of God in true Holineſs and Righteouſneſs. For the Apoſtle *(Rom.* 12. 1, 2.) requires a true Work of Grace to diſcern what that good, and perfect, and acceptable Will of God is. Now by this Truth therefore it is eaſy to ſhew, that the moſt ſorts of People in the World are not the true Servants of God, becauſe they never dream of, or do follow after that true Righteouſneſs that he requires. To omit the Righteouſneſs of the Papiſts, conſiſting merely in carnal, ſenſual Pomp and Oſtentation, in their Maſs, Muſick, Croſſes, Holy-water and the like; I ſhall conſider the outward Righteouſneſs of thoſe ſorts of People who live among ourſelves. Chap. 8.

(1.) There is the Vulgar ſort of ignorant People, that think they ſerve God well enough with their good meaning, and by mumbling over their Creed and ten Commandments, and ſaying the Lord's Prayer without Underſtanding. Here is a poor blind Sacrifice indeed Alas poor People! You worſhip you know not what, for what God do you think he is, that will be thus ſerved, with ſaying even what you know not, nor underſtand aright? Your God muſt needs be a ſottiſh God, an ignorant God, a fooliſh God, that would be put off with ſuch ignorant, blind and ſottiſh Service.

(2.) There are profane Perſons, that will drink, ſwear and blaſpheme God, rail upon him and his Servants in every Tavern; and yet becauſe they come to Church, and there bow themſelves to God, think they ſerve him well enough. But I pray, conſider, what manner of God do you make of him, whom you think you may thus eaſily deceive, mock and cozen with fair Words and outward Complements? Tell me, wouldſt thou own ſuch a Servant thy ſelf for one Minute, that ſhould rail, conſpire againſt thee, and only now and then come into thy Preſence (as *Gehazi* did into *Eliſha*'s) and there complement thee with good Words?

(3.) There are civil Men that live in the Boſom of the Church, and think by their juſt dealing and giving content to Men, and by carrying themſelves ſmoothly and evenly in the World, to pleaſe God. Will this Righteouſneſs thinkeſt thou carry thee to Heaven? God muſt then be ſuch an one as thy ſelf, that careth not much for his Sabbath, his Word, his Sacraments, or his Children, but will be put off with the little Morality which thou contenteſt thy ſelf with. Didſt thou never hear that God was an Holy God, and that thou oughteſt to follow after Holineſs, or thou ſhalt never ſee the Face of God with Comfort? Remember the Righteouſneſs of the *Phariſees*, which if thou exceedeſt not, thou ſhalt never enter into Heaven.

(4.) There is a formal Righteouſneſs in Profeſſors of Religion, who becauſe they ſide with good Men, make a Shew, perform Family-Duties, tho deadly, careleſly, perfunctorily, yet think thus to pleaſe God well enough; if they hear the Word, delight in it, ſpeak well of the Preacher, and ſay of him, that his Voice is pleaſant, *Ezek.* 32.33. and *Ezek.* 31. *laſt.* But alas! Bodily Exerciſe profiteth nothing, that is, fleſhly and outward Performances ſlubbered over, prevail nothing with God without true Godlineſs; Faith in Chriſt and a new Nature aims at his Glory, 'tis Godlineſs muſt do the Deed. The Hypocrite in the 50*th Pſal.* thought to pleaſe God with Multitudes of Sacrifices, which was the outward Worſhip of the Law: and theſe he offered up, tho without Faith, Zeal and Sincerity of Heart. He thought it would pleaſe God well enough, and what was the Reaſon? You have it at *ver.* 21. he thought God like himſelf, and what pleaſed his own carnal Fancy, he thought would pleaſe God. I ſay to theſe, that think to pleaſe God with a Half-righteouſneſs, a dead dull Righteouſneſs, as God ſays to the People, *Mal.* 1.6, 7, 8. A mortal Man would not be ſerved ſo, and yet they thought God would. I deſire every one to look into his own Conſcience, and let him but ask his Heart this Queſtion, whether he thinks that that meaſure and pitch of Obedience which he performs, will paſs for current in God's Acceptation at the Day of Judgment.

Book II.

2. A good Servant will be careful of his Master's Business, bear it in his Memory, and not let it slip: Some Servants when they are sent of an Errand, if they be careful to do it, they will be thinking of their Message all the way; and so it is with a Servant of Righteousness, the Duties which God hath enjoined him in his Word, he is careful of them. What says *David?* Psal. 119. 15, 16. *I will meditate on thy Precepts, and consider thy Ways, and I will not forget thy Word.* And tho other Business comes in, it shall not put that out of my Head. And therefore as God commands, he remembers the Sabbath, and hath it in his Mind all the Week to plot and contrive his Business, so as that he may attend alone on that Day.

3. A good Servant will stand for his Master's Credit, and not be ashamed of his Livery. He will stand in defence of his Master, and will not hear him wronged; and so is a good Christian, he is for Righteousness whersoever he comes, and he will take its part, turn him whither you will, and is not ashamed to make Profession to all the World, whose Servant he is. He will practise that strictness, which the World cries down so much; and therefore no wonder if he gets so many a Scoff, and Snubs, and Wry-looks for his Master's sake: And if Men break out against any of the ways of Righteousness, he'll be for the defence of it with all his Might; and if he be called to it, will spend his dearest Blood in the Quarrel. What shall we then think of those meal-mouth'd Professors, that are only for Goodness in the Company of their Fellow-Servants, but when they are in the Company of their Master's Enemies, turn their Coats, and will serve Righteousness, but so far as it may stand with the good liking of their Friends, Parents, Masters, or Neighbours; and for fear of displeasing them, cut themselves short, and will go no further, then may stand with their good liking?

But did Men know and consider, that God whom they serve, is a just God and righteous in all his Laws; How durst they content themselves with a Half-obedience, seeing the same God that gave one Precept, gave another, as *James* saith? No, they would have a respect to all his Commandments, if they had a respect to him, for it is universal Obedience which he requires. Again, did Men consider God to be a Holy God, and to be most delighted in such Duties, wherein we have to do with him in his Ordinances, as his Sabbaths, Word, Sacraments and Holy Meditations, they would labour to please him herein most, and would strive to be holy as he is holy. Did Men also consider him to be an Almighty God, they would come with Fear and Reverence, with Hearts broke and humbled in all their Performances. If God had delighted in Sacrifices (says *David*) I would have given it him, but he knew his Delight, *viz.* a broken Heart, *such* (saith he) *thou wilt not despise*; and this he therefore brought with him in all his Performances. If Men did but consider God was a Spirit, they would labour to worship him in Spirit and Truth, as our Saviour says, that is, with changed Hearts and renewed Spirits, and durst not bring their old Hearts with them, which they had from *Adam.* And if Men did also but consider him to be the Searcher of the Heart and Reins, they would in all their Performances have an eye to their inward Man, and humble themselves for their secretest Corruptions therein. And did Men consider God to be a God jealous of his Honour, they would not dare to rest in things done out of Self-love, and for by-respects, tho never so secret, but would labour to work their Hearts in all their Performances, to have an eye to God's Glory, and to deny their own Interest and Honour.

4. A good Servant is content to submit, and to be subject to his Master's Will in any thing he commands. *Speak Lord* (says *Samuel*, 1 Sam. 3. 9, 10.) *for thy Servant heareth.* Let God say what he will, he is his Servant, and must and will obey, and is content to hear, and willing to yield any part of that Righteousness God hath revealed in his Word: *Lord, what wilt thou have me to do?* says *Paul*, Acts 9. 6. *To do,* Why? he undid all that ever he had done, and took a clean contrary course to what before he had walked in. *Yea, and what wilt thou have me suffer?* he might have said as well, for what Imprisonments did he undergo, and all for Righteousness-sake? I count not my Life dear, says he, so I may fulfil my Ministration with Joy, here was a good Servant. We'll suppose now God calls thee to offer up thy *Isaac,* to cut the Throat of thy dearest Son, to part with

with that Sin which before thou didſt love as thy Life, art thou willing to do this? Thou art a good Servant. Or ſuppoſe he call thee to deny thy Credit and Reputation in the World, for the deſpiſed Profeſſion of his Truth; and tho thou beeſt trampled on, ſo he may have Glory, thou careſt not, thou art a good Servant. And ſo likewiſe when he calls thee, as he doth us all in his Word, to deny thy Correſpondencies with thy former Company, in the unfruitful Works of Darkneſs, and to fall a reproving them rather, and to gather up thy ſelf from Conformity with the World in their Corruptions, and thou obeyeſt, tho againſt the liking of all thy Friends, thou art a good Servant, and ſhalt not loſe thy Reward. And thus alſo he calling thee to the Spiritual and conſtant Performance of ſuch Duties, as thou formerly didſt neglect, or ſlightly perform: As to hear the Word, and to repeat it, and ſo pray it into thy Heart, and to pour out thy Soul in daily faithful Prayer, and to deal plainly with God in confeſſing thy Sins to him in private Prayer, and to tell all, and to deal as honeſtly in confeſſing and forſaking, as thou wouldſt have God deal with thee in forgiving; and to turn thy Heart inſide outward to him: Art thou herein alſo willing and careful to obey? Thou art a good Servant. And God alſo requiring thee to ſanctify the Sabbath, and to be at more coſt than ordinary, in a ſtrict Care of Thoughts, Words and Actions, *Iſa.* 58. 13, 14. Art thou willing to ſubmit? Thou art a good Servant. And God alſo requiring thee in outward Converſation, not only to avoid ſuch Actions as are ſcandalous before Men, but to beware of unprofitable Speeches, of ſpending away of Time, as alſo to have an eye to the Carriage of thy Heart, watching over it continually, to ſee how it is within doors, ſearching and ferreting thy Corruptions out of their Lurking-holes: This Strictneſs God requires, and it is that great Commandment given, Prov. 4. 23. *Above all keeping, keep thy Heart.* Art thou careful to do this? Thou art a good Servant. I could name an Abundance more of that Spiritual Strictneſs and Righteouſneſs, but I ſhould be too long. By all the Inſtances mentioned, examine your ſelves, whether your Hearts have been brought to ſtoop and ſubmit, to be made ſubject to the Will of God: *Rev.*8.7. 2 *Cor.*10.4. *Is every Thought brought into the Obedience of Chriſt?* that is, is it made pliable, willing, ready and glad to yield, whatever comes of it? Doſt thou come to God, ſaying, *Lord, what wilt thou have me do?* O how many are there in the World, that would go for the Servants of God, whoſe Hearts yet will never yield to half of this, that never left any of their old Sins for God, nor ſet themſelves in a true earneſt Courſe to do any of theſe good Duties; nay, whoſe Hearts are ſo ſtout and proud, as they ſtand out againſt, and are at Enmity with all theſe? They cannot endure this Strictneſs; tell them of ſanctifying the Sabbath, and what a waſpiſhneſs, a peeviſhneſs, frowardneſs and perverſneſs appears in them, for they can't endure to hear of it!

Chap. 8.

5. A good Servant is he that ſets himſelf apart from all other Mens Buſineſs, yea even his own, to follow his Maſter's. We uſe to ſay of Servants, that they are not their own Men, much leſs other Mens. *If I ſeek to pleaſe Men* (ſays *Paul*) *I am not the Servant of Chriſt*, Gal.1.10. 1 Pet.3.4. That is, a good Servant lives no longer to the Luſts of Men, no longer ſquares his Life, ſo as to pleaſe them, by living in the ſame Luſts as they do: No, but he lives to the Will of God, 1 *Pet.* 3. 4. We muſt not do our own curſed Wills in any thing, we are not our own, that we ſhould live unto our ſelves, but to him that paid a Price for us. *If any Man ſerve me* (ſays Chriſt) *let him follow me*, John 12. 26. And you know what elſewhere follows upon the denying of a Man's ſelf: A Man muſt deny his own Will, his own Buſineſs, and not follow the ſtrain of his own Heart, in doing what he pleaſeth, and leaving undone the reſt. How far ſhort do Men come of this, as thoſe that will not deny themſelves in their carnal Credit, Eaſe or Sloth, for the performance of good Duties. They will ſerve Righteouſneſs, but ſo far as it may ſtand with the good liking of their Parents, Friends, Wives, Huſbands, Maſters, Neighbours, and for fear of diſpleaſing them, cut themſelves ſhort, and pluck in their Hands.

6. A good Servant, as he knows and is content to ſubmit, ſo he makes a Neceſſity too of doing his Maſter's Will; and whatſoever comes in the way, is not ſo neceſſary to him, as this. *David*, a tried Servant of God, ſays of himſelf, *Pſal.* 119.

Book II. 31. *I have ſtuck to thy Teſtimonies*; it is not meant only in regard of defending them, but practiſing them; he ſticks to it as a Concluſion, this muſt be done, this Sin muſt not be committed, this Duty muſt not be omitted conſtantly, whatſoever comes between: as *Paul* thought that a Neceſſity lay upon him to preach the Goſpel; and whenas his Friends perſuaded him not to go, becauſe of Perſecution at *Jeruſalem*, *I count not my Life dear* (ſays he) *die or live, I will go.* *Daniel* alſo is an Example without all contradiction in this Caſe; when the Decree was made, that no Petition ſhould be put up to any God but the King only, for thirty Days, *Daniel* would not balk a whit of his praying thrice a day, tho it ſhould coſt him his Life; he made therefore you muſt think a Caſe of Neceſſity of it, he could not live thirty Days without private Prayer. Every Man's Heart pitcheth upon ſome Cauſe as neceſſary for him to follow, and to it he ſticks, and will not be beaten off of it. Thus a covetous Man layeth this for a Concluſion, that he will be Rich ('tis the Apoſtle's own Phraſe) and an ambitious Man is for Applauſe, and a voluptuous Man is for Pleaſure, let the Commandment do what it will: What care they? There is no wicked Man but ſticks to falſe Neceſſities, and they hinder his Heart from turning. One Man is hampered with Correſpondency with Friends, another entangled in the World, and his Heart hath Intereſt in many things, and when he thinks of turning to God, he ſticks to theſe things as more neceſſary. But thoſe that are Servants to God in Righteouſneſs indeed, and in Truth, count Obedience to God the one thing neceſſary, and that in compariſon to it, it is not neceſſary to be rich or learned, *&c.* There is in every Man's Life, yea even in every Day, a Time that falls out, wherein a Man's deareſt Luſts will be hazarded for Righteouſneſs Service. Obſerve now in ſuch Paſſages what it is your Hearts ſtick to, as moſt neceſſary; is it either the obeying thy Luſt, or doing thy Duties? Let Men have a Calling, in which they muſt uphold many unlawful Practices, or they cannot live, what doth the Man plead? 'Tis neceſſary (ſays he) that I muſt live. When Men are caſt into Straitneſs, that either they muſt ſin, or loſe their Credit, what is the uſual Plea? 'Tis a Caſe of Neceſſity (ſay they) what would you have had me do? Our own Lives afford many of the like Inſtances to them: examine now your ſelves, what in theſe Caſes you uſually do. Do you rather lay this Concluſion, Let things be how they will, howſoever God muſt be obeyed; thy Will, O Lord! not my Will be done. Hath thy Heart ſuch an Eye to the Will and Command of God? Thou art then a good Servant, and tho thou faileſt ſometimes in a particular Action, yet ſtill thy Heart in thy Courſe is firmly ſet for the Commandment, and makes account ſo to be, whereſoever thou goeſt. Thou knoweſt what thou meaneſt to do, and all the World ſhall not beat thee from it. I confeſs a Child of God may have a great deal ado in his own Heart to deny himſelf in ſome Caſes, yet ſtill his Heart cleaves to the Commandment, and ſtill thinks that to be more neceſſary; whereas a wicked Man's Heart ſlights the Commandment in ſuch a Caſe, and thinks much it ſhould ſtand in his way, and he leaps over the biggeſt of all, if need be, for his Maſter Luſt commands.

7. Another Property in a good Servant is to expect warrant from his Maſter for what he doth, and not to go about his Buſineſs hand over head, or to do ſo much as he liſts, and leave the other undone. Thoſe that are Servants of Righteouſneſs, ſhould look into the Word, as the great Counſel, and ſhould enquire of the Lord, and of his Word. Servants uſe every Morning to come to their Maſters, and know what their Will is; and ſo ſhould we in all our Actions, that we may have warrant for them. He who in *Micah* 6. thought to ſerve the Lord with Will-worſhip, ſays, *Wherewith ſhall I come before the Lord? Shall I offer up Rivers of Oil, or a thouſand Rams?* What ſays God there to him? *He hath ſhewed thee* (ſaith he) *O Man, what is good, and what the Lord requireth of thee in his Word.* Mariners that ſail at random, often caſt their Ships away, whenas if they would ſail by Compaſs and Chart, they might ſafely arrive at the Port. That which is called in Scripture walking with God, is to do as *Enoch* did, who had God ever in his Preſence, had an eye to his Commands, and obſerved his Orders in every particular Caſe, directing him, *This thou ſhalt not do, this thou ſhalt now do.* As the Eyes of the Handmaids were upon the Miſtreſs (as *David* ſpeaks in the Caſe of Salvation,

tion, *Pſal.* 123. 2.) ſo ſhould our Eyes wait on the Lord in the caſe of his Service. The Apoſtle condemns Eye-ſervice in the Servants of Men, becauſe their Maſters are not always preſent with them, and can't behold them always; but it is commendable in the Servants of God, becauſe they are always in his Preſence, and his Eyes behold whatever they do; and therefore they ſhould do all, as ſeen of him.

8. The laſt, and indeed chiefeſt Property of a good Servant (which muſt be added to all theſe) is not only to know his Maſter's Will, and to be content to ſubmit to it, but to do it effectually. You know there was one ſaid, he would go work in the Vineyard, but yet did not, *Mat.* 21. 30, 31. It is not enough to enter into the Profeſſion of God's Service, and to call him Maſter, and give him good words. *For not every one that ſaith, Lord, Lord, but he who doth the Will of God the Father, ſhall enter into Heaven*, Mat. 7. 21. For the ſame purpoſe *John* ſpeaks, 1 John 3. 7. *Little Children, let no Man deceive you, he who doth Righteouſneſs is Righteous:* And as he that doth ſin (as in *John* 8. 34.) is the Servant of it; ſo he that doth Righteouſneſs, that is, that makes it his Trade, conſtant Practice, and his Courſe (for the word ποιεῖν notes out an Habitual continued Practice) is the Servant of it: And *herein* (ſays *John*, 1 John 3. 10.) *are the Children of God and the Devil manifeſt; he who doth not Righteouſneſs, is not of God.* There be many that in their good Mood will come and profer their Service, and ſet their Hand to God's Work, but they look back again, and as thoſe in *Hoſea* 6. their Goodneſs is as the Morning-Cloud, and as the early Dew it goes away, like as a Miſt or Dew fallen in the Morning, and ſeems to water the Earth, but when the Sun ariſeth, it vaniſheth away. When they had heard a powerful Sermon, and had Judgments threatned, being hewed by the Prophets (as 'tis at the *5th ver.*) and being wounded, pricked, terrified by the Word of his Mouth, then they would come and ſubmit themſelves, and do God a ſpurt of Service. But yet alas! their Reformation was but as the Lightning (as 'tis at the *8th ver.*) that flaſheth, and is ſoon gone again. For (as 'tis at the *7th ver.*) ſtill they broke their Faith, and dealt treacherouſly in God's Covenant: Thus Traitors when they are in Priſon, will do any thing till releaſed; but their traiterous Heart remaining ſtill, they are as bad as ever, when at Liberty. Theſe are not Servants, but Runaways, and God will not own them, for he can ſcarce keep them for one day together.

Nor is it enough to do Service to God conſtantly, and to abide by it, but we muſt do it throughly, having a reſpect to every Commandment: This is God's Teſtimony of *David* his Servant (*Acts* 13. 22.) *That he did perform all his Will*; and 'tis *Paul*'s Prayer for the *Coloſſians*, that they might *walk worthy of the Lord, and pleaſe him in all Things, being fruitful in all good Works*, Col. 1. 10. To walk worthy of him, is ſo to walk, as God may not be aſhamed of us, but may ſay, rejoicing in us, as he did in his Servant *Job* (Job 1. 8.) *Seeſt thou not my Servant* Job, *an upright Man, one that feareth God and eſcheweth Evil?* We muſt endeavour to pleaſe him in all things, to obey him in one thing as well as another. A Man will not own a Servant, who doth but what he liſts, and what pleaſeth himſelf, and leaves his Maſter's chiefeſt Buſineſs undone, who inſiſts on tithing Mint and Cummin, and leaves the great things of the Law, as ſanctifying the Sabbath, and conſtant private Prayer unperformed. And we muſt be fruitful in all good Works too, that is, making trial and doing ſome of all ſorts, always abounding in the Work of the Lord. Let us look to ourſelves, for there are many (*Titus* 1. 16.) *that profeſs they know God*, and acknowledg him for their Maſter, wear his Livery, *but yet in Works they deny him.* When a Man in a Conſtancy acts contrary to what God wills, he denies him. For if his Courſe was but trac'd, it would be ſaid, ſurely God is none of his Maſter, he will own no ſuch Servants; and therefore in Works they deny him.

BOOK III.

Evangelical Motives to Obedience, drawn from the Obligation which God hath laid upon us, by his appointing us unto Good Works, in his Election of us, and by the Greatneſs of his Love manifeſted in the ſeveral Inſtances of it. Other Motives urged from the Conſideration, that Chriſt having by his Death conquered the Devil, and deſtroyed his Kingdom, we are by our Chriſtian Profeſſion engaged to hate him, and fight againſt him as a publick Enemy to Chriſt and us, and by all our Actions to endeavour the Ruin of his dark Kingdom of Sin. Other Motives deduced, from the Divine Preſence, and Majeſty apparent in our Holy Services and Performances: and alſo from God's Deſign in the Revelation of his Word, that we ſhould not only read and know it, but practiſe it too.

Titus III. 8.

This is a faithful ſaying, and theſe Things I will that thou affirm conſtantly, that they who have believed in God, might be careful to maintain Good Works; theſe Things are good and profitable unto Men.

CHAP. I.

A Motive to Love and Obedience, drawn from the Conſideration, that this Obedience is a Buſineſs, an Holy Employment committed to us, which we ſhould be careful to diſcharge. That the Doctrine of Free-Grace enforceth the Performance, and ſuits our Spirits to it.

MY Deſign is to conſider the Motives, which the New Teſtament affords to invite Men regenerate to Holineſs, Obedience and Fruitfulneſs in all Good Works; and to this purpoſe I have choſen this Text as the moſt eminent, which hath in its Coherence and Connexion, a Comprehenſion of many the chiefeſt things that might move us thereto included in it. The Introduction in thoſe Words, *This is a faithful Saying*, refers to what forewent, of which he gives that *Encomium*, and ſhould rather cloſe the former Verſe than begin this, as *Luther* and others obſerve. But becauſe the Apoſtle's Scope is to bring upon thoſe he would exhort to Good Works,

Works, the weight of all ſaid in the foregoing Verſes; therefore it is fitly joyned to this in this coherence, and is as if the Apoſtle had ſaid, that which I have now ſpoken is of all Sayings or Doctrines the moſt faithful, and tends the moſt of all others to provoke them that believe it, to be careful to maintain Good Works; therefore, ſays he to *Titus*, affirm theſe things conſtantly. E'er I inſiſt on thoſe Motives, which this ſo faithful a Saying affords to Good Works, I am to ſpeak to four things which ſerve to open the Text. Chap. 1.

1. That the Exhortation to good Works and Obedience, follows their having believed, *That they which have believed in God*, &c.

(1.) Faith then is clearly founded upon no Work in us or upon us, which is the Apoſtle's Scope to prove, as appears by the *5th ver.* where treating of that which is the ground of Faith for Salvation, he ſays, *Not by Works of Righteouſneſs, but according to his Mercy, hath he ſaved us.* What God doth to ſave us, that is the only Foundation for our Faith; and a Man therefore clearly and nakedly believes on God without conſideration of Works, *That they who have believed in God*, &c.

(2.) It is in vain to exhort any to Good Works, till they have firſt believed. Papiſts ſlander our Doctrine, that by crying up free Grace and Faith, we deny good Works; and upbraid us, that our Doctrine affords not any Motives thereto ſufficient; and becauſe (forſooth) we do not urge them to that end, for which they would have them, namely, to merit Heaven, therefore they reproach us, that we proceed not upon ſufficient grounds. But we do indeed proceed in the right Order, firſt we teach Men to believe on free Grace, as if there were no Works, and then to fall a doing, as if there was no Faith to be juſtified by: *That they who have believed in God, may be careful to maintain good Works.* Yea, we add further, we urge good Works upon a higher ground, for a better and more noble end than they can pretend to, who aſſert, that we are juſtified by them. You'l ſay, what's that? It is to glorify God. All the World muſt needs grant, that to glorify God is a higher end than to juſtify Man: John 15. 8. *Herein is my Father glorified, that ye bring forth much Fruit.* That is the Motive which Chriſt urgeth. Again, they ſay, we proceed not on good Ground, becauſe we do not good Works to merit by them. Ay! But we go on a better Ground, which is Love and Thankfulneſs: whereas theirs is a Motive ſuited only to Self-love. The Devil endeavoured to blemiſh *Job*, Job 1.9. *Doth* Job *ſerve God for nought?* And indeed Religion founded wholly on Self-love and Intereſt, would be mercenary and baſe; but to ſerve God from a Principle of Love and Gratitude, is a noble Act of Friendſhip. John 15. 14. *Te are my Friends, if ye do whatever I command you.* But of the others it might be ſaid, you are *my Hirelings* only, you only ſeek to merit by your Services, and do all to merit Heaven. When *Paul* (*Rom.* 6. 22.) exhorts to Sanctification, he gives this as a Motive, that the End is everlaſting Life; but yet this Life is a free Gift of God, not what we merit, but what he freely beſtows. That's a poor Religion, in which when Men have done all, they are Workers of Iniquity: But now if Men work only for ſelf, they are Workers of Iniquity, for ſetting up a Man's ſelf is Original Sin; and therefore if we live according to that Principle, we riſe no higher than corrupt Nature.

2. It is to be conſidered, what is the Import of that Phraſe, *maintain good Works.* The Words are, προϊστάσθαι καλῶν ἔργων. *Beza* renders it, that they excel, or go before others (namely Heathens) in good Works. The ſame Word is uſed, *ver.* 14. and that ſenſe of compariſon is favoured by that Expreſſion, *Tit.* 3. 14. *Let ours alſo*, &c. ſpeaking of Chriſtians, as in diſtinction from Heathens; and ſo then they that have believed (in the Text) are ſet in oppoſition to Unbelievers. It were the greateſt Diſhonour to Chriſtian Religion (which the Apoſtle boaſts of to be ſo glorious and faithful a Doctrine) if it ſhould produce leſs, or not eminently more of Good Works, than moral Principles in Heathens have done. *What ſingular Thing do you?* (ſays Chriſt) *for theſe Things do the Heathens and* Publicans, *Mat.* 5. 47. Τί περισσὸν, what over and above other Men, yea what, that is abundant in compariſon of them, and which they think ſuperfluous? Chriſt had uſed the Verb of the ſame Noun (*ver.* 20.) concerning the *Phariſees*, who were ſo full of Works, that they lookt to be juſtified by them.

But

Book III.

But says Christ, except your Righteousness doth περισσεύειν, overflow, exceed their Righteousness, you cannot be saved.

Another meaning is, that they should take care of Good Works, as their Business, Function, Office, which they are set over, so the Word more naturally signifies; as in 1 *Thess.* 5. 12. *Know them that are over you* (speaking of Officers) 'Tis the same Word, and doth govern a Genitive Case, as here also; so likewise the Apostle (1 *Tim.* 3. 5.) when he speaks of ruling ones Family well, useth the same Word to express a Man's being over it as chief Orderer, Governor and Disposer of it, as a President, which is applied to being over things, as well as Persons. Take any Office of Charge or Trust, especially such wherein one hath others under him, and it hath such a Name in the Greek and Latin Tongues, as to express the matter committed to his Charge; and so we in English express the Office in the Title of the Officer, when we call him, *the Treasurer, Master of the Ordnance, or Ammunition.* These Names import an Office, and a Man's having a great charge committed to his Trust to manage, and this not as a petty Under-Officer, but as in chief. And so the Word προστάσθαι in the Text, is an elegant Metaphor, and is as if he had said, Exhort them that believe in God to consider what Office and Function by so doing they have taken on them, and are hereby engaged in, even to be in chief over Good Works. And thus it imports three Things.

1. That they have all sorts of Good Works committed to them, as their Business and Employment.

2. That they have them committed to them, as the Ware, the Goods, the Treasure they deal in, to see to it that no kind of Good Work be wanting (as one when any thing is committed to his Charge, is careful of it) and which they are to improve and manage, as the most precious Treasure committed to them as a Trust by God. They are to husband it, and to have the Care of it; and therein they are in chief too, in comparison of all other Men, and are therefore to excel all others by far in Faithfulness, Care and Diligence therein. Moral Civil Heathens, and formal Christians may pretend to this, but you are in chief; you are *bonorum operum præfecti, the Foremen, the Presidents of the good Work-Office*; and God will require that at your hands, which he will not at theirs (as States and Princes do of their chief Officers the account of such things) and therefore as your Place is, so let your Care be to abound and excel therein. And this Interpretation, as it is more natural to the Greek Phrase, so it is more genuine to the former Words, *that they be careful.* That which such Places and Offices of Trust do properly require, is Care; and therefore the Apostle using this Metaphor that he might answer the Force of it, useth also the word *Careful*, and both together do urge with a doubled Strength, this that is required of them. And with this falls in (tho expressed here with a more emphatical Addition) that which is used as a more ordinary ground of Exhortation to Holiness so frequently in Scripture: 1 Thess. 4. 7. *He hath not called us to Uncleanness, but to Holiness*; you are to make Holiness your Vocation, your Calling, Trade and Business: And so in 1 *Pet.* 2. 21. *Whereunto you are called*, and every one is to walk in his Vocation. Thus Good Works are the very calling of a Christian.

3. The 3*d* Thing to be considered is the Motives, the Incentives here used, which the former part of the Words does direct us to, when he saith, *This is a faithful Saying, these Things I will that thou affirm constantly, that*, &c. It directs us to the Words or Sum of Doctrine afore-delivered: now that Doctrine delivered afore is the Doctrine of free Grace, as it is set out to us in the Work of Father, Son and Holy Ghost, which he had insisted on to this very end in the Verse immediately before, and in the foregoing *Chapt. ver.* 11, 12, 13. all which came in under the comprehension of these Things in the Text, and all which he himself here brings in (as, if you read what is afore and after, appears) to this end, to urge all sorts of Good Works upon all sorts of Believers. Now the Doctrine of Free-Grace is that, to which in an eminent manner the Apostle useth to give the Stile of a faithful Saying. Thus, 1 Tim. 1. 15. *This is a faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners, whereof I am chief.* Which Doctrine he would have Ministers most frequent in,

to

to affirm constantly, and to affirm with a special Certainty and Assurance; for so the word to affirm imports, to speak of them as things that hath the greatest reality in them, and which when so delivered and so uttered, do mightily work upon Men. And so I come to the main Doctrine intended, which shall be made good out of this Context and Epistle, *viz.* That the Doctrine of the free Grace in God the Father, Son and Holy Ghost, doth afford sufficient Motives and Inducements to Men, already saved by Faith through that Grace without Works, to cause them to be careful to abound (above all others) in Obedience and good Works. Chap. 1.

1. The Doctrine of free Grace, is that faithful saying here intended, as that which he sets his *probatum est* upon, to be effectual to this end. *These Things* (saith he, namely to teach) *are good and profitable unto Men.*

2. You have here the free Grace both of God the Father, Son and Holy Ghost, in their several Works; you have them all here.

(1.) You have the free Grace of God the Father: ver. 4. *After that the Kindness and Love of God our Saviour towards Man appeared.* He intends the Father of our Saviour Jesus Christ, *viz.* God (so in the Greek) whom he calls Saviour in distinction from Christ, *ver.* 6. *for he* (says he) namely, this God our Saviour, *ver.* 4. through Jesus Christ our Saviour, *&c.* Therefore these are two distinct Persons, and both our Saviours, the one the Father, the other the Son; and he speaks of this his Grace as an hidden Mystery, which we knew not of, being of old concealed in his Breast towards us, and therefore used the word *appeared*, επιφνη, broke out suddenly, unexpectedly, as *Joseph*'s Love to his Brethren did.

(2.) There is the Grace and Love of Jesus Christ, and his Work, whom he therefore calls our Saviour; and he says no more there, because he had told us (but seven Verses afore, *Chap.* 2. 14.) That *our Saviour Jesus Christ gave himself for us, that he might redeem us from all Iniquity, and purify to himself a peculiar People zealous of good Works.*

(3.) There is the Grace of God seen in the Holy Ghost, and his Work.

1. The Gift of him and his Person unto us to dwell in us, *ver.* 5, & 6. The Holy Ghost, whom he shed on us richly, as the word is, and 'tis indeed the richest Gift that ever was given.

2. In his Work upon us, that he regenerated and renewed us; ver. 5. *By the washing of Regeneration, and renewing of the Holy Spirit.*

3. In the concomitants of the Gift of him unto us, expressed first in general and comprehensive Terms, *saved us*, stating us into the whole of Salvation, absolutely and indefeasibly, fully and compleatly, in respect of the Right to it, and this not of Works, but according to his Mercy, mere Mercy. And then secondly, it is particularly expressed in the parts of it: 1. Justification from all Sin, and a Fulness of Righteousness, *ver.* 7, 8. And 2. a perfect Title to eternal Life, *he then made us Heirs of eternal Life*; not Children only (which is *Peter*'s Motive) but Heirs of eternal Life according to Hope, for so the Words are to be divided from the other: Heirs of eternal Life being Relatives one to the other, these intermediate words, *and according to Hope*, being intended to distinguish our being made Heirs here in this Life from that hereafter. Here it is in Hope, *we are Heirs according to Hope*, but not according to Possession; for as the Apostle says (*Rom.* 8. 24.) *What a Man sees (or possesseth) why doth he yet hope for it?* Yet so as it is as sure as if we had it, for 'tis an Inheritance, and we are saved (*ver.* 5.) fully, compleatly already; and so the last Clause of this Doctrine is made good out of the Words, *That to Men already saved through Faith, or of Grace without Works, the Doctrine of this Grace affords Motives to all good Works.*

Now before I come to demonstrate this in each particular, I shall premise this general Proof concerning the whole of the Grace of God in all three Persons. 1 *Pet.* 1. 13. when he would exhort them to behave themselves as obedient Children, and to be holy in all manner of Conversation (*ver.* 14, 15.) to move them to this, he had said before, *ver.* 13. *Trust perfectly in the Grace that is brought unto you in the Revelation of Jesus Christ.* So do I rather read the Words, than as our Translators have rendred them. Trust, τελειως, is perfectly, not by halves, (so in the Margent) for this Grace affords a perfect ground and stay for Faith to rest upon; and then it is plain that φερομενην, which they translate, in the Grace

Book III. which is to be brought (as in the future and for time to come) may more naturally be understood, *is brought*, it noting what at the present is brought, and so is to be read. It was the word *Hope*, and the *Syriack* Translation together, that diverted this reading; whereas Hope is often put for Faith and Trust, both in the Old and New Testament. In the Old, *Job* 13. 15. that known Place, *Tho he kill me, yet will I trust in him, I will hope in him.* And in the New, *Eph.* 1. 12. *That we should be to the Praise of the Glory of his Grace, who first trusted in Christ.* In the Margent it is hoped, and so in the Greek. Thus then the words, 1 *Pet.* 1. 13. may run, *Trust perfectly on the Grace, which is brought to you, or* (as the Vulgar) *is offered to you.* And the other Phrase, rendred at the Revelation (as if it were at the Day of Judgment) is manifestly ἐν ἀποκάλυψει, *in the Revelation of Jesus Christ*, in whom this Grace is made known, and is termed a Revelation, in respect of the former hiddenness and secrecy of it, compared to the Manifestation of it now, God having kept it secret in the times of the Old Testament. Thus in *Rom.* 16. 25. the Preaching of Christ is called *the Revelation of the Mystery, which was kept secret since the World began.* And at this *Peter* hath as evident a Name in using this Word here, having (in the Words before, *ver.* 12, 13.) said, that it was kept hid from those of the Old Testament, yea the Angels, who desired to pry into it; but is brought to you, even home to your Doors, in the Revelation of Christ, namely, through the Gospel. Now having thus restored this Scripture in 1 *Pet.* 1. 13. to its right meaning; that which I produce it for and apply it unto, is, that the trusting perfectly in this Grace should make us obedient, yea and the more perfectly we trust, the more we shall be obedient; and you can never trust enough or too much upon it, and upon it alone, whilst (as it follows) you are obedient Children, or as the Children of Obedience, made up of nothing else, you carry your selves towards this Grace. For why should the Apostle upon this Connexion and Coherence mention their relation of Children, when he would have the Grace of God to move them, but because there is the sweetest Connexion and Comprehension of these two in the Heart? for no Man rationally is moved to any thing, which he hath not a Principle within him suted to, and which answers that Motive, and which is to be the Life and Soul of it. If a Man be a Slave, one of a mere servile Spirit, this Grace speaks not Reason to him; for that is practical Reason to every one, that sutes his Spirit. Now one under the Law (as the Apostle oppoeth it to Grace, *Rom.* 6.) can find no Reason, no Strength, no Efficacy in such Cords of Love and free Grace, no more than a Beast doth in Principles of common Reason; but if one be a Child, and have the Spirit of a Child, and is *under Grace* (as the Apostle speaks) then this Grace, that is his Soveraign, teacheth him this Obedience, and he obeys it naturally; for he is a meet Scholar and Disciple to be taught this Lesson. And this another parallel Place in this Epistle to *Titus* confirmeth, Chap. 2. 11, 12. *The Grace of God that brings Salvation hath appeared.* Which is all one with what *Peter* had said, 1 Pet. 1. 13. *Which is brought to you in the Revelation of Christ.* And because that this Grace, that is in God himself is the Subject of the Gospel, therefore that Doctrine of it is called *Grace*; as likewise because withal it is the Object of our Faith, it is called *Faith*, *Teaching us*, παιδεύουσα, *teaching and instructing us*, as Children are taught by their Instructors and Tutors. Now therefore as in the Old Testament, they were under the Law as their *School-master*, as their *Tutor* and *Governor* (I put two or three of the Phrases together used by the Apostle, *Rom.* 6. *Gal.* 3.) so being under Grace, their Spirits are taught and disciplined by it, formed and framed to the Principles thereof, and the Lessons it reads, which do all teach denying of Ungodliness, and Subjection to all Dispositions and Duties to God, as he is holy and gracious, which may make him perfect to all and every good Work of all sorts; which he owes to himself in Temperance, to live *soberly*, to his Neighbour in Justice, to live *righteously*, and to God in living *Godly*. That is, it teacheth perfect Holiness to all we owe any kind of Duty unto; for all we do, or can be supposed to owe, are either what is due to God, our Neighbour, or our selves: and it teacheth (as for the Motive or Incentive thereto) all these in one Lesson, the Grace of God appearing to the Heart, and being made manifest to a Man's Soul.

CHAP.

Chap. 2.

CHAP. II.

That God's Love in Electing us is a great Motive to all Acts of Love and Obedience: That in this his Election of us he hath ordained and appointed us to Love and good Works.

I Come now particularly to demonstrate that the Grace and Love of God, manifested in our Salvation, engageth us to Holiness, Obedience, and Service.

The proper Work of God the Father is Election, and his Grace shines most eminently there. Thus in the mention of all three Persons, and in the ascribing the proper Work to each, the Apostle (*1 Pet.* 1. 2.) attributes Election to the Father. Now therein I consider two things: 1. *The Act it self.* 2. *The Love, the Greatness of the* Grace and Love shewn in it, and how strongly by both we are obliged to Holiness and Obedience.

1. That God should choose and single, and design thee forth to this Prefecture, to this Office of Care over good Works, engageth to all Diligence and Faithfulness: The Apostle judgeth it but reasonable, and upon that ground urgeth *Timothy* to give himself wholly up to that Office the great God had chose and designed him unto; and he urgeth his Engagement to do so by what Obligation is found amongst Men: 2 Tim. 2. 4. *No Man that warreth entangleth himself with the Affairs of this Life*; but gives over all other Callings whatever (as the Law of a Souldier then was) *that he may please him who hath chosen him to be a Souldier.* *Paul* when he was chosen to the greatest Service that ever Man underwent but Christ, was told by *Ananias*, Acts 22. 14. *The Lord God of our Fathers* (that chose them) *hath chosen thee, that thou shouldst know his Will*, &c. *and hear the Word of his Mouth*; that is, obey him: And the sense of this fired *Paul*'s Heart. And Christ also (*Acts* 9. 15.) calls him *a chosen Vessel*; to what end? *To carry my Name*; that is, to bear my Name about the whole World, and unto all Ages after, in Holiness of Life, and Purity of Doctrine; a Vessel singled out to do it, purged and made meet for *his Master's Use, prepared to every good Work*; God having known, owned, and set *set his Seal upon him* for his own by Election, as *Paul* speaks, 2 *Tim.* 2. 19. alluding to that in *Isaiah*; *Be ye pure*; *ye that bear the Vessels of the Lord touch no unclean thing*, Isa. 52. 11. much more the Vessels themselves chosen to bear his Name, ought not to do so. It was a great and effectual Argument to *Cyrus* (tho an Heathen Prince) to perswade him to give Leave and Commission to the *Jews* to build the Temple, even this, that God had so many Years before designed him by Name, that God had said (in *Isaiah*'s time) *of* Cyrus, *he is my Shepherd, that shall perform all my Pleasure*, Isa. 44. 28. This thus written of him long before he was born, and this coming to his Knowledg, he was moved and effectually moved hereby to perform it: Ezra 1. 2. *Thus saith* Cyrus *King of* Persia, *The Lord hath charged me to build an House at* Jerusalem *which is in* Judea: How much more should it move thee that hast found, or hast good hope of (or thou hast hope of nothing) that God hath writ down thy Name in his Book from all Eternity, as a chosen Vessel, that should know and perform his Will? *Paul* in like manner strengthens this Charge to *Timothy* with those Prophecies that had been given forth of him at his Ordination, when he had Hands laid on him by the Appointment of the Spirit of Prophecy: 1 Tim. 1. 18. *This Charge I commit unto thee, Son* Timothy, *according to the Prophecies which went before on thee, that thou by them mightest war the good Warfare.* *By them*, that is, to be stirred up the more by them, because it was thus foretold of thee; much more should we be stirred up to our Holy Duty, when from everlasting God hath chosen us hereunto. Now (*Eph.* 1.) *Paul* expresly tells us, that *God hath chosen us before the Foundation of the World, that we should be holy and blameless before him in Love.*

2. Holy Obedience being found to be the main thing pitcht upon by God in those Decrees of his, as the principal end under his own Glory unto which he designed us, we should be the more excited to it. The first and primary, yet so in

Book III. that place the Apoſtle makes it; for the Apoſtle's Scope is *(ver. 3.)* to enumerate the Bleſſings, and the Acts of bleſſing, with the proper Deſignments of them as we are bleſſed with them in Chriſt, and to ſet them in their Order. He begins with Election; ver. 4. *According as he hath choſen us in him before the Foundation of the World:* And withal, lays forth the proper principal Deſignment of Election, as the firſt Act of all other towards us; and the firſt and principal is Holineſs, *to be holy and unblameable before him in Love.* So that as the Act of Election is diſtinguiſh'd from Predeſtination, and is the firſt of the two; ſo the primary and firſt Aim God in that firſt Act of Election had, was Holineſs, as eſſential to the Perſon who was to be in Chriſt; and then Adoption, or Sonſhip, or Right to eternal Life and Glory (which is the Act of Predeſtination, as 'tis diſtinguiſh'd from Election) is but as an outward Privilege or Dignity ſuperadded. When God chooſeth a Man, he chooſeth him for himſelf *(Pſal. 4. 3.)* for himſelf to converſe with, to communicate himſelf unto him as a Friend, a Companion, and his Delight. Now it is Holineſs that makes us fit to live with the Holy God for ever, ſince without it we cannot ſee him *(Heb. 12.)* which is God's main Aim, and more than our being his Children. As one muſt be ſuppoſed a Man, one of Mankind, having a Soul reaſonable, e'er we can ſuppoſe him capable of Adoption, or to be another Man's Heir. As therefore it was the main firſt Deſign in God's Eye before the Conſideration of our Happineſs, let it be ſo in ours. It is not only the means through which God hath choſen us to Salvation: 2 Theſſ. 2. 13, 14. *Who hath choſen you through Sanctification,* &c. So Sufferings are alſo ſaid to be the Means; but this is the End alſo, and that more than our Glory and Happineſs; and therefore Holineſs for ever remains, and Love (1 Cor. 13.) and *we are choſen to be holy before him in Love.* This Portion has made me underſtand the reaſon of that Order, and placing of thoſe Benefits and Fruits of Election; namely, why Election to Sanctification is put firſt, and ſo ſprinkling of Chriſt's Blood put after it, yea after Obedience: 1 Pet. 1. 2. *Elect according to the Foreknowledg of God the Father, through Sanctification of the Spirit, unto Obedience and Sprinkling of the Blood of Jeſus Chriſt.* It is not to ſhew that Sanctification; Obedience ſhould go before the ſprinkling of the Blood of Chriſt upon us, which is our Sanctification; but his ſpeaking of Election ſheweth (as *Paul* alſo doth) what was the moſt eminent and principal Deſignment and End whereto we were elected, even Sanctification unto Obedience. Election was unto Holineſs immediately and primarily, and was firſt and chiefly intended, (I do not ſay it is greater in the worth of the thing, ſo Chriſt's Blood is of infinite value) as that which God ultimately aimed to bring us unto: And tho Chriſt's Blood is of infinite more value, yet this is more than the ſprinkling of that Blood on us, for it remains for ever in Heaven, when we need no more ſprinkling of that Blood.

3. To make this Obligation laid on us by Election the ſtronger, let us conſider that as God hath choſen us unto Holineſs, and unto good Works, ſo it is ſaid reciprocally, that he hath ordained good Works for us. Thus the Scripture, that it might inform us, turns it both ways, that as he ordained us to good Works, ſo he ordained good Works for us to walk in: even as when Election to Glory is ſpoken of, to ſhew the Certainty, and God's Love in it; the Scripture doth not only ſay, we are ordained and prepared to Glory (as in *Rom. 9. 23.* and elſewhere) but that this Glory is prepared for us; *Come and inherit the Kingdom prepared for you,* ſays Chriſt: And ſo ſays the Apoſtle (1 Cor. 2.) *Eye hath not ſeen the things prepared for them that love him,* ſuted aforehand to make them happy. The ſame we find of good Works, that a choſen Veſſel is ſaid to be prepared for every good Work, as you heard out of *Timothy.* And ſo in *Epheſ. 2. 10.* good Works are ſaid to be prepared for us to walk in; not ordained only by way of Precept, for ſo they are ordained to wicked Men; but by Decree and Predeſtination, ſet out as a Man's Work and Way; whence that Phraſe of *Solomon* is, *What thy Hand finds to do, do with all thy Might.* A Godly Man's Work (as Chriſt's was) is given him; and the Apoſtle ſpeaks it to ſhew what Ordination good Works have in our Salvation, yet ſo as they might not derogate from Free Grace, for by Grace we are ſaved without Works. God that made us new Creatures, and ſuted us to good Works, had prepared and ordained all ſorts of good Works,

to

to which this new Creature was fitted: As when he made Man, he made Paradise for him to walk in, and set out his way beforehand. Thus God hath chose out Work for us, and (as Christ says, *Joh.* 15. 16.) *hath ordained us to bring forth Fruit, and that our Fruit should remain*; for both are of eternal Purpose. Chap. 3.

4. The Consideration that he hath chosen you, not others, how doth it call for Holiness? 1 *Pet.* 2. 8, 9. *Christ* (says he) *is a Stone of stumbling to the Disobedient, whereunto also they were appointed*; that is, with that kind of Appointment, which is to permit them to act as Creatures, and to shew themselves such. He needed not have added that (for he brings it in with an *Also*, or over and above) but to that end, to move them the more to Obedience: Now then to move them he adds, *But you are a chosen Generation, that you should shew forth the Praises of him that called you* (which follows:) So that he chose you (as in the former Words;) and this is spoken as in manifest opposition unto appointing others to Disobedience: The like you have, 2 *Thess.* 2. 13, 14.

CHAP. III.

That the great Love of God in Electing of us, should be a strong Motive and Incentive to Love and good Works.

I Come now to the Love shewn in these Acts, and shall demonstrate that all the Mercies and other Graces or Love that are to be found in Election should move us to Obedience: Rom. 12. 1. *I beseech you therefore Brethren by the Mercies of God, that you present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service.* It is a Transition from Doctrinal Points to Practical Duties, and the Illative *therefore* sends us to Justification, Sanctification (handled in *Chap.* 3, 4, 5, 6.) but it especially sends us to Election, and the Mercies in the Bowels of it, of which he had treated in three Chapters immediately before. This Love of God bestowed on us, in and at Election, the Scripture makes use of a double way to work Holiness and Obedience in us.

1. By way of Imitation, it some way or other teacheth all sorts of Graces, and is the lively Pattern of them to us.

2. By way of Incentive or Motive: So as in such things wherein it doth not so fully serve as a Pattern to be imitated (as in all it cannot) yet in those it serves as Motives and Inflamers thereunto.

(1.) By way of Imitation. God's Love in electing us is propounded as a Motive to Obedience: Eph. 5. 1. *Be ye therefore Followers of God as dear Children, and walk in Love.* He speaks it of God's Love as distinct from Christ's, for of that he speaks as a further Motive in the next Words. I confess he speaks it upon occasion of God's Love in Justification there, that we should imitate it in forgiving others, as God for Christ's sake hath forgiven us, *Eph.* 4. 32. Yet the Force of the Argument therein holds as strong, yea more strong, in all Considerations about his Eternal Love, which was the Original, the Spring, the Fountain, the Cause of Justification, and all else; yea out of which he then justified, adopted, bestowed all Blessings upon us in Christ. And as the Vertues in a Sovereign Water are stronger in the Spring than in the Streams, so is this Love in God's Heart; and tho it be applied only to Love to Brethren, yet it extends to all Obedience, the Fountain whereof is Love to God; and the Terms he expresseth himself in this are Generals, which will reach to all in his Love, and to all Compliance therewith in us unto all Commands. For when we are exhorted to be Followers of God, it is a general that comes in upon occasion of that particular Act of Love shewn in Forgiveness; as often general Rules, and Reasons, and Promises are brought in upon occasion of particular Instances, to confirm and enforce them. Then when it follows, *Walk in Love*: What, doth he mean it in this one Act of it, of Forgiveness? (which is a going forth of Love;) No, but in all the Duties of Love besides. And tho the Apostle instances in this, as a more broad and conspicuous way of God's Love

in

Book III. in forgiving us, and thereupon more particularly exhorts us to chalk out the like Path to our ſelves to walk in, of forgiving others; Yet this is but one of thoſe Walks his Love delights in. He hath dwelt in Love (as *John* ſpeaks) walkt in Love within his own grounds, within himſelf, (which I ſpeak as warranted by that Phraſe, *which he purpoſed in himſelf to us*, Eph. 1. 9.) with infinite Delight from all Eternity; and in all theſe (all ſo far as he hath made known to us, the head ways of them) we ſhould be Followers of him, as well as in Forgiveneſs, or the Duties of Love to Brethren. Thus we ſhould walk in Love, and out of Love to him in all thoſe ways which he hath chalked out for us; and this we ſhould do to ſhew our Love unto him by it. This word, *be ye Followers of God* (that is, as one that follows another in the ſame Steps) is too dull, too flat a Word, falls ſhort of what the Apoſtle ſeems to intend; and therefore is to be taken in, correſponding with thoſe that follow, *And walk in Love*, that is, in the ſame Steps. In the Original it is, Be ye Imitators, μιμηταὶ. This farther Senſe is alſo aimed at, that we ſhould be like unto God in his Love, as Children are to their Parents in Feature and Diſpoſition; let our Love anſwer to his, as Limb to Limb in a Parent: Therefore he adds theſe Words, *as Children*, that reſemble the Father, yea often the Grandfather moſt. And everlaſting Love is as the Grandfather that begat, and brings forth all theſe Effects and Fruits of Love, Adoption, Forgiveneſs, *&c.* Yet ſtill this word μιμηταὶ would ſpeak ſomething more, *viz.* we ſhould act over to the Life the Love of God, as Actors do Stories; we ſhould not only have in our Hearts the Image of it, but we ſhould act to the Life the Poſtures, the Paſſions, the Geſtures, the Looks and the Caſts of that Love of God: And we ſhould have all theſe continually (as far as may be) before our Eyes, to imitate them in our ways.

(2.) We ſhould ſet up God's Love, not as a Pattern only to us, but as an Incentive to inflame us; and therefore he adds theſe Words, *as dear Children*. The Words are in the Original, ὡς τέκνα ἀγαπητὰ. 1. As Children to imitate, to act over his Love in all your walkings towards himſelf and others. And 2. As beloved Children, to take in his peculiar Love to you, to invigorate and act you. Children are to imitate their Parents, as they are their Parents and their Superiors; and ſo Chriſt urgeth it (Mat. 5. 48.) *Be ye perfect as your Heavenly Father is perfect.* And ſo the Apoſtle urgeth it (1 *Pet.* 1. 14.) as obedient Children, faſhion not your ſelves, that is, imitate not your former Luſts, μὴ συσχηματιζόμενοι; that is, be not caſt into the Garb, the mode of them, frame not your ſelves to them; but be holy as I am holy, imitate me your Father. But the Apoſtle (in *Eph.* 5. 1.) was enforcing a point of Love. 3. And therefore he adds, *as beloved Children*, as Darlings, whom God loved and delighted to love; this is put in to make God's Love the Enkindler and Incentive of this Divine Fire in us. Conſider but how beloved, how dear you are, and have been to him; conſider the Endearments of his Love in all the Singularities and eminent Properties of it: What Love was it you were wrapt in when brought forth? Everlaſting Love. What Womb of Love was it in which you as Children were firſt conceived? It was in everlaſting Love. By what Love were you choſen and predeſtinated to the Adoption of Sons, before the World was? *Eph.* 1. 5. It was that Love which made you Children; neither can any come to know how dear you are to God till they come to diſcover, and drink of this Love, the Fountain, the Original of all. And indeed it is with reſpect to having been beloved with this Love, that they are called Beloved Children. As alſo (in 2 *Theſſ.* 2. 13.) he gives them this Title and Compellation on purpoſe, in reference to Election, *We are bound to give Thanks always unto God for you, Brethren, and beloved of the Lord, becauſe God hath choſen you from the Beginning.* He contents not himſelf to have called them Brethren, but on purpoſe adds the other word, Beloved, becauſe it was in Election they were firſt and chiefly beloved. And (in *Col.* 3. 12.) *Paul* joins both, and makes them an Argument to all Graces of every kind: *As the Elect of God* (ſays he) *holy and beloved, put on Bowels of Mercy, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering.* It is eaſy to conceive how Bowels of Mercy and Kindneſs are required of us as Reſemblances of that Love which was accompanied with ſuch infinite Bowels, and Heroick Kindneſs in God towards us; for out of theſe

God chose you at first. It is also to be considered how much *Kindness, Meekness, Riches of Long-suffering, and Forbearance, and Forgiveness*, God ordained in Election to shew forth toward you. The Fountain of them all was electing Love, and in electing Love were found all these, or it designed to shew forth these: only how humbleness of Mind was shewn therein as a Pattern to us, may be a doubt; but it may be easily resolved, by what I have said on *Eph.* 2. where I shewed the Greatness of God's Love, in this respect, that it was an humbling Condescension in him the great God to look down on Creatures. Psal. 113. 6. *Who humbleth himself to behold the Things that are in Heaven and in the Earth.* If to look on them is condescending Goodness, much more to love them, and ordain them Sons, and Friends, and Companions with himself. And it was yet a greater Condescension, to ordain his eternal Son to dwell in humane Nature, and that Nature to become one Person with him, which was the fundamental Decree of all, for we are chosen in Christ as in our Head, *Eph.* 1. 3. Look therefore, whatever Singularities, Particularities there are of Graces of any kind to be found in this Love, they should either be Patterns or Motives unto us, to answer them in Love and Obedience: Eph. 5. 1. *As dear or beloved Children, be Imitators of God.* Take the Words as a Motive, and judg within your selves how forcible it is to any Heart possessed with Childlike Love to God. Suppose God from Heaven should say, what my Child (as that Mother to *Solomon*) my beloved Child, yea as thou art my beloved Child do this or that, and therein obey me, how would this move any of you? Set this before every Command, and think, that God speaks thus to thee, *As thou art my dear Child, thou shalt have no other Gods; thou shalt not commit Adultery, Murder*, &c.

Chap. 3.

In Vol. 1. of his Works.

Let us now run over all those special Properties and Singularities by which this Love is commended to us, and see how they all enforce and perswade to Holiness and Obedience, and the giving of all Love to God.

1st. Let us view the Priority of this Love, that he loved us first, not we him. Upon this ground Christ first, then the Apostle *John*, enforceth all Obedience to all Commands.

First, Christ doth it, *Joh.* 15. 16. When Christ would move his Apostles to that great and hazardous Work of preaching the Gospel over all the World, when he was gone (as he moved *Peter* in those Words, *Lovest thou me?*) he urgeth this, that he had loved them first, *You have not chosen me* (says he) *but I have chosen you.* He mentions Election to them, and therein this endearing Consideration that he had *first chosen them*, not they him; and then subjoins that he had ordained them *to go all the World over, and bring forth Fruit, and that their Fruit should remain.* It is as if he had thus spoke to them, You did not first provoke me to set my Heart on *you*, and single *you* out; but I freely chose and loved you. Then *John* (1 *John* 4.) insists on the same Argument, which he expresseth more takingly thus, *not that we loved God, but that he loved us* (ver. 10.) *and loved us first* (ver. 19.) and we loved not him at all for a long while after his Love and Pity shewn to us. All the Commandments are by Christ reduced to two Heads: Mat. 22. 37, *&c. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind: this is the first and great Commandment. And the second is like unto it, Thou shalt love thy Neighbour as thy self: on these two Commandments hang all the Law and the Prophets.* Now *John*'s Scope also (in 1 *John* 4.) is to exhort to both, and to move to both. He useth this as the Argument twice in that Chapter: 1. In *vers.* 10, 11. Then 2. In *ver.* 19, 20, 21. At the 10*th ver.* he heightens the Love of God, *herein is Love*, that is, *herein is Love indeed*; and he doth this on purpose to draw from us Obedience to that Command, and Love to our Brethren. Ver. 11. *Beloved, if God so loved us, we ought also to love one another.* Therein are comprehended all the Duties of the second Table: Rom. 13. 8, 9. *He that loveth another hath fulfilled the Law: for this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false Witness, thou shalt not covet; and if there be any other Commandment, it is briefly comprehended in this, Thou shalt love thy Neighbour as thy self.* Then again says *John*, 1 Joh. 4. 19. *We love him* (so ours render it) or *let us love him* (so others render it, and indeed the word ἀγαπῶμεν, is indifferent to both;

and

Book III. and favours both alike) becauſe he loved us firſt, and from thence *(ver.* 20, 21.) he infers Love to our Brethren, and that as a Commandment from that God that ſo loved us: ver. 21. *This Commandment have we from him, that he who loveth God love his Brother alſo.* So that Love to God the Sum of the firſt Table, is enjoined, or rather ſweetly flows from what the Law of Love requires, and we are bound to requite Love with Love to one that loved us firſt, and ſo highly loved us too, *ver.* 11. The other Argument is fetched from a ſuperadded Commandment (1 *John* 4. 21.) from him that thus loved us; and it is enforced from what Chriſt had ſaid (John 14.) *If ye love me keep my Commandments.* Now in the midſt between both theſe Arguments, he inſerts this Axiom (1 *John* 4. 17.) *As he is, ſo are we in this World.* This belongeth to the Argument, why we ſhould imitate God. The coherence carries it to God in his Love, eſpecially that Love before all Worlds, which he had treated of ſo largely before; ver. 16. *We have known the Love that God hath to us, God is Love,* &c. *And herein is Love, that he loved us firſt,* &c. *If then, as he is, ſo are we in this World, we ſhall have Boldneſs at the latter Day, becauſe we behave our ſelves ſo as to be like him.* Becauſe as he is, that is, as he is in loving us firſt, and giving his Son for us, ſuch we are in this World in loving others in imitation of him; or *as he is, we are in this World,* that is, we being Imitators of that everlaſting Love of his, *we ſhall have Boldneſs at the Day of Judgment*; it being impoſſible God ſhould diſapprove of thoſe that are like him, in that which is moſt dear to him, *viz.* his Love and the eternal Acts of it. Thus *Piſcator* and others interpret it.

2*ly.* Conſider the Peculiarity of his Love, that he hath loved you above all others, in which there is another eminency of Love: Deut. 10. 14, 15. *Behold the Heaven, and the Heaven of Heavens is the Lord's thy God, the Earth alſo, with all that is therein. Only the Lord had a Delight in thy Fathers to love them, and he choſe their Seed after them, even you above all People, as it is this Day.* He here ſets out the ſpecial Love of God in chuſing them.

(1) He had choice enough, Heaven and Earth lay all before him, and all things in both, and he could have made every Star, every Pebble ſo many Sons to *Abraham.* As in the Maſs or Chaos, the matter of all Creatures, which lay alike before his Power, out of the ſame matter he made the dull Earth, he might have made the vigorous and ſhining Sun; ſo he had all Ceeatures in Heaven and Earth, out of which to have made Sons to *Abraham* (as *John* the Baptiſt ſpeaks) but he choſe them out of Mankind, the Seed of Mankind.

(2) He had before him all People of Mankind, made all of one Blood *(Acts* 17.) and out of all *he choſe thy Fathers and their Seed,* out of all (as choice implies) yea above all.

(3.) And 3*ly.* He made this choice, not out of a bare Act of Will, as one reſolved to chuſe ſome Perſons, with a Delight to love them, and delighting to ſhew this peculiar Love to them.

(4.) And 4*thly* That Love and Delight was all, and the alone Cauſe thereto him moving, as that word *Only* (in *Deut.* 10. 14, 15.) implies. *Only* the Lord had a Delight in thy Fathers, *&c.* Now to what end is all this electing Love thus ſet forth to us, but to the point I have in hand? Deut. 10. 12. *And now* Iſrael, *what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his Ways, and to love him, and to ſerve the Lord thy God with all thy Heart, and with all thy Soul, to keep the Commandments of the Lord and his Statutes, which I command thee this Day for thy Good?* This Lord, the God of Gods, Lord of Lords, a great God (*ver.* 17.) who is withal ſo good, ſo full of Love, of all Love to thee, what doth this God require of thee? (the Hebrew ſignifies alſo to ask, requeſt, entreat; ſo 1 *Sam.* 1. 17, 20, 27. in the Petition which *Hannah* put up to God, the ſame Word is uſed) What doth this glorious God after all this Love manifeſted, fall a petitioning thee for? (as tho God did beſeech, as the Apoſtle hath it, 2 *Cor.* 5. 20.) What doth he ask again of thee, as in anſwer to all this Love? Nothing but thy Love and thy Obedience, which by the Law of Juſtice is a Debt from Equals, namely to requite Love with Love, *Rom.* 12. 8. He requires nothing but Love, which (as Chriſt ſays) Sinners, the worſt of Sinners, the moſt notorious Sinners in the World pay mutually; *Publicans and Sinners love thoſe that love them,* Mat. 5. Luke 6. 32.

CHAP.

CHAP. IV.

Another Motive to Obedience deduced from God's great Love, in giving his Son to die for us. That he requires nothing in requital of so inestimable a Gift, but that we should love, obey and serve him. Other Considerations of God's Love urged, as Motives to Obedience; that he delights in loving us, and therefore it should be our Delight to love and obey him. The Eternity and Immutability of his Love, urged as Motives to faithful and constant Obedience.

THE greatness and immenseness of God's Love in electing us was such, that he designed to shew it by a Gift answerable, and that was the Gift of his Son to Death, to be a Propitiation for our Sins; and for this let us return again to that Scripture in 1 *John* 4. 10. *Herein is Love, not that we loved God, but God loved us, and sent his Son to be the Propitiation for our Sins.* And then it follows, *Beloved, if God so loved us*, &c. he puts a [SO] upon it, as leaving it to the Holy Ghost to heighten this [SO] by him unutterable. Our Saviour had done the like: John 3. 16. *God so loved the World, that he gave his only begotten Son.* A Gift so great, that he hath nothing now left he values; *He that spared not his Son, how shall he not with him give us all things?* Rom. 8. 32. Now then consider O Man, what doth this God, that designed to give so great a Gift merely to commend his Love, require of thee again? What! *Thousands of Rams, ten thousand Rivers of Oil, thy first-born in requital of his first-born?* He twice renounceth all or any of these, both in *Psal.* 50. & *Micah* 6. What is it the Lord asks of thee? (says *Moses* also, *Deut.* 10. 12.) it is all a diminutive: alas! as good as nothing to him: It is but thy Love, thy Service, which when thou hast returned to him to the utmost thou art able, fall down on thy Knees, and say, thou art an unprofitable Servant. All of it is that which he hath no need of, of which he might say as of Sacrifice, *If I had need thereof, would I ask thee?* It is that God who asks thy Service, who might command it, and 'tis a Favour that he gives thee leave to love and serve him. And 'tis but that Love and Service, which the worth and excellency of this God, if known by thee (tho his Love to thee were as yet unknown) would draw it from thee, and move thee to fear him that is so great (*ver.* 17.) to love him that is so good and loving (*ver.* 15, 16.) and to serve him, namely in outward Obedience, by walking in his Ways, who commands all he doth command for thy good (*ver.* 14.) and so thou serveſt, provideſt for thy self most, in serving him. And as for that which he desires thee to part with for him, what is it but what is merely an Hindrance to this Love and Service of him according to his Greatness and Excellency? and to part with it is for thine own good: *Circumcise therefore the Foreskin of your Hearts, and be no more stiff-necked*, Deut. 10. 16. It is an Inference from what he had said before. Now what is that Foreskin that makes thee thus stiff-necked? It is inordinate Self-love: Self-love is the Sum of the Law of Sin, as Love to God is the Sum of the Laws of God. The Laws of Sin tell thee, *Thou shalt not fear God, nor worship him; thou shalt take his Name in vain, thou shalt kill, steal, or commit Adultery*, &c. And if there be any other Commandment of Sin, it is briefly comprehended in this Saying engrafted so deep in all Mens Hearts, *Thou shalt love thy self above all Things whatsoever.* But the Law of God commands Love to God, and Obedience to him springing thence, and requiring the whole Soul and Strength (as Christ speaks) to love God above ones self, as by the proportion Christ sets is evident, *Thou shalt love thy Neighbour as thy self, therefore God above thy self.* Hence this Self called Flesh, which opposeth true Love to God, is Emnity with God and his Law (*Rom.* 8.) and must be therefore cut off and cast away, e'er we can love him, and be subject to his Law, as the Apostle there speaks. And to this purpose, the same *Moses* preaching the Gospel in another Place, speaks, Deut. 30. 6. *The Lord will circumcise*

Book III. *the Heart, to love thy God with all thy Heart, and all thy Soul.* What is it, that this great God that hath out of his Love given a Gift so great, and so to dear to him, require of thee? not any part of what is truly and substantially Love unto thy self; he permits the whole of it in Substance still to remain, and requires only the superfluity of it. The Hebrew Word used for the Foreskin, which is to be cut off, signifies a superfluity, as that part of the Skin which the *Jews* in Circumsition did cut off is. And therefore *Ainsworth* emphatically translates it so here, and usually elsewhere, circumcise the superfluous Foreskin; and by the choice of that superfluous Skin to be the Subject of Circumcision, was fitly signified how little and small a matter it is that God requires of Self-denial in us. What doth the Lord require of thee? Not to cut off self entirely, but only the inordinacy, the excrescency; and so some have understood that of *James* 1. 20. *Lay aside all superfluity of Naughtiness.* God requires no more than that thou shouldst part with what will hinder thy loving him above thy self: and the word in its Signification suteth this also, for it signifies a Stoppage that hindreth, and so is to be cut off, as that which letteth thee in thy loving and obeying him. And upon the whole to conclude, consider that in *Deut.* 10. 12, 13. it is expressed, that it is *for thy good*, that thou art to *serve the Lord with all thy Soul, to keep the Commandments which he commands thee for thy good.* These Words *for thy good*, are added to this thy loving and serving him; and so to bring this further home to the thing in hand, herein thy Love and Obedience unto God doth but fitly and meetly answer, as an Imitation of that his Love in Election, and the Contrivements of it, as was observed. For as God in that his loving us, had eminently and above all a respect to his own Glory *(Eph.* 1. 16. to the Praise of the Glory of his Grace) yet so as he did withal take in such conspicuous Affections of Love to our Persons, that he is said to have delighted to love us, and to love us most in this, that he makes himself, and his Love and Glory, our Happiness and highest End, and accordingly so contrived his Designs therein, as to hold forth both these, decreeing all for our good, as well as his own Glory. Thus in the like proportion and subordination, in imitation of this Love of his, he allows us to love our selves in loving him, and to that end hath given all his Commands for our good, as out of *Moses* was observed; yet so as to set him up above our selves, and make his Glory and the Praise of it, our chiefest end and greatest good. And thus *Moses* concludes that 10*th Chapter* of *Deut. v.* 21. *He is thy Praise, and he is thy God.*

Let us proceed on to whatever other Singularities or Rarities are to be found in this Love, and shew how we should answer them all in Love and Obedience, and that all and each should become the highest and most enflaming Motives to us. Concerning all which let me premise this general Consideration once for all, That by the same Reason that the Apostle urgeth this Circumstance in God's Love, *viz.* the Priority of it, that God loved us first as a Motive to Obedience to his Commands, 1 *John* 4. 19, 20, 21. and as *Moses* urged the peculiarity of this Love, *Deut.* 10. by the same Reason may and should any other Consideration that commends it, move us.

Therefore consider, that God in chusing thee, not only love thee, but delighted to love thee. 'Twas not barely an Act of Will, that he would chuse some, he cared not whom, as being indifferent about it; but it was an Act of Love, and not of Love only, but of good Pleasure *(Eph.* 1.) and of Delight too, as you heard, *Deut.* 10. How should the Consideration of this sweeten Obedience to thee, not only to do his Will, but to do it willingly? This Love should make not only the Commandments not grievous *(1 John* 5.) but a Delight. It is hard to find an Instance of this in the Hearts of the ordinary Sons of Men, only in Christ our Head we may find and have the great Example. How ready and willing did the forementioned Consideration make him to do God's Will in all things, to fulfil all Righteousness, and to make this Work his Meat and Drink? I have a Baptism to be baptized with (says he) and how do I long till it is accomplisht? And what was one Spring and Motive hereunto? It was even the Consideration that God had chosen him and delighted in him, which made him his Servant and Obedient: Isa. 42. 1. *My Servant whom I uphold, my Elect in whom my Soul delighteth.* And therefore he took Courage and Resolution to go thro with the Work he was cho-

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ſen to. Thus it follows, *He ſhall not fail nor be diſcouraged,* ver. 4. The Senſe and Apprehenſion which Chriſt had, that God had written his Name as the Head, at the top of his Book of Life, and that his Name was alſo engraven deeply on his Heart, made him ſpeak thus in Heb. 10. 7. *Then ſaid I, Lo I come, (in the Volume of the Book it is written of me) to do thy Will O God.* But if you conſult the place this is taken out of, there is more of the Diſpoſition of his Spirit added: Pſal. 40. *I delight to do thy Will O God:* And in both places this it was that moved him, *In the Volume of thy Book, thus it is written of me.* God had predeſtinated him as Man before all Worlds, 1 *Pet.* 1. 20. God had delighted in him, as thus decreed before his Works of old, *Prov.* 8. 30. And now that his time came, to ſhew his Love to God, and Work for him, this infinitely quickned him; and therefore having run his Race and diſpatcht his Work, he ſays, Joh. 17. 4. *I have glorified thee on Earth, I have finiſhed the Work which thou gaveſt me to do:* And it follows, ver. 5. *And now, O Father, glorify thou me with thine own ſelf, with the Glory which I had with thee before the World was:* Which is interpreted by that *ver.* 24. *The Glory thou haſt given me* (and ſo ordainedſt it) *before the World was, for thou lovedſt me before the Foundation of the Word.* You may eaſily diſcern by the Connection of the 4*th* and 5*th* Verſes, interpreted by the 23*d*, what had ſet him on work, and what he had in his Eye, in diſpatching all his Work on Earth ſo willingly, ſo eagerly: It was God's everlaſting Love, that had deſigned to him ſo great a Glory, which therefore as ſoon as now his Work was done, he utters as that the Thoughts of which, and of his having been eternally ordained unto it, out of ſo great a Love had ſet him awork. Now then hath God rejoiced over thee from everlaſting, in his Intentions to do thee good, with his whole Heart and his whole Soul (as *Jeremy* ſpeaks) how ſhould this Conſideration draw out, ſuck out thy whole Heart from thee, to love and ſerve the Lord with all thy Heart, and with all thy Soul? Was his whole Soul thus delighted to love thee? (*Deut.* 10. 12, 15.) Was it a pure Act of good Pleaſure in him? O how ſhouldſt thou ſtrive (Col. 1. 10.) *to walk worthy of the Lord unto all pleaſing, being fruitful in every good Work?*

Chap. 4.

5. Conſider that this Love hath been from everlaſting, *Jer.* 31. 3. This Antiquity of it, that it is of ſo long continuance, of ſo long a ſtanding, ſhould have its diſtinct Influence alſo upon thee. This is therefore inſerted (*Eph.* 1. 3.) who hath choſen us before the Foundation of the World, to be holy before him in Love. *Paul* minds the *Theſſalonians* of it alſo, to move them to Holineſs, 2 Theſſ. 2. 13. *God hath from the Beginning choſe you to Salvation, through Sanctification of the Spirit and Belief of the Truth:* From the Beginning, that is from everlaſting, 1 Joh. 1. 1. *The Word of Life, that was from the Beginning.* This Conſideration hath much in it to move us.

(1.) When one hath had his Eyes and his Heart long upon a thing which he deſires to ſee accompliſht, how greedy of it, how delighted in it is he, when he ſees it begun to be accompliſht? As Chriſt ſitting in Heaven, and expecting till his Enemies be made his Footſtool, when he ſees any new Degree of it accompliſht, how doth it rejoice him? If God hath ſo long ſince, even from Eternity, deſigned out Holineſs for his Children, he expects earneſtly to have holy Obedience and Service from them.

(2.) Conſider, that as this hath been in his Eye ſo long, ſo how little a time it is ſince thou wert holy, or beganſt to look towards it. His Eyes and Heart were toward thee before the Foundation of the World: and it hath been half thy time perhaps before thou beganſt to look after him or his ways, or to ſet thy ſelf to be holy before him: And when thou didſt begin after ſo long time, thou didſt find thy ſelf enwrapt in the Deſigns of Eternal Love upon thee, that ordained thee to this very thing before the World was. O! how ſhould this quicken thee to haſten thy Work, and to make ſpeed as one born out of time. God loved and choſe thee from the Beginning (2 *Theſſ.* 2.) and had no other Thoughts nor ſtirrings of Affections, but of Love and Kindneſs to thee: But thou from thy Beginning haſt had no other but Thoughts of Provocation and Enmity againſt him, for thy Thoughts have been only evil from thy Infancy, *Gen.* 6. 5. As therefore when *David* would move God not to cut him off in the midſt of his Days, what

Book III

says he? Psal. 102. 24, 25. *I said, O my God, take me not away in the midst of my Days; thy Years are throughout all Generations: of old hast thou laid the Foundations of the Earth.* This Speech of *David* I turn into an Exhortation unto thee. His Love hath been to thee before he laid the Foundations of the Earth, and throughout all Generations; thy Being and Existence was but as this Morning unto him, and it was the midst of thy Days e'er thou brokest off thy Iniquities by Repentance. Thy time of Love is short, and thou hast already shortned it; O now fall to work, and ply thee, and make, if possible, the rest of thy Life an whole Life to him. *Peter* had a touch of it (*1 Pet. 4. 2.*) yet without upbraiding; for our God is so good as he upbraideth no Man that turns to him from his former Sins. Well, what says *Peter? The time past of our Life may suffice us, to have wrought the Will of the* Gentiles. He says no more, yet it is enough to quicken us, yea 'tis the Scope of the Apostle to do it. The Consideration of this, with the other of God's Love, he sets together on purpose to press this Exhortation, that those that have believed should maintain good Works. He fetcheth his Rise from the third Verse, *We our selves were sometimes* (too long a time) *Foolish, Disobedient, serving divers Lusts:* And yet God loved us all that while. So *ver. 4. When the Love of God appeared that had been hidden*, &c. You therefore that served nothing but Sin before, should be the more diligent now in serving God, *&c.*

6. Consider, that this Love of God hath been constant to thee and unchangeable, ever since and all along from the Beginning, the same (*2 Thess. 2. 13.*) and so continues to the end, *Joh. 13. 1.* Yea it is such as nothing can separate from it; Rom. 8. 38, 39. *I am perswaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Jesus Christ our Lord.* And this should move to Constancy and Continuance in well doing always, in which we should suffer nothing to interrupt us, nothing to separate us from it. The Apostle (in that *2 Thess. 2.* from Verse 13. to the end, and *Chap. 3. 5.*) improves this Consideration of the Everlastingness, Unchangeableness of God's Love (for this place speaks at once to both) to move them to Stability in every good Word and Work, and to cleave fast to all the Doctrines and Commandments both by Faith and Obedience. He had spoken before how God would give up the reprobate number of Professors of Christianity to *Antichristian Doctrine and Unrighteousness* (in plain words) *that they might be damned.* But (says he *v. 13.*) *We are bound to give Thanks to God always for you, Brethren, beloved of the Lord, because God hath from the Beginning chosen you to Salvation, through Sanctification of the Spirit and Belief of the Truth:* Both these two being necessary to Salvation. *1st.* It is necessary to believe the Truth as it is in Jesus. *2ly.* To be sanctified, and made holy Men by it; and God from the Beginning hath chosen you to be saved through both. Therefore says he, *ver. 15, 16, 17. Stand fast, and hold the Traditions which you have been taught, whether by Word or our Epistle. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting Consolation, and good Hope through Grace, comfort your Hearts, and stablish you in every good Word and Work.* It is therefore an Exhortation seconded with a Prayer for their Establishment in Faith and Holiness (*ver. 16, 17.*) manifestly founded upon, and deduced from what he had spoken *ver. 13.* now alledged, God hath from the Beginning chosen you. In *ver. 16.* he makes use of it as a Prayer, *God even our Father, who hath loved us, and given us everlasting Consolation, stablish you in every good Word and Work.* The Sum of which is, that God hath out of Love chosen us from the Beginning or Everlasting, and thereby hath given us Consolation everlasting; the Object of it being this his unchangeable Love, his Love which hath been from everlasting, and will be to everlasting. Consolation is put chiefly for the object matter, that might and doth afford everlasting Consolation, as the Doctrine of Faith is called Faith. And thus it is rather to be taken, because his Petition thereupon in the *17th Verse* is, comfort your Hearts; namely, with this which is so comfortable a ground of everlasting Comfort. As also because he adds in the *16th* Verse, *And good Hope through Grace.* He might well say so, for the matter and ground of Consolation is founded on the Pillars of Eternity, on that unchangeable Love of God,

of

of which he ſpeaks, whoſe Love and Gifts are without Repentance. Now the things he ſuitably exhorts to and prays for, as that which is and ſhould be the Fruit and Operation of that Love in our Hearts, are two. The firſt is *(ver. 15.)* to ſtand faſt againſt all Oppoſition made againſt the Truth delivered, as Souldiers that keep their ground. The ſecond Exhortation is, to lay hold, ſure hold, and hold faſt with Strength, κρατεῖτε; therefore the *Syriac* adds *Fortiter*, as *Judas* bad them hold Chriſt; Mat. 26.40. *Whom I ſhall kiſs, hold him faſt.* Be you as ſtable, faſt, and immoveable in your Faith and Obedience, as God is in his Love, who hath loved you from the beginning, from everlaſting. God hath held you faſt, and none can, or ſhall pull you out of his Hands; do you hold as faſt to his Commands. The Word ſignifies alſo ſtudiouſly and carefully to obſerve, *Mar.* 7.3,4. and ſo it relates to Commands given for Practice and Obedience, and imports withal Conſtancy therein. And by the way, as for their Direction to know what was Truth to hold, and Duties and Ordinances to be obſerved by them, what to ſtick to, when in thoſe times Antichriſtian Dreamers ſhould come to draw them away from the Truth with all Deceivableneſs of Unrighteouſneſs, he refers to what they had been taught either by Word or by Epiſtle, ſo leaving nothing to Revelation immediate as their Rule. Now they had then the Apoſtle's teaching by Word of Mouth; we wanting that, are left to ſtick to what is written, as ſufficient for us, and as having nothing elſe to have recourſe to, and therefore we muſt not leave the Scripture, or admit any other, during all the time that Antichriſt is to deceive the World (for this is the only Direction that is given for the whole of thoſe times) and we are ſure Antichriſt is not yet out of the World. Now this ſtanding faſt in the Doctrines, and holding faſt the Obſervation of theſe Traditions given them, he further interprets to be conſtancy in well-doing: Chap. 3. 4. *And we have Confidence in the Lord touching you, that you both do and will do the things which we command you*; that is, will be conſtant and immutable in your Obedience, which ſtill in the Enforcement of it hath a Correſpondency with, an Aſpect upon, and an Inference from that Love of God from the Beginning. This is in his Exhortation. Then *2dly.* in his Prayer, by which he further inſinuates their Duty, this Inference may yet a little further alſo appear; for he grounds his Petition upon thoſe Acts of God's eternal Love, *God even our Father that loved us, and hath given us everlaſting Conſolation and good Hope through Grace, comfort your Hearts, and ſtabliſh you in every good Word and Work.* And *Chap.* 3. 3. he interprets this eſtabliſhing to be keeping them from Evil: *But the Lord is faithful, who ſhall ſtabliſh you and keep you from Evil:* And he adds in *ver.* 4. *And we have Confidence in the Lord touching you, that ye both do and will do the things which we command you*; that is, will be conſtant, immoveable, uninterrupted, in the doing of them. You *both do* and *will do*, as God hath loved you and will love you evermore; ſo then to be ſtable in every good Word and Work, is to keep themſelves from evil, both for the preſent and for time to come for ever. This becomes thoſe who profeſs to hope that God hath choſen them from the Beginning, that God hath loved them with everlaſting Love, and thereby given them matter of ſuch everlaſting Conſolation. And look what Arguments *Paul* in Prayer uſeth unto God, to grant this to them, which are thus ſuted to the matter of his Petition, as you may diſcern. The ſame may be turned upon us as Motives to move us thereunto; for what we would move God with in Prayer, God expects ſhould move us in Practice. Now it is the Eternity, Stability, and the Immutability of that Love, which he uſeth as a Motive to him, to ſtabliſh them in every good Word and Work.

Chap. 4

The very ſame Exhortation to Conſtancy, Diligence, and Unchangeableneſs in well-doing (if I miſtake not) the Apoſtle in like manner foundeth upon the Immutability of God's Counſels towards the Heirs of Salvation, expreſſed in his Promiſes to them, out of the Coherence of *Heb.* 6. 11, 12, 13, 17, 18 Verſes compared, *We deſire* (ſays he *v.* 11.) that is, exhort, *that every one of you do ſhew forth the ſame diligence*, (which out of Love they had formerly, and at firſt ſhewn, *ver.* 10.) *to the full Aſſurance of Hope to the end.* He provokes them to Diligence with Conſtancy, that they be not ſlothful but laborious *(ver. 10.)* in every good Work, and *Followers of them, who through Faith and Patience* (or Conſtancy

in

Book III. in well-doing, joined with patient Suffering for it) *inherit the Promiſes:* And what Promiſes are they he lays before them, and what is more eminently held forth in the Promiſe? As he had exhorted them to Diligence and Conſtancy without ſlackning, ſo ſutably he lays before them that in the Promiſe which anſwered thereto as on God's part, citing the great Promiſe made to *Abraham* the Father, in the Name and for the behalf of all the Heirs of Promiſe, *ver.* 13. *For when God made Promiſe to* Abraham, who after he had patiently endured, obtained the Promiſe, *ver.* 15. And in the Promiſe the Apoſtle to quicken them hereto ſingleth out (with an eminent Obſervation) the Faithfulneſs and Immutability of God's Counſel (which is the point in hand) and unfoldeth in the Tenor of the Promiſe the Oath annexed to it; *wherein* (ſays he) *God willing more abundantly to ſhew to the Heirs of Promiſe the Immutability of his Counſel, confirmed it with an Oath,* ver. 17. As God therefore cleaves to us in his Love without Separation, we ſhould in Obedience cleave to him therein with full purpoſe of Heart, *Acts* 11. 23. As God hath ſtuck to us, and would ſuffer none to divert his Love, we ſhould inviolably ſtick to his Commands, as *David* did, Pſal. 119. 31. *I have ſtuck unto thy Teſtimonies.* And as nothing ſhall, or can ſeparate us from the Love of God in Chriſt, as on his part; and as none of all thoſe Millions of Heroes far excelling us, that have been in all Generations, ſo took his Heart as to alter his Purpoſe of Love towards us, or to allure him from us; ſo neither let any thing ever ſeparate us throughout our courſe, from purſuing after Communion with that Love in keeping his Commands. Let not Wife, Children, Honours, Riches, Pleaſures, Temptations on the left hand or right hand, or whatſoever can fall out, or preſent it ſelf unto us, ever ſeparate us from the Love and Service of God. He that forſakes not theſe, being wooed by ſo great a Love (as hath been deſcribed) he is not worthy of him and his Love, nor of the leaſt Beam of it. An Heart enflamed with this Love will do or ſuffer any thing. I make a great Obſervation of this in the Inſtance of *Paul*, when Chriſt had brought him firſt upon his Knees, and had humbled him, having ſtruck him off his Horſe; Lord (ſaid *Paul* then) what wilt thou have me do? but when afterwards this Love of God had fired his Heart, then what was it he was not content to do and ſuffer? And when (in this *Rom.* 8.) the Tide and full Sea came in and overflowed his Heart, inſomuch as he crys out, Who ſhall ſeparate me from the Love of God in Chriſt? Then it was that he was willing to have been himſelf ſeparated from Chriſt, accurſed from Chriſt (as Chriſt was from God on the Croſs) for the Glory of God in the Converſion of his Brethren. Now nothing but this Love could have raiſed up his Heart thus high.

I ſhall conclude this part of this Diſcourſe with what *Paul* concludeth his in the 2*d* and 3*d* Chapters of the 2*d Theſſ.* He had exhorted them to Conſtancy, prayed for Stability in every good Word and Work, laid before them the eternal Love of God to move them, and alſo put the Lord in mind of it, to move him to grant it to them, and had expreſſed his Confidence herein; Chap. 3. 4. *And we have Confidence in the Lord touching you, that you both do and will do the things that we command you.* But how ſhould we attain this (might they ſay) and what is the beſt, the readieſt way of all other to arrive thereunto? He immediately adds, *And the Lord direct your Hearts into the Love of God.* So prays he, and in praying thus for them ſuggeſts the moſt effectual way to attain to this Obedience. By the Coherence before-mentioned, I underſtand it of the Love of God towards them, that Love ſpoken of *Chap.* 2. 16. And this is that ſingle, and only, and all-ſufficient Direction *Paul* gives them unto all Obedience, *viz.* to have their Hearts guided into that Love, and the Comprehenſion of the Heights and Depths of it, as elſewhere he prays for the *Epheſians.* And this is to be obtained no way but by Prayer to the Lord to lead them into this. When you hear any Duty preſt, you preſently call for Directions; and thoſe are uſually as difficult to practiſe and attain as the things or Graces they are preſcribed for. *Paul* here preſcribes but one, but it is a Sovereign one, and withal the only way to attain it, *viz.* Prayer. The Lord, or Perſon he prays unto is the Holy Ghoſt, manifeſtly diſtinguiſhed from God, namely, the Father, and Jeſus Chriſt. The Love of God the Father, and the longing after and waiting for the Revelation of Chriſt in his Glory,

are here made the ſubject Matter, the Journies end, the Sight, the Enjoyment, the Object of the Spirit's giving them. And ſo elſewhere it is made the proper Office of the Holy Ghoſt, to lead us into all Truth *(Joh. 16.)* to guide our Feet into the ways of Peace; and as meetly it is appropriated to him here, to direct our Hearts into the Love of God, and Longings after Chriſt. For as he it is who is given us of God, to communicate the Love of theſe other two, who ſuſtain the Conſideration of Objects to be revealed and communicated by him: So (Rom. 5.) *The Love of God* is ſaid *to be ſhed abroad in our Hearts by the Holy Ghoſt*, whom he hath given unto us, as on purpoſe to that end. So then you have all three Perſons in this ſmall Verſe, and a Prayer is made to the Holy Ghoſt, under the Title of Lord, which ſome deny to be found in the Scripture. The Word that is here tranſlated to direct is κατευθυναι, that is, to guide you by a ſtrait way, or by a right Line. It hints this further to me (which hath been in my Heart from other Conſiderations) that of all ways and means that tend to work and keep us, the Love of God apprehended, and enflaming Love in our Hearts to God again (for ſo I take the Love here, both Paſſively and Actively, for he leads us into Love unto God, by diſcovering the Love of God) is the direct ſtraiteſt way of all other; the ſhorteſt cut (as we uſe to ſay) for it is by a ſtrait Line. There are other Motives and Perſwaſives that have done victoriouſly, but this excels them all: As I uſe to ſay of that way of living by Faith immediately, in compariſon of poring upon Graces in our ſelves, and importing Aſſurance therefrom; that this latter is rather a going about, and fetching a Compaſs with a great deal of Difficulty and Uncertainty: But that other way of Faith is as the North-Eaſt Paſſage to the *Indies*, the ſhorteſt and ſpeedieſt way of comforting and upholding the Heart when found out. The Love of God ſhed abroad will contribute more in a Moment towards our Comfort and Peace, than all other Conſiderations in a Man's whole Life. And therefore pray as *Paul* did, that the Holy Ghoſt would direct your Hearts into the Love of God. And withal, this Prayer informs us, that our Hearts do of themſelves ſeek out other ways to incourage and uphold them in Obedience, and other Motives are more ſuted to the natural Diſpoſition of them, and we are apt to neglect theſe Conſiderations of God's Love; therefore it is that he ſo ſolemnly prays to the Holy Ghoſt, to guide and direct them into it, becauſe otherwiſe they would never find this way, or light upon it. Chap. 4.

And obſerve laſtly, that the Subject of this the Spirit's Guidance is ſaid here to be the Heart, for indeed that is the proper Seat and Veſſel for God to ſhed abroad his Love into, as *(Rom. 5.)* the Apoſtle doth in like manner expreſs it. It is the Heart and not the Underſtanding (for this Love paſſeth Knowledg:) And I having upon occaſion of handling the Greatneſs of this Love (on *Eph. 2. 6.*) viewed all that I could find in the Scripture, to ſet out the Greatneſs of this Love by, found little to what might have been expected, to exaggerate and greaten a Subject of that Magnitude this is of. I reſolved the reaſon of it into this, that it is left to the Spirit to make an immediate Report of this Love by Impreſſions of it, rather than by Notions, or rational Arguments, or Inferences. It is left to him to ſpeak that to the Heart, which can be but whiſpered unto the Mind. It is too big for Words, and too Glorious to be clothed with Man's Apprehenſions, much leſs Expreſſions, and it is fit only to ſpeak it ſelf; and that may be a reaſon alſo, why we find ſo little of rational Inducements drawn from this eternal Love to inforce Obedience. (I have given you all I could find in the New Teſtament.) I attribute it to this, that this Love ſpoken by the Spirit to the Heart, perſuades to it without any more Arguments, and will not take in the Aſſiſtance of Reaſon or Notions, or Inferences to urge the Commands of it ſelf, but will it ſelf do it, and doth it abundantly. It remains that I pray as the Apoſtle doth, 2 Theſſ. 3. 5. *The Lord direct your Hearts into the Love of God.*

CHAP.

Book III

CHAP. V.

Motives againſt Sin, becauſe it is Satan's great Work and Intereſt, who is Chriſt's greateſt Enemy.

1 John III. 8.

He that committeth Sin is of the Devil: for the Devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil.

THE Subject on which I intend to diſcourſe, is Motives to Holineſs and againſt Sin, drawn from ſuch Arguments as the New Teſtament affords; ſuch as ariſe from the Thoughts of Chriſt and his Love, and from the conſideration of the End and Deſign of his Death.

In the Diſcourſe of Chriſt the Mediator, Vol. III. of his Works.

One great end of his Death, I have already ſhewn in another Diſcourſe, to be his overcoming Satan thereby, and ſo redeeming us from the Power of him, that had the Power of Death. What Motives to Holineſs the conſideration hereof will afford, is the thing now to be conſidered, and what uſe Faith may make hereof to ſtrengthen and help the Heart againſt Sin. Now the Scope of this Text is punctual to it: The Apoſtle's Scope is to give an Exhortation unto Holineſs and againſt Sin, and to this end he ſets forth Chriſt and Satan as two Oppoſites and Antagoniſts; Satan, as is denoted to us, having ſet up Sin as his Work, and Chriſt is deſcribed as the Founder of Holineſs, and Deſtroyer of Satan's Work. Theſe two have drawn after them all the Sons of Men into two ſeveral Parties, who are here, and ſhall be hereafter diſtinguiſhed for ever, by the Poiſe and Inclination of their Spirits, and Courſe and Sway of their Lives, as they ſtood to Sin, or Righteouſneſs, and ſhall accordingly be judged to belong to either Chriſt, or Satan. *Little Children* (ſays the Apoſtle, *ver. 7.*) *let no Man deceive you; he that doth Righteouſneſs, is Righteous, even as he is Righteous: and he that committeth Sin is of the Devil, for the Devil ſinneth from the beginning. For this purpoſe was the Son of God manifeſt, that he might deſtroy the Works of the Devil,* ver. 8.

Chriſt the Son of God, is the Fountain of Holineſs and Righteouſneſs to all that hope for, or expect Salvation from him: Ver. 3. *Every Man that hath this Hope in him, purifieth himſelf, even as he is pure.* And, *ver. 5. In him is no Sin.* And, *ver. 6. Whoſoever abideth in him, ſinneth not; whoſoever ſinneth, hath not ſeen him, neither known him.* So as *(ver. 7.) He that doth Righteouſneſs, is Righteous, even as he is Righteous.* Chriſt requires of all he juſtifies (although he imputes a Righteouſneſs of his own to them) that they themſelves be ſo truly and really Righteous in their Hearts and Lives, as rightly from thence to be denominated Righteous, as truly as all other Denominations are from what Qualifications are in a Man, from which he acts accordingly. A Man is termed a wiſe Man, that hath a Principle of Wiſdom, and acts wiſely, tho he may have Mixtures and Strains of Folly; ſo giving the like allowance to a Holy Man, he that doth Righteouſneſs, makes it his Buſineſs, Work, Trade and Study to do ſo, is Righteous. *Let no Man deceive you* with the Doctrine of the imputed Righteouſneſs of Chriſt, as if it diſcharged you from having a true inherent Holineſs of your own, ſuch and the ſame for kind as he had. No, it obligeth you unto it, to be your ſelves *Righteous, even as he is Righteous.*

Now to ſharpen the Exhortation, and make it yet more pungent, he ſets forth withal Satan, Chriſt's Enemy and Oppoſite, and the contrary Head, Fountain, Leader and Author of all Sin, and Oppoſer of all Righteouſneſs, who ſinned from the beginning, and was himſelf the firſt that brought Sin into the Creation,

per-

perpetrated it himself, and was the Cause of it in all others. And who not only then sinned and diffused it, but he *sinneth from the beginning*, that is, hath continually made it his Trade to sin, and to cause others to sin. Tho *Adam* brought it in among Men, yet it was but by one Act, and of that Act Satan was the Designer; but *Adam* was not the continual Cause of Sin to others, and is dead long since, and ceased to sin, but Satan sins still from the beginning. He sins not only personally from the beginning, but by provoking and tempting others continually; for so the Devil's sinning from the beginning is here principally to be understood, as he is the Causer of Men to sin, as at the beginning he did to our first Parents, and he thereby makes the Sins we commit his Works: For our Sins, or the Sins in us, as caused by him, are called his Work. Chap. 5.

1. Our Apostle brings in this of Satan's Interest to Sin in a distinct, yea a farther Motive to the Saints against Sin, to be superadded to the former. He had said, that Sin was a Transgression of the Law, *ver.* 4. That Consideration is to move you as Creatures and Subjects to God; for you are therefore to be such as live under Law and Obedience, but that is denied now-a-days to be any Obligation, tho to *John* it was. But consider your selves as Persons redeemed by a Righteous Saviour, bearing your Sins, who took Sins away (*ver.* 5.) and in whom is no Sin; he could else never have taken Sin away in us, nor could he have any other end in dying, than to take Sins away, seeing himself had none. Will not the Ingenuity of this move you? Then (as the Apostle *John* says) consider whose Interest, and whose Cause Sin is; it is the Devil's Work, and if the Law of Subjects will not move you, let the Law of Arms. That Sin is the Force and Strength of the Kingdom of Satan, Christ's Enemy, is an higher Aggravation of it, than it is a Transgression of the Law. What is but Felony in time of Peace as a Breach of the Law, is Treason in time of a common Engagement: And to gratify a professed Enemy at such a time, is as Witchcraft and Rebellion.

2. As he thus sets forth Sin as the Devil's proper Work, thereby to deter from it, and exhort the more powerfully to constant Holiness; so he pronounceth every one that commits Sin, to be of the Devil, and that hereby the Children of God and Satan are manifestly distinguished: Ver. 10. *In this the Children of God are manifest, and the Children of the Devil; whosoever doth not Righteousness, is not of God, neither he that loveth not his Brother.* He instanceth in that one Duty, and he turns it both ways, either to Omission or Commission; and the Reason he gives is full, for the Devil sins from the beginning, that is, makes a Trade, a Practice of it. He interprets it to be meant of a Way or a Course of sinning, as by the other he signifies a Course of Righteousness. Of the Devil he saith, *he sins* (not hath sinned) *from the beginning*; he hath made it his Work without Interruption, without Ceasing: therefore whosoever he be that continues in Sin, commits it, makes a Trade and Practice of it, is of the Devil, for he sins as he doth. As a Gentleman may do an ignoble Work of a Tradesman, but yet ceaseth not to be noble by it, for he lives upon his Lands, and not upon his Work: so may a Godly Man do a piece of a Sinners Work, and he doth it too often, but he doth not make it a Trade, nor live on it; he lives on higher things, and if he belongs to Christ, Christ will not suffer him to continue in Sin, for Christ came to dissolve the Work, as the Trade, the Haunt of the Devil in him; and he would wholly lose his End, if he preserved not his own, if he broke not that haunt, that way of sinning, and the Dominion, the Rule, the Work of Satan in him, and so defaced that Character wherein the Children of Satan resemble their Father, in being Workers of Iniquity, as Christ calls those (*Luke* 13. 27.) that have been the greatest Pretenders to him. They shall be found to have been (if you take their whole course) *such Workers of Iniquity*, Luk. 13. 27. And in this sense he that commits Sin is here taken, as by the Opposite afore, he that doth Righteousness is Righteous. Where not one alone Act of Righteousness, but he that worketh Righteousness, that makes it his Study, Business and Life, is meant: *He that lives in Sin is of the Devil.* He speaks of the differing States of a Believer and Unbeliever; because Christ was manifested to do this (or to do nothing) namely, to dissolve the Devil's Trade and Work in us. He hath spoiled the Devil's Business, and he will suffer no Man (whom he died for) after he is ingrafted into him, to be the Devil's Factor. 1 John 1. 10. & 2. 1, 2. Ἐργάται.

Book III. 3. The Apoſtle holds forth Chriſt and Satan to be two Fountains, the one of Sin, the other of Righteouſneſs. All Mankind (according as their Courſes and Ways are) fall either to the one or the other, and are either of God or of the Devil. Tho Men conſider it not, they hold of the one or the other *in Capite*, as of their Head: yea they are Children of one of theſe. John 8. 44. *You are of your Father the Devil, and his Luſts you will do.* Their *Indoles*, Genius, Diſpoſition and Practices are the ſame that his are, and he is their Prince, their Sovereign, their natural or rather unnatural Lord; and in this the Children of God, and of the Devil are manifeſt: even as here the Apoſtle ſays, *He that commits Sin* is of the Devil, and he that doth not Righteouſneſs is not of God. He knows not Chriſt, nor ever truly ſaw him, or was acquainted with him, *ver.* 6. for he came to take Sin away, to diſſolve the Works of the Devil, *&c.* and therefore all you that profeſs the Name of Chriſt (ſays *John*) look to this, and examine your ſelves by it, deceive not your ſelves, but walk by this Example.

I have thus given you the general Scope of the Apoſtle's Words: and the Deſign of my following Diſcourſe, is not now to urge that point of the diſtinction of a regenerate and unregenerate Man, by their ſeveral Courſes of Sin and Righteouſneſs; but to exhort Believers in Chriſt unto all Practices of all ſorts of Righteouſneſs, and to dehort them from all Sin upon all Occaſions. Now unto this end (which is alſo *John*'s Scope) I ſhall preſent unto you (which this Scripture is ſo great a ground for) the great and dividing Intereſts of theſe two Oppoſites, Jeſus Chriſt and Satan, in reſpect of Sin and Righteouſneſs. The Devil ſinned from the beginning, and drew Men after him, and ſet up this Deſign; and Chriſt was promiſed from the beginning, and in the end appeared to break this Deſign of Satan. The Devil had always a Faction for him, and for Sin from the firſt; and therefore *John* inſtanceth (1 *John* 3. 12.) in the eldeſt Son of Reprobation, *Cain*; *Not as* Cain (ſaith he) *who was of that wicked One, and ſlew his Brother.* So that if you profeſs your ſelves to belong to Chriſt, you are thereby inſtantly ingaged to ſet upon the Practice and Advancement of Holineſs and Righteouſneſs, and to oppoſe and deſtroy Sin, upon this Intereſt and Account, that you are ingaged together with Chriſt, and ſo his Intereſt in this became yours. And to put an Addition of Strength hereto, and to encourage you the more therein, I ſhall join to this another Scripture, which is the cloſe of *Peter*'s firſt Epiſtle, 1 Pet. 5. 8. *Be ſober, be vigilant; becauſe your Adverſary the Devil, as a roaring Lion, walketh about, ſeeking whom he may devour.* The things which out of this Text I have deſigned to handle, are principally two.

1. That there is a general Engagement of all Chriſtians againſt Satan, as againſt a common Enemy, againſt whom as ſuch they ſhould all direct, intend, and point their Oppoſition in fighting againſt Sin, and the Force of that Engagement.

2. I ſhall propound the Encouragements we may take to our ſelves in this great Conflict.

1. There is a general Engagement of all Chriſtians againſt Satan as their common Enemy.

(1.) The Devil is a common Adverſary (ſo *Peter* ſpeaks of him) a malicious Enemy ſeeking whom he may devour, making that his chief End and Buſineſs, to deſtroy and devour Mens Souls as a Lion doth his Prey: An induſtrious Enemy walking about, and ſpying out Advantages privately and particularly againſt every Soul.

(2.) Satan's chief Work and Buſineſs, wherein he ſhews himſelf our Adverſary, lies in drawing us to Sin. This the coherence of the Apoſtle *Peter* ſhews, for his Exhortation is, *be ſober and watch*, which evidently hath reſpect unto Luſts, inordinate Affections growing upon a Man's Spirit, and thoſe are the Advantages which Satan ſeeks; and by the prevailing thereof it is, that a Man is devoured by Satan, and to effect this it is, that he walks up and down to do this his Buſineſs.

(3.) The Saints reſiſtance of Satan herein is a common *Engagement.* He is your Adverſary (*ver.* 8.) and not yours only, but of all the Brotherhood (as the Word is) *that are in the World*, who ſuffer and are in danger and jeopardy in this reſpect from him; who therefore as one Man, are all engaged againſt him to reſiſt

resist him. And in fighting against Sin, they should point, and direct, and intend their Opposition against Satan also (whom resist, says *Peter*) and have an aim at him in their resisting of Sin, sharpning and whetting up their Spirits against him. Chap. 5.

(4.) The Force of this Engagement is to be considered.

1. For the first, that the Devil is our Adversary, and a common Enemy, I will not insist on it.

2. That to draw us to Sin, and to preserve our selves from Sin, is the great Interest on both sides; namely to draw us to Sin, and to move us to yield to loose Affections, is the Devil's Interest; and to be sober and to resist him herein is ours. *Heb.* 12. 4. *You have not yet resisted unto Blood, fighting against Sin.* To what purpose comes in that addition *fighting against Sin?* It is to shew that the eminent matter of Contest, and Contention, and Scope of a Christian is to fight against Sin, which every true Believer hath set up as the principal Business of his Life in this World. A Christian is Sin's Antagonist, as the word here rendred, *fighting against*, is in the Original. Well, but how is it connected with the former Speech? He had minded them (*Chap.* 10.) how they had already in their Goods and Names been prejudiced and spoiled: What was the bottom Cause of it, but fighting against Sin, because they would not deny Christ, or forsake their Profession, and so sin against Christ? On this account the Apostle puts all those their former Sufferings. Now (says the Apostle) for this Principle and Resolution if you continue in it, as it is indeed your End and Interest, you may be brought to Martyrdom, unto Blood, which yet you have not been, as many others have afore you. And it hath not been resisting Authority, or Opposition to Men, and a contending with them about a worldly Power, or Interest: but the World through Satan's Instigation comes upon them, to urge them to a compliance with sinful Customs and Practices, and they hold fast to their Principle, to fight against Sin (that they would not sin, was the bottom ground of their Opposition) and so chose to suffer rather. So then not to sin, to fight against Sin, is at once the Interest of all Christians, and the Cause of all Persecutions, which by sinning they might avoid; but (as it is in *Chap.* 11.) *They chose rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season.* This is our Part and Interest; but then on the contrary the Devil's part is to sin, and to draw Men to sin is his Interest; yea it is the main End and Design of that other part of his Power, *viz.* the bringing Persecutions on the Saints, for he doth it to draw and tempt them unto Sin; that is in his Eye and Design more than to vex them, or to bring an outward Misery upon them. Αντιαγωνιζόμενοι.

That Subject therefore which I shall a little insist on, is the Demonstration how much, and how properly and peculiarly our sinning is both the Work of Satan, and also the Interest of his Kingdom: to set forth both which, that Place 1 *John* 3. 8. doth most fully serve of any other Scripture.

1. That Scripture tells us he hath sinned from the beginning, therein charging him, as he that was the first that brought it into the Creation of God. He was the first that sinned himself, *John* 8. 44. he is said to speak *a Lie of his own*, for none tempted or tempteth him to sin; and he is the Father of it, as the first Inventer of any Trade is termed in *Gen.* 4. 20, 21. And moreover he was the Cause of it in all others, and that in a far different manner than *Adam* was, or any of Mankind have been to others, as *Jeroboam* or the like. *Adam* brought in Sin by one Act traduced down to us, but himself is long since dead, and hath ceased to sin; but the Devil sins from the beginning, and hath made it his Trade continually to sin, and draw others to sin: and they are the Sins in us Men, as caused by him, that are termed his Works, for they are those Works of the Devil, which Christ came to dissolve and to take away, *ver.* 5. But Christ was not manifested to take away the Devil's Sins that are personally in himself, nor shed a drop of Blood to hinder him from sinning; but his Sins and his Works as in us, these Christ came to dissolve, these Sins which are his wicked Work in us.

2. Sin is in a peculiar and proper manner termed his Work more than ours, and is owned by him accordingly; and thus tho we are the Actors of these Sins more immediately, yet it is Satan who loves Sin, as it is a Work of Iniquity. He is

Book III. the very Inventer, and loves the very Workmanship of it in us, as Christ loves in a Believer the new Creature, *which in Christ Jesus is created unto good Works*, Col. 2. 10. A Mechanick that works to get his living, loves not so much the Work he makes, as the Livelihood that comes by it (as of the makers of *Diana*'s Shrines it is said, *Acts* 19. 24.) and so Men love Sin for the Pleasure, that cannot be enjoyed without it: but there are principal Artists (as they are termed) the curious Painters and Inventers, who when they have invented a curious piece that pleases their Fancy, love the Work it self. Thus doth the Devil love Sin as his own Work: and as God having made the World, upholds it, gives Virtue to Nature, and works hitherto (as Christ says) so Sin being the Devil's Creature, he preserves it, upholds it, diffuseth it, and so sins from the beginning in tempting and provoking us. *Adam* poor Man, when fallen (by whom it is said that Sin entred into the World, *Rom.* 5.) as also our Mother *Eve*, but look'd upon all the Sins, he or she saw any of their Sons commit, as Evils of which themselves were the Cause, and viewed them with a sad and heavy Heart, and with this mournful Reflection, I have made all this Work in the World. But the Devil looks with another Eye upon all the Sins which are done under the Sun; and says as *Nebuchadnezzar*, This *Babel* and Confusion in the World have I built for the Honour of my Majesty, in my opposition to God. He looks as God did upon his Works, and is refreshed, for it is merely, purely his own.

3. It being his Work, and he the Inventer, he hath the Monopoly of it, the Gains of it (and let him enjoy them, as by the ordinary Law all first Inventers use to do) and all we Men work but under him, tho we are also said to seek out many Inventions (as *Solomon* speaks) but so as he hath the chief Business and Affair in it. Sinners take pains, like the Merchants from far that travel Sea and Land; that is, go over all things delightful in this World, the Delights of the Sons of Men, and seek to and fro to bring in Pleasures from them to themselves, and fall into many Snares and Temptations, that pierce their Souls with many Sorrows: but the Devil hath the Custom out of all, and they bring in but the Bullion to this great Sovereign's Mint. The Coinage, the Prerogative thereof is his, and 'tis his Stamp and Superscription the Works bear. Sinners like the poor *Israelites* gather Straw where they can find it, do burn (1 *Cor.* 7. 2.) and are enflamed with Lusts, but it is his Brick which they make. If you ask how his Glory, his Kingdom, his Greatness is increased by it: I answer.

(1.) The Power, the Glory of his Kingdom lies in sinning; for Sin, as Sin, is his Interest, and Sin (as it opposeth God) set him up at first to build Pyramids and Trophies for his own Glory in dishonouring of God. You are busy like Bees flying to and fro to a thousand Flowers; and poor Souls, you aim at Honey, but then you return with it unto his Hive, where you, and he, and Honey, are all burnt together. Look as Christ's Kingdom consists in Peace, Joy, Righteousness (*Rom.* 14. 17. *Heb.* 7. 2.) so the Devil's Kingdom consists in Sin, and his Throne is established by it. *Eph.* 6. 12. The Devils are called Rulers of the Darkness of this World, and the World is the bound of his Dominion; but that wherein properly his Rule lies, is the *Darkness*, the Sin of the World, which he is the Ruler of; insomuch as that, which is his top Interest, is Sin, and his Throne is established by it, and founded and built upon it, as Christ's Scepter and Throne is a Scepter of Righteousness, *Heb.* 1. 8. A Scepter is an Ensign of Power, and Kings Scepters are made of Gold; but Christ's Scepter is formed of Righteousness, pure Righteousness; and this is that Interest of his Kingdom, so of Iniquity is the Interest of that of Satan.

(2.) Our sinnings through his Temptations are the greatest, if not the only Delight and Pleasure he hath. They are as Meat and Drink to him, his Food and Nourishment, and we thereby become Caterers and Providers for the Devil's Banquetting. This is founded on 1 *Pet.* 5. 8. for wherefore is it that *Peter* gives him here the Character of a roaring Lion, and compares him thereunto, but to represent him as one that seeks for a Prey? for roaring is here attributed to him, as to terrify in respect of the dreadfulness of the Danger, so in relation to his own hungring after a Prey; a Soul acting Sin is his Prey, *Psal.* 104. 22. The young Lions roar after their Prey, and so the Devil doth too; for it follows in 1 *Pet.* 5. 8.

5. 8. that he seeks whom to devour, and to that end walks up and down, and seeks a Prey both by spying out a Christian's looseness of Spirit, and also by eyeing God to have a Commission from him to fall upon him. In *Psal.* 28. 5. a roaring Lion is translated by the Septuagint λέων πένων, the same word which *Peter* here useth for devouring. When a Lion is hungry, he roars more terribly: and as roaring is from the Speediness and Impatiency of Desire, so the Satisfaction of that Appetite is Delight, and devouring the Prey is his pleasing Enjoyment; suitably his Pleasure is Sin, that is his Prey, and when you sin much, and draw others to sin, you feast the Devil with the Blood of your own Souls. His Curse was to eat Dust for his Food, *Gen.* 3. 14. being banisht Heaven, he lives on Mens Lusts, and on things earthly, in which yet he delights not, for he tasts not Meat or Drink; but to tempt others herewith, and to draw them to sin, this delights him, and is a Joy to him. The Apostle termeth all our Righteousness σκύβαλα, *Dogs-meat*; but the Sins are the Devil's Meat, and therefore he walks to and fro seeking it, as Lions do their Food, *Psal.* 104. 22. yea he calls other Devils to feast with him. *Plutarch* says, the manner of young Lions is, when they have their Prey, to roar, to invite other Lions to come and eat with them; so the Devil brings seven other Devils worse than himself; and as there is Joy in Heaven if a Sinner be converted, so in Hell when a converted Sinner falls into sinning. Chap. 5.

4. Let us but view what Expressions the Scriptures use of Mens sinning against God, and turning aside from him to serve any Lust, and we shall see that they evidently argue, that our sinnings are the Devil's Interest. Thus the Apostle (1 *Tim.* 5. 15.) speaking of younger Widows marrying again when they had vowed themselves to Christ, as was the Practice then, says, that they had already turned aside after Satan. If we never so little decline from Christ, return to Satan; and if we give way to any Passion, it's to give place to the Devil, *Eph.* 4. 27. And what he says of Anger, Wrath, *&c.* he intends also of any other Sin or Lust, *Let him that hath stoln, steal no more, as giving place to the Devil.* Thus also when *Peter* would exaggerate *Ananias*'s Sin (*Acts* 5.) he saith not only, *Why hast thou sinned?* but *why hath Satan filled thy Heart?* Thus he that commits Sin is *of the Devil*, 1 *John* 3. 2. He is of his side and Party, yea of the Devil as of a Father, *John* 8. 44. Yea the measure of Mens Wickedness more or less is expressed, by their having fewer or more Devils in them; *Mary Magdalen* had seven Devils, *Mark* 16. 9. And the Devil is said to return to an apostate Backslider with seven Devils worse than himself, to express that his latter Days should be more wicked than his former; yea the Scripture calls a Sinner Devil, *John* 6. 70. And as *Judas* joined with the Devil in betraying Christ, the Devil is said to have entred into him, *Luke* 22. 3. Yea (consider it Brethren) tho a Man be a good Man (as *Peter* was) yet in any foul Act or Sin he puts off the Christian, and turns Devil for that time. It was the sharpest word that ever Christ uttered to a Man that was Holy, *Get thee behind me Satan, thou art an Offence to me*, Mat. 16. 23. It was the worst Word that could be given him, and yet Christ, who is Truth, spake it; and he exceeded not in Passion above the merit of the thing, for Guile was not found in his Mouth. And he speaks it with Indignation, as of one he abhorred, *Get out of my Sight, I cannot endure to look on thee.* It doth not signify, that Christ loved him not, but Christ spoke thus, that he might the more pungently and piercingly set on his Sin upon him. Thus the incestuous *Corinthian*, tho a good Man (1 *Cor.* 5. 13.) is called τὸν πονηρόν, that wicked Person: The Man was good, he had Spirit or Grace in him to be saved (*ver.* 5.) yet in the Act he was a Devil; for ὁ πονηρὸς, is the Stile of the Devil in *John*, and elsewhere. And therefore it is that Excommunication is to be a delivering up to Satan; and the Apostle would have him delivered up to Satan (*ver.* 5.) as a suitable Punishment. Thus you say, when you turn an untoward Servant, or Child out of doors, *Now go to your Companions.* And thus an excommunicated Person is delivered to Satan, as it were in these Words, *You acted the part of the Devil in sinning, he entred into you, and you cast your Lot with him* (as *Solomon* speaks) *and therefore let the Devil keep you Company a while, and affright and torment you, that so you may learn what it is to have the Devil again.* And accordingly at last wicked Men, as having followed the Devil's Design, are cast into the Fire prepared for

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Book III. the Devil and his Angels, and they and he are tormented together in the ſame Lake of Fire and Brimſtone common to both, becauſe the Cauſe, the Engagement was common to both. All theſe and many more Expreſſions, which might haply be gathered together, evince this, that Sin is the Devil's great Intereſt, and that to ſin is to maintain the Devil's Quarrel, to fight Satan's Battels againſt the Lord, to build up his Kingdom, to ſtrengthen his Cauſe, to ſide and take part with him.

USE 1. If it be ſo (as I have proved) that Sin is the Devil's great Buſineſs, and the Intereſt of his Kingdom; then we may be ſure, that in every Sin to which we are indulgent, we have dealings with the Devil: whilſt we are in this World (as *Peter* ſpeaks) we are ſubject to be tempted (as *Paul* ſays, *Gal.* 6. 1.) and therefore *let us be ſober and watch*, and (as Chriſt exhorts, *Mat.* 26. 41.) *watch and pray, leſt you enter into Temptation.* Our dear Lord had then taken three of his ſtrongeſt Diſciples to aſſiſt him in his Temptation, the foreſt that ever was: they fell aſleep; Well ſays he, you will have your turn, your time of Temptation will come, and you had need watch better for your ſelves than you have done for me, or you will be undone. And in that *Compendium* of Prayers our Lord gave us, he puts in two Petitions much to one purpoſe, *Lead us not into Temptation, but deliver us from that evil One* (ſo in the Greek) the Head, the Author of all Evil. That Particle ἀλλα, *but*, ſhews its Coherence and Conjunction with the former Petition; and ſo the meaning is, that God would not ſo give us over to Satan, as that he ſhould devour us, or undo us. He doubles this Petition, and twines it both ways, becauſe Temptations to Sins are all our Lots; and therefore we ſhould eye the Devil in them, as one with whom we have to do. And tho it is true, that no Man is tempted but of his own Luſt (ſays *James*, *Ch.* 1.) yet there is no Luſt ſtirs, but this Tempter blows it up. He obſerves which way the Stream is inclined to run, and he applies his Winds to blow in accordingly: there is no great Sin, but he hath a hand in it, if not by beginning it, yet by promoting it. This you may learn of the ſame *James*, *From whence come Wars?* ſays he, *James* 4. 1. 'Tis true that they ariſe from our Luſts, that war in our Members, prone enough to riſe up in Arms upon every Occaſion, and from thence is all inordinate Love of the World. And the Spirit that is in us, luſts after Envy faſt enough of it ſelf; but yet there is over and above a Devil that acts and inflames all theſe; and therefore when he gives Counſel againſt all theſe, he cloſeth all with this, *ver.* 7. *Reſiſt the Devil* as the great Leader of all theſe warring Luſts. If you have bitter Envyings and Strife in your Hearts, this Spirit is not only earthly and ſenſual, but the Devil is in it, *'tis Deviliſh.* Are there Diviſions and Offences in Churches? (*Rom.* 16. 17.) the Devil is in them; ſo *Paul* ſuggeſts (*ver.* 20.) comforting them, that the God of Peace, that loves Peace, and is among them, would tread down Satan the Head, the Ringleader of them, ſhortly. Doth Anger ariſe? Take heed, the Devil ſtands at the Door watching to enter, *Eph.* 4. 26, 27. *Be angry and ſin not*, &c. *neither give place to the Devil.* A Luſt given way to, opens the Door for him to enter, and fill the Heart; and what he ſpeaks of Anger, is true of all thoſe Sins he there names afore and after, *viz. Lying, Stealing, Uncleanneſs*, &c. Is a Man covetous and reſolved to be rich? *he falls into Temptation and into a Snare*, 1 Tim. 6. 9. Whoſe Snare it is you may eaſily know, by what it is joined with, *viz. Temptation.* It is the Snare of the Tempter, which in 2 *Tim.* 2. 26. is called the Snare of the Devil. Thus every Luſt is, and by it he entred into *Ananias*'s Heart and filled it, *Acts* 5. Hath a Man an evil Tongue? Tho it is bad enough of it ſelf, yet the Devil heats it in his Forge, enflames the Luſt of it, and ſharpens the Wit to it: *James* 3. 6. *The Tongue is a Fire, a World of Iniquity amongſt our Members; it defileth the whole Body, and ſetteth on fire the courſe of Nature, and is ſet on fire of Hell.* In like manner with reſpect unto Uncleanneſs, this unclean Spirit takes all Occaſions to tempt us, 1 *Cor.* 7. 5. The Apoſtle exhorts Man and Wife not to be a long time aſunder (but upon abſolute Neceſſity) *leſt Satan* (ſays he) *tempt you for your Incontinency*; that is, whereas the moſt of Men have not that Gift of Continency (which, *ver.* 7. he ſays he had) and therefore to avoid Fornication and Burning, are ſuppoſed to marry (*ver.* 2.) Satan ſpies out all Advantages to ſtir up that Luſt

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e'er you are aware (you having that in you which the Apostle calls your *Incontinency)* and to provoke you to some unclean Act. All Lusts else are the Devil's Snares; and in a word, in all these Cobwebs there inhabit Spiders, and every straggling Love of inordinate Affection that goes out, and is fastened to any thing in the World, is the Spiders Dancing-Rope, to go in and out of his House upon. Chap. 5.

USE 2. What Weight should the serious Consideration hereof have upon our Spirits, both to preserve us from sinning, and to humble us for having sinned.

1. To preserve us, and to be a Motive against sinning. Doth any Lust begin to boil within thee? Think with thy self, and say, this is Satan's Scout, he is in Ambushment not far off, and the Devil is now approaching, for lo I feel his Darts, his fiery enflaming Darts, as *Paul* calls them. These Darts cast into my Heart, came out of his Forge, I feel them as Fire in my Bones; and as in War Darts use to be thrown at the first onset, when the Enemy is approaching, so are these; but he will come on with sharper Weapons and surer Assaults, and enter into me, if I take not heed. Our Saviour Christ espied him afar off, Now is the Prince of this World a coming (says he) so mayst thou, as one Army doth another, when their Forelorn is approaching. Christ indeed could say with Comfort, *He hath nothing in me*, but thou canst not say so, for he hath that in thee will betray thee to him, and join with him against thee. Think then with thy self, Now I have to do with the Devil, and now resist, and give not place to the Devil. If thou wert sure thou hadst to do with the Devil, thou wouldst avoid him; if he took a Shape and appeared to thee, thou wouldst not deal or truck with him: but know, that when thy Lust, thy Passion, thy Pride or Covetousness is up, he is surely at thy elbow. As therefore the Apostle (*Heb.* 13. 2.) exhorts to Works of Hospitality, because thereby some unawares have entertained Angels, as *Lot* and *Abraham* did; so for certain thou by letting in this or that Sin, letteſt in the Devil, and entertaineſt him, tho thou seest him not. And tho thou yieldest but to one Act of Sin only (as thou thinkest) yet thou servest the Devil, and dost his Work; yea and hast Communion with him. The poor Prodigal aimed but at Husks to fill his Belly (*Luke* 15. 15.) but he could not enjoy them, but by joining himself to the Farmer, the Devil, whose all the Swine and Pleasures of Sin in this World are. Oh consider this! I would not (says the Apostle, 1 *Cor.* 10. 20.) *that you should have Communion with Devils.* All Men, especially Christians, abhor that; he takes that for granted, and yet 'tis in the Nature of the thing it self: by yielding to Sin, you become Companions with the Devils, as they in eating things sacrificed to him did. In eating his Dainties of sinful Pleasures, he seems to feast you, but really and indeed you entertain him. In sinning we have Communion with Satan, as in Righteousness we have with God, only with this difference: In Works of Righteousness we have Communion with God, in a Work that is God's (for as Christ saith, we work the Works of God) and then further, we have Communion with his Person by Faith eyeing him, and walking in the light of him, and in so doing he often manifests himself to us; but tho we have not such sensible Communion with the Person of Satan, as with God by Faith, yet having to do with his Works wherein he acts us, we have remotely to do with his Person. For as Merchants (each with other) we have to do with his Wares, and his Commodities, not only for the present, but for hereafter. Now then, in the entrance to any Sin consider upon what is said, that it is the Devil, who is thy Guide, and wilt thou follow him? Thou makest thereby a kind of Covenant to serve him, e'er thou art aware of it. All Men do it implicitely (as we say of them that go to cunning Wizards) but in such a Case thou wilt do it explicitely.

2. Hast thou sinned, and therein acted the Devil's part? Humble thy self greatly, and that upon this consideration, that thou hast sided with Satan, and the Devil hath cause to say, thou hast manfully or rather deviliſhly took my part this day. The Apostle *James* having shewn, that in yielding to their Lusts they closed with the Devil (*Chap.* 4. 1, 2, & 7. compared) exhorts them to renounce Satan, and to draw nigh to God, and then to be afflicted and mourn. Humble your selves (says he) in the sight of the Lord. Would it not break thy Heart to hear Christ from Heaven,

Book III. Heaven, after such or such a Sin or Fact, to call thee Devil, and to bid thee get thee behind him, as he did to *Peter*? Now Christ hath the same Affection in this respect whilst he is in Heaven, and when he was on Earth, not only to turn away his Face, and withdraw the Light of his Countenance from thee; but with Indignation (for that present) to reject thee, and cast thee behind his Back, and to remove thee as an accursed thing in his Sight. Christ said thus to *Peter*, and thou deservest it, but humble thy self and be not discouraged; for at another time when the same *Peter* had played the Devil worse by far, in forswearing his Saviour, and had acted the Devil in his Colours (for the Devil is a Blasphemer and the Father of Lies, and *Peter* had done both by lying and forswearing Christ) yet then Christ turned not his Back but his Face upon him. Christ looked back, and one Look of Christ cast the Devil out (as the Believer doth experience, that when Christ appears by Faith in the Heart, the Devil is gone) and *Peter* went forth and wept bitterly. Be not therefore discouraged, for Christ still loved and prayed for this *Peter*, and exercised these varieties of Dispensations to the same *Peter*, to shew us that he useth *both* upon occasion to his Children, and we should have the one in our eye to humble us, the other to encourage us. We have an Enemy on Earth, Satan, but an Advocate in Heaven, 1 *John* 2. 1.

CHAP. VI.

A Motive to Holiness and to fight against Sin, drawn from the Consideration, that this Holy War is a Common Engagement, in which all Angels and Saints are Confederates.

I Shall now demonstrate, that there is a common Engagement of all Believers against Satan, in fighting against Sin, and that they are to point and direct their Opposition against him. My purpose is not to enlarge upon the Warfare of a Christian, the Subject of so many Tongues and Pens, but my Scope is to whet and edge your Spirits against Sin, whenever you find your Spirits tempted and Lusts high, and to animate you unto an Opposition to the Devil.

I shall give you the Story of this War against Satan, and shew how antient, and how long a continued and universal an Engagement this is.

1. God in Paradise proclaimed this War, and stated it there, so old is it; it begun there, and 'twas proclaimed there. I will not for the present go so high to say, that it began before between the Son of God, and these evil Angels in Heaven, tho some affirm it. This Devil he affronted our great God in both his Courts, his Court in Heaven where Angels are, and his Court on Earth, Paradise, which God himself built for *Adam* personally, as the Seat of him who was made King of all the Earth, and Father of all Men. The Devil by tempting our first Father and Mother was the Cause of their first Sin, which was the Original and Fountain of all ours. Because thou hast done this (says God, *Gen.* 3. 14.) and done it enviously, maliciously and subtilly, knowing what would be the consequence of it to all Mankind, thou art therefore accursed. The Man and Woman were deceived as Birds by the Fowler, but the Devil was the Deceiver, and therefore he is cursed above all. It is therefore the common Quarrel of our Nature, as we are Men, to make War against him.

This engaged God himself, God laid it to Heart on our behalf, and shall not we? Yea it drew in all the three Persons, who appeared in making Man, and said, *Let us make Man after our Image*, which this Devil sought to deface. They are all answerably disgusted at this destroying of their Image, and are resolved to renew it.

1. It was God the Father, who dealt then personally with the Devil, and who cursed him; for it was he that gave the Law to *Adam* of not eating the Forbidden Fruit, as appears by this Discourse; and it is the same Person that curseth Satan, and he it is that is that God of Peace who treads him under, *Rom.* 16. 20.

And

And it is the ſame God of all Grace that helps us againſt him, 1 *Peter* 5. 9, 10. Chap. 6.

2. God the Son was he that was to become the promiſed Seed, and who was on purpoſe deſigned out by God to deal with him. It was he who was inſtantly proclaimed the General upon the Place of the Affront, and the Head of this Quarrel; and ſo he was then profeſſedly engaged, and that by his own Conſent ſtanding by.

3. The Holy Ghoſt, tho not mentioned, yet to be ſure we may find him to be there, as he muſt needs be Satan's Oppoſite hereupon. For the Devil ſpoiled that in Man, which is more properly his Work (Holineſs being the Work of the Holy Spirit) and their very Titles ever hereafter ſhew their Oppoſition. Thus the one is called the Holy Spirit, and Satan is termed the unclean Spirit in the *Evangeliſts* and in the *Acts*, no leſs than two and twenty times; and ſo he is called too in the Old Teſtament, *Zach.* 13. 2. and he and his Angels are frequently called Evil Spirits both in the Old and New Teſtament. And the Oppoſition of theſe two is ſeen in every Saint's Heart every day. Theſe Words alſo in *Gen.* 3. 15. *I will put Enmity between her Seed and thy Seed*, do involve the whole Seed of elect Men as well as Chriſt, as I have ſhewn in another Diſcourſe. Thus it is an univerſal Engagement: yea, and as you ſee God's Heart was ſo upon it, and his Councils and Reſolutions in this Point ſo ripe and ready, as he ſtands not deliberating; but upon the very Place in Paradiſe where the Miſchief was done, and well nigh as ſoon as it was done, he proclaimed War. He ſtays not ſo long as till he had turned Man out of Paradiſe: yea and he profeſſeth himſelf to be the Beginner, Contriver and Undertaker of this War; *I will put* (ſays he) *Enmity, &c.* It is a War then of God's own making, and properly his, more than ours. Thus great and ſolemn it is, not a Quarrel only againſt Sin, but againſt the Devil, between thee and the Serpent, that is, the Devil. *Of Chriſt the Mediator*, B. V. Ch. 17. *in* Vol. III. *of his Works.*

As the War was thus early proclaimed, ſo you read how accordingly it was carried on from the firſt, that Men began to multiply in the Earth, even by the two firſt Sons of Men, Sons of *Adam*, that were in the World; the Devil took the one, *Cain*, and God took the other, *Abel*. This early Diviſion and parting of the Seed, *John* takes notice of, 1 John 3. 10, 11, 12. *In this the Children of God are manifeſt, and the Children of the Devil; whoſoever doth not Righteouſneſs, is not of God, neither he that loveth not his Brother. For this is the Meſſage that ye heard from the beginning, that we ſhould love one another. Not as* Cain, *who was of that wicked One, and ſlew his Brother; and wherefore ſlew he him? Becauſe his own Works were evil, and his Brother's righteous.* As if he had ſaid, this different Seed and Quarrel, which in *Gen.* 3. was ſpoken of, cauſed Arms to be taken up preſently. The Devil as he had ſet up, ſo he carried on his Deſign, and drew Men after him from the beginning. He had a Party for him from the firſt of the Sons of *Adam, Cain:* and God carried on this Quarrel in like manner, againſt Sin and the Devil in the Heart of the next Son, *Abel*. Sin was the Intereſt that made the Diviſion, for *Cain* killed him, *becauſe his Works were evil, and his Brother's righteous*, ſays the Text. And theſe two, *Cain* and *Abel*, led on all that followed under the whole Old Teſtament, all under it fell the one way or the other. The Elect then, as they had the promiſed Seed in their Eye, ſo withal they had Satan as their Adverſary in their Eye, whom they ſhould oppoſe; for by their being inſtructed in the one part of the Promiſe, they were alſo in the other. And hence the word *Satan* (or Adverſary) was the uſual Name both antiently and frequently in the Old Teſtament given to the Devil, even from *Job*'s time, *Job* 1. 6. & *Chap.* 2. 1 *Sam.* 29. 4. 1 *Chron.* 21. 1. *Pſalm* 109. 6. & *Zach.* 3. 1.

In the end the General himſelf came down into the Field, and he was manifeſt to deſtroy the Works of the Devil, yea and he died in the Quarrel (I need not repeat what I have ſaid at large about this) and when he had by Death deſtroyed him, he triumpht over him, and left it to you ἐπιτελεῖσθαι, (as *Peter*'s word is) to accompliſh the Victory. So then unto that War, which againſt Satan and Sin as his Work was proclaimed by God in Paradiſe, Chriſt founded the Alarum, and upon his Croſs ſet up his Royal Standard thereon, appointed that the *In the Diſcourſe of Chriſt the Mediator*, in Vol. III. *of his Works.*

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rendevouz to draw elect Men to him when he was lift up, *John* 12. 32. and unto it and him hath been the gathering of all the Saints ever since. Know then, that Christ in redeeming us, not only intended an Obedience to his Father, and Glory to him, and our Salvation with it, but withal he aimed at the Destruction of Satan: he acted not only the part of a Son that learned Obedience, and of a Saviour, but also of a Warrier, an Avenger and Destroyer. Now the Saints are to fight in this Quarrel, out of the same Interest Jesus Christ doth, and they ought to be spirited with his Aims and Ends; therefore (*1 Pet.* 4. 7.) we are exhorted to arm our selves with the same Mind that was in Jesus Christ our General, and therefore to direct our Opposition as Christ did: and whereas (*Heb.* 2. 14.) he is said to have destroyed him that had the Power of Death, in the 10*th ver.* he is set before us as the Captain of our Salvation, ἀρχηγος.

No sooner was Christ gone to Heaven, but unto this Standard all the Saints and Brotherhood on Earth, the Church Universal, have and do flock in all Ages, and enrol their Names. *We* (says the Apostle *Paul*) *wrestle against Principalities*, &c. *Eph.* 6. 12. *We*, he speaks it indefinitely in the Name of all the Saints; and so *Peter* speaks too, *Resist your Adversary* (says he) *knowing that the same Afflictions* (that is, the same Temptation from him) *are accomplished in your Brethren that are in the World*, that is, this is the common Cause, in which all Saints are engaged, not one excepted; and is not this a great Engagement then? That which is translated Brethren, is in the Original Brotherhood, ἀδελφότητα, shewing that they are engaged, not only all and every Saint, nor singly all and every one, but as a joint Body, they all strive together as one Man: so then, these are the two eminent parts of the Communion of Saints, namely to love the Saints, and to resist this common Enemy, and the whole Brotherhood is engaged in both: And the same God that hath put in Love into the Brethren, hath put into all their Hearts also an Enmity against Satan, in fighting against Sin. The Apostle adds *in the World*, and so speaks of all Saints in all Places, and in all Times present and to come. The Catholick Church, and the Communion of Saints are joined together in the Creed, and are of equal extent in this.

Tertull. de habitu mulebri, c. 2.

Your Baptism is the Sign and Sacrament of this universal Engagement, so the Primitive Christians understood it: *Hi sunt Angeli quibus in lavacro renuntiamus.* In the Common-Prayer-Book it is made *Sacramentum Militare*, manfully to fight under Christ's Banner against Sin, the World and the Devil, and to continue Christ's faithful Soldier; and again particularly it is interpreted to be a Promise, to forsake the Devil and all his Works; and the Scripture is not averse to this very Notion, if the whole Coherence of the sixth *Chap.* of the *Rom.* be observed. The Apostle speaks of our being baptized into Christ, and our Conformity to him professedly avowed in Baptism, *ver.* 3,4. to the 12. and what is his Inference from thence? *ver.* 12, 13. *Let not Sin therefore reign in your mortal Bodies, neither yield you your Members, as Arms, or Weapons of Unrighteousness, but yield your selves unto God.* So then through Baptism, they were *Milites Sacramento obstricti Duci*, in allusion to the *Roman* Custom of being by an Oath (which was called *Sacramentum*) engaged to their General. And whereas he says, yield your selves unto God, add but that of *James* 4. 1. and it carries it to this Engagement against Satan I insist on: for whereas the Apostle (in *Rom.* 6.) had in Military Language expressed it thus, *Let not Sin reign to obey it in the Lusts thereof, but yield your Members as Weapons to God*; *James* following the same Metaphor (*Chap.* 4. 1, to 8.) thus speaks, *Whereas Lusts war in the Members, yield your selves to God, resist the Devil.* The Devil is the Leader, Lusts are but the Common Soldiers.

* Ostendit quorsum referre debemus nostram contentionem, ubi erga Homines Modestiam, erga Deum Submissionem docuit, Satanam proponit Hostem, inquiens surgere debemus. *Calvin. in Epist. Jacobi.*

All Men therefore must of necessity fall to one side or the other, either be subject to God and so resist the Devil, or be subject to that evil Spirit. He supposeth every Man when tempted, to be set in the midst between God and the Devil, putting themselves under God's Protection, or yielding themselves unto God; they are ingaged in a War, as against their Lusts, so against the Devil, and are thus to direct their Opposition in fighting against Sin. *Calvin* * hath a good Speech on those three Passages of *James*, as they lie, whereof the first concerns our Duty to Men, Humility, *God gives Grace to the Humble.* 2. Submit to God. 3. Resist the Devil. He shews (says he) whither or against whom we

should

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ſhould direct our Oppoſition; for whereas he had taught Modeſty and Humility towards Men, and Submiſſion towards God, he with the ſame Breath ſets Satan as our profeſſed Enemy, whom we ſhould riſe up againſt and reſiſt, and give no Quarter to him; but whenever thou wouldſt mortify a Luſt, in laying the Knife to the Throat thereof, thruſt it down even unto the Devil's Heart alſo, give that one Blow, and all with the more Violence as ſpighting him therein. Reach him in thy Intention and Aim, for God warrants thee to do it in that bleſſed Curſe, *I will put Enmity between thee and the Serpent*; and Chriſt loves that you ſhould do it (for himſelf did ſo) for his ſake, and in his Quarrel.

The laſt thing to be conſidered is, what Force and Efficacy this Engagement againſt Satan ſhould have upon our Hearts to make us Holy, to reſiſt the Devil, and to fight againſt Sin, as it is Satan's Intereſt; which if you pleaſe, you may take and turn into the uſe of the former. We have lived in times, in which we have all felt more or leſs the Power of a publick Engagement in our Spirits, and have ſeen by Experience of what Efficacy it is. Let me ſpeak to you then in the Language of the Times you have run through. When after thou firſt gaveſt up thy Name to Chriſt, thou didſt oblige thy ſelf in this ſo ſolemnly a ſtated and publick War, yea and further from that Time, every one of you was then ſet as in a Gariſon, to keep his own Soul, and to preſerve it from Luſts which fight againſt the Soul; ſo as it's not to be looked at by thee only or ſingly, as thine own Soul, and thine own Salvation, but alſo as now made a Caſtle and Fortreſs of Jeſus Chriſt delivered up unto thee to be kept as with a Gariſon. This Alluſion is warranted by all theſe Scriptures put together, *Luke* 11. 21, 22. and *Peter*'s words 1 *Epiſt.* 5. kept as with a Gariſon, and *Paul*'s words, *Phil.* 4. 7. to which may be added that of 1 *John* 5. 18. *He that is born of God keeps himſelf, that the Evil One touch him not.* So then thou haſt in Charge, as *John* ſpeaks, to keep thy ſelf that the Evil One touch thee not, nor come within thee. Now think what a Truſt this is, not only of thine own Soul, but of a Gariſon of Chriſt's, and what a Wickedneſs muſt it be at any time to betray it, or to hold Correſpondency with the Enemy; yet ſo in every Indulgence unto Sin thou doſt. And moreover, conſider that tho a Tranſgreſſion in time of Peace is but a ſmall matter, as to ſteal ſome trifle, or for a Servant or Apprentice to run away; yet to run away, yea to ſtep aſide in time of War, is Death. *Adam*'s ſinning at the firſt was a Tranſgreſſion of the Law, but it was but as in time of Peace: yea, all thy ſinning in unregeneracy, was but as in a time of Peace, in compariſon to this now (when Satan kept his Houſe, thy Heart was in Peace, ſays Chriſt, *Luke* 11. 21.) but every Sin now is againſt the Law of Arms; it is a ſending Supplies to the Enemy, or a letting in a Foreign Power into Chriſt's Quarters and Dominions.

1 John 5. 18.

But to urge more particularly the Force of what hath been but even now diſcourſed, *Peter*'s Exhortation here you ſee is to reſiſt the Devil, which is done in reſiſting Sin, and in doing that we muſt have our aim at Satan, and be moved the more with an Oppoſition unto him; and what Spirit truly exalted would not the conſideration of each of thoſe Particulars move and raiſe? The next time then that thou art tempted to Pride, Uncleanneſs, Envy, Revenge, Covetouſneſs, or any other Luſt (in which the Devil is always at the Head) make uſe of theſe Conſiderations to ſtrengthen thy Spirit againſt both them and him.

1. Is it nothing to thee to conſider how antient a War this is, and hath been, an old Feud deſcended from hand to hand, till brought down to thee from Paradiſe, and an old Hatred tho in a ſucceſſive Body, as a Nation whets on to purſue the Deſtruction of the Enemy? *Ezek.* 25. 15. The Devil as he is the old Serpent, ſo he is the old Enemy. As *Solomon* ſays, to ſharpen Friendſhip, *Thy Friend and thy Father's Friend forgot not:* So ſay I, to ſharpen thy Hatred againſt the Devil, thy Enemy and thy Father's Enemy forget thou not. Satan is thy Enemy, thy firſt Father's Enemy, the Empoiſoner of our Nature, the Adverſary of all the Saints, remember this and reſiſt him. Therefore when the next Temptation from him riſeth, think with thy ſelf, ſhall I ever yield to ſuch an Enemy?

2. All that is Holy in Heaven or Earth are combined with thee in this Quarrel, thou art environed not only with a Cloud of Witneſſes and Spectators, but with a Crowd of Fellow-Engagers. All the three Perſons were drawn in, and eſpou-

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sed this thy Quarrel; all the Holy Angels have fallen in, and in respect of their Opposition unto Satan it is, that they are termed an Heavenly Host, the Militia of Heaven, *Luke* 2. 14. and their Opposition to the Devil is on our behalf, as appears from *Rev.* 12. 7. And as these engaged with thee are greedy and curious Spectators and Beholders of the Issue of every Temptation; and as I told you there was an Invisible World you shall one Day judg, so there is an Invisible World that beholds you in all your Actings with, or for Satan. We are Members of that other World, and in fighting against Sin do carry on that general Cause of that other World, striving to do God's Will on Earth as 'tis done in Heaven. God hath made us a Spectacle to Angels and to Men herein, 1 *Cor.* 4. 9. When Christ had to do with Satan in the Wilderness, and in the Garden, he had Angels both times to view him, and to guard him, and minister unto him. I have shewed in another Discourse, how Christ had made the Devil a Publick Example before the World, *Col.* 2. and if the Devil gets thee to sin, he makes thee a Publick Shame before the same World. I charge thee (says *Paul* to *Timothy*) before Jesus Christ and the Elect Angels, walk so and so, 1 *Tim.* 5. 21. and as the Things of this Life are made small matters in comparison of those of the other World by the Apostle (1 *Cor.* 6.) so thy Sin, as it is known amongst Men (which is but Man's Day) is a small matter unto the Blot thou hast in thy Reputation before God and Christ, and the Angels in that other World. And God himself and Christ, are the greatest Spectators of all: 2 Chron. 16. 9. *The Eyes of the Lord run to and fro through the whole Earth, to shew himself strong in the behalf of them whose Heart is perfect towards him: herein therefore thou hast done foolishly,* said *Hanani* the Seer unto *Asa*. Thou hast shamed thy self quite before the great God: you may behold this in the Case of *Job* (and it is worth our considering) how both God's Heart wrought, and how the Devil's, concerning *Job*. That Conference between God and the Devil about him is carried so, that you see the Heart of each how they are affected with this Spectacle: you find God begins and boasteth of *Job*, as one he loved to talk of; Job 1. 8. *Seest thou not my Servant* Job? *there is none like him on the Earth, fearing God and resisting Evil.* Which the Devil could never fasten on him or bring him to, as you may see by his Conversation, *Job* 31. throughout. God boasts of him, as a General would do of some eminent Worthy, that was never yet foiled or taken Captive; or as a Master or Tutor would boast of some eminent Scholar: and O how this pleased God at the very Heart, as I may speak with Reverence! Well, when he had given Satan leave to bring all these Evils on him, and Satan came before God another time (*Chap.* 2. 10.) the thing God again spoke of, was still concerning *Job* (ver. 3.) *And the Lord said unto Satan, hast thou considered my Servant* Job? *there is none like him in the Earth, fearing God and eschewing Evil, and still he holds fast his Integrity.* And tho thou hast moved me against him, yet all thou hast done hath not moved him: those words, *And still he holds fast his Integrity*, God let fall on purpose to vex and confound the Devil, and to shew how much he gloried in it; and the Devil, as put to the foil in it, puts it off upon want of some further and greater Trial, in which God lets him use his Skill. The Result of both maketh this apparent, how much it confounds the Devil to think I have tempted this Man, and I cannot for my Heart get him to yield, and on the contrary how much it rejoiceth God to see Satan so often assault a Man, and yet (still) to hold fast his Integrity. God puts the Emphasis there, as on the other side he observes with Grief how often a Man hath been foiled: This they have done these ten times, says God, *Numb.* 14. 22. It mightily heightens the Spirit of a Soldier to fight in the view of his General, that (as *Paul* says to *Timothy*) *he may please him who hath chosen him to be a Soldier*, 2 Tim. 2. 4. True Stories have many Instances, and Romances imitate the Truth herein, and bring in Great Champions fighting in the sight of their Lover, whose Honour and Service they have undertaken. Let us look to Jesus the Author, Finisher and Crowner of our Faith. *Blessed is he that endureth Temptation, for when he is tried, he shall receive the Crown of Life, which the Lord hath promised to them that love him*, Jam. 1. 12. This *Paul* had in his eye, *I have fought* (says he) *a good Fight; henceforth is laid up for me a Crown of Righteousness, which God the Righteous Judg shall give me at that Day*, 2 Tim. 4. 7, 8.

In Discourse of Christ the Mediator, B. V. *in* Vol. III. *of his Works.*

7, 8. He eyed God (as they in their *Olympick* Concertations did the Judges) to see how he ſtood with a Crown and a Shield, *Pſal.* 5. 12. *Thou Lord wilt bleſs the Righteous with Favour, thou ſhalt crown him about as with a Shield* (ſo in the Original) God both aſſiſting as with a Shield in the Combat, and ready afterwards to crown him that overcomes. O! whom would not the Conſideration of theſe things hearten, to ſtand out againſt Sin and Satan therein. O! where are *Job*'s and *Paul*'s to be found on Earth, that hold faſt their Integrity? Chap. 6.

3. Conſider how the General came down into the Field, was tempted in all things as you are, and at laſt died in this Quarrel, to overcome on your behalf. Now the Death of the General enrageth the Soldiers (as was ſeen in the Battel, where *Guſtavus Adolphus* King of *Sweden* loſt his Life) and they make their Enemies Lives go for it; and by his Death Chriſt hath begun to make thee free, and hath (as was ſaid) betruſted thine own Soul to thee, as a Caſtle for thee to defend. If a Town or Caſtle hath coſt Blood, the Blood of many Soldiers to win it, and he to whom it is betruſted ſhould yield it up, how heinous would the Action be? So much Blood as it coſt the gaining, ſo much will be reckoned to the Betrayers of it. But hath it been the Life of ordinary Soldiers, or your own Conqueſts that gained your Liberty? No, it was the precious Blood of Jeſus Chriſt, which redeemed you from your vain Converſations; and ſhalt thou now give it up to his utter Enemy whom he came to deſtroy, and whom he by Force threw out? and wilt thou do this for a few good Words, for Husks, and ſuch wretched Allurements?

4. Remember how it was told thee, that thy Saviour perfectly triumph'd for thee over this Devil, as conquered in thy Name and Stead: now this is a great Incentive; as the Apoſtle reaſons from his Death againſt Sin (*how ſhall we that are dead, live any longer therein?*) ſo I from his Triumph. Thou art more than a Conqueror in him, and Conquerors fight with other Spirits than other Men, as thoſe that know not how to be foiled. This know, that it is thy Duty by Faith, and thou oughteſt and art bound to triumph in Chriſt, and to give Thanks for the Victory as already paſt. *Paul* in the midſt of the Conflict, falls a thanking God, *Rom.* 7. *ult. I thank my God through Jeſus Chriſt.* And, 1 *Cor.* 15. 51. *Thanks be to God that giveth us the Victory through Jeſus Chriſt our Lord.*

Now then, 1. if it were but barely betraying what Chriſt triumph'd for, how diſhonourable were it? In ſo doing, look as Chriſt put the Devil then to open Shame, thou putteſt Chriſt to open Shame before the Devils: as *Heb.* 6. the Apoſtle ſpeaks, Thou makeſt what in thee lies Chriſt's glorying void, which *Paul* profeſſeth he would rather die than do. But it is more eſpecially ſo, when thou thy ſelf haſt alſo given Thanks for the Victory through Faith. View this in the Glaſs of the times, if Publick Thanks have been given for a Victory, or the gaining of a ſtrong Hold, and a Triumph made upon it, and the great Guns let off; for the ſame Perſons to yield up, what themſelves thus joined in Triumph for, how diſhonourable and hateful were it? As thou art to ſhew forth Chriſt's Death till he comes, ſo Chriſt's Triumph alſo, and ſo to act as a Conqueror, as to be able to ſay, I have overcome that Evil One. Nay let me tell thee, in caſe thou yieldeſt to thy Luſt, thou giveſt occaſion to Satan to triumph, and that not only againſt thee, but againſt Chriſt alſo; and ſo thou not only faileſt Chriſt, but ſhameſt him. O that ever Satan ſhould with an eaſy Suggeſtion win that from Chriſt, which he ſo triumph'd for! The Reaſon why the Devil and Wicked Men rage ſo in open Scandal, and a Saints known Falling, is, becauſe he remembers the Shame Chriſt once put him to; and now, thinks he, I am revenged for it: and ſo with the greateſt Joy he ſpreads and multiplies the Report of it, ſo infinitely doth he pleaſe himſelf with it. You find in the Pſalms how *David* ſtill prays, he might not be made a Scorn to his Enemies, nor that they ſhould triumph over him: the ſame holds much more in reſpect of Spiritual Enemies. 1 Cor. 6. 25.

Add unto this, the further baſeneſs of it in this reſpect, to yield to, and to be overcome by a routed Enemy rallying again, by a ſtigmatized Enemy (for remember how Chriſt uſed him) by an Enemy thruſt through. If a known Cheater ſhould come to your Shop, whoſe Noſe is ſlit, or Ears cut off, would it not be accounted the greateſt Folly to be gulled by ſuch an one?

Laſt

Book III.

Laſt of all, let it ſomething move thee, that we are to be his Judges. You are to judg the fallen Angels, how will you be fit to do it, if you ſin with them? How diſhonourable is it for Judges to be found to have caſt their Lots with Cutpurſes and Thieves, or for Judges to leave their Seats (now you ſit with Chriſt in Heavenly Places, *Eph.* 2.) how unworthy and unbecoming is it?

I ſhall conclude with a few Words of further Direction and Incouragement, drawn from what *Peter* ſays, 1 *Pet.* 5. 9. *Whom reſiſt.*

1. From the word *Reſiſt*, conſider that Satan who tempts you, is an Adverſary without you, the word ἀντίστητε doth import this. *Peter* ſpeaks of them in whom Chriſt dwells, and bids us underſtand our ſelves herein, that when Satan tempteth any of us, he is but as one that ſtands without us, and we are to withſtand him as one that attempteth to come in upon us. Compare this 1 *Pet.* 5. 9. with *Eph.* 6. 13. *Take unto you* (ſays *Paul*) *the whole Armour of God, that ye may be able to withſtand* thoſe Principalities and Powers, ſpoken of *ver.* 12. Not only the like word ἀντῆναι, *withſtand*, imports this, but the other Metaphor here alſo; for it were in vain to exhort a Man that had his Enemy in his Boſom, to put Armour on (which is a thing he is clothed with) to withſtand him. It is the Caſe indeed of every unregenerate Man, to have the Devil within him, who is therefore in the firſt place to be exhorted to turn from Satan to God, and to have Satan caſt out of him; but a godly Man is aſſaulted by Satan from without. That other Exhortation alſo (*Eph.* 4. 27. *Give not place to the Devil*) argues him without us, ſeeking to come in, and to get room or place in our Hearts. If you give way to a Luſt, he enters in: yea it is made one eminent Difference between a Man unconverted and converted, that Satan is within them whilſt unregenerate. Hence Chriſt is ſaid to have caſt out of *Mary Magdalen* ſeven Devils that were within her, dwelling as in their *own Houſe*, *Luke* 12. 24. So in 1 *John* 4. 4. this Difference is put between the World and Godly Men, that Chriſt is in one, Satan in the other; *Stronger is he that is in you, than he that is in the World.* He doth not only work in Wicked Men effectually, but he himſelf is *in them:* yea as Chriſt is ſaid to be *in us*, and we *in Chriſt* mutually; ſo of the World 'tis ſaid, that the Devil is in them, and that they are *in the Devil*, 1 John 5. 19. *the whole World lieth in Wickedneſs*, the Words in the Original are ὅλος ἐν τῷ πονηρῷ κεῖται: he had ſaid before, *he that is born of God keepeth himſelf* (that is, take his whole Courſe) *that the Evil One*, ὁ πονηρὸς, *toucheth him not*; which evidently argues, that Satan is not in him but without him, much leſs is he in Satan; and then he adds theſe Words, *the whole World lieth*, ἐν τῷ πονηρῷ, in that Evil One (as he had done in the former Verſe) that is, the Devil the Author of all Wickedneſs. And *John* in this Epiſtle had deſigned out the Devil by ὁ πονηρὸς, that Wicked One, *Chap.* 2. 13, 14. *Chap.* 3. 12. Cain *was of that Evil One.* And this is a deeper Phraſe than to ſay they are under his Power; for it implies in its Analogy, that as of their natural Life it is ſaid, they live, move and have their Being in God, ſo of their Life as ſinful, that they lie and move in Satan, and he is their Element as it were. They are all as young Ones in his Belly, and are quickened and nouriſhed by that Wickedneſs they take in from him, as the Child is by the Mother. But it is a great Advantage to a Believer, that his Enemy is without him. A ſtrong Party may be kept out by a few that are in an Houſe, and will ſtand to defend it; and therefore give not plaee to the Devil, but if he knocks, open not to him, for if he ſets in his Bill, he will turn the Maſter out. Yea let me ſtrengthen this yet further, that there is a Stronger within us than is without us: 1 John 4. 4. *Ye are of God, little Children, and have overcome them, becauſe greater is he*, viz. *Chriſt, that is in you, than he that is in the World.* And ſo it concerns Chriſt to help us to keep poſſeſſion more than it doth us, for we are his Houſe, and he as a Son is to take care over his own Houſe, *Heb.* 3. 6. and Chriſt's Graces in us are the Goods. Now it concerns the Governour that hath a Fort committed to him, and is in poſſeſſion, moſt to defend it. It concerns him in point of Honour, tho the Goods within be of little worth, to defend and maintain his own, eſpecially whenas he hath already triumph'd over the Enemy. All our Conflicts therefore, are mainly to ſhew forth Chriſt's Power the more in us. 'Tis true, that againſt theſe Ships that launch forth with Chriſt in them, the Devil (who is the Prince of the Air) will

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be ſure to raiſe up Storms, but be of good Comfort, Chriſt is in thee, tho thou art but a poor Cock-Boat, ready ever and anon to be overwhelmed, and Chriſt will never ſuffer himſelf to be caſt away. *Julius Cæſar* ſaid to the Mariner in a Storm, *Tecum fortunam Cæſaris vehis*; but a greater than *Cæſar* is in thee. All thoſe Storms and Waves are but to ſhew his Power in rebuking them, go to him and awaken him, and he will do it for thee. Chap. 6.

2. Another Encouragement is, that if thou ſtandeſt ſtedfaſt and fixed in thine own Will, he cannot hurt thee; this both Words, *reſiſt* and *ſtedfaſt*, do imply. There can be no greater Security given to combat with any Adverſary than this, that he cannot wound thee, unleſs thy ſelf will. I ſhall but add this Illuſtration to it, when Chriſt was tempted by Satan, and he had *had* Power to carry his Body up to the top of a Pinacle of the Temple, from whence a Child with a puſh might have thrown him down with eaſe, yet the Devil could not; which is the more obſervable, in that he could hurry and bring his Body to the very Place (as he can us to an Object, that ſhall tempt us and bring us into tickliſh and tottering Circumſtances) yet ſtill throw him down he could not, he muſt have his own Conſent to that, and he could do nothing but perſuade. Thus it is with thy Will, for Chriſt's Temptations are the Patterns of ours. *Auſtin* makes this the Wonder, that whereas the Devil is a Dog in Chains, yet lo how he doth prevail! when yet he can only bark and ſollicite, but hurt and bite none but him that is willing, and joins himſelf to him. The like hath *Bernard*, *Videte Fratres quàm debilis eſt Hoſtis, qui non vincit niſi volentem.*

Neminem poteſt mordere niſi eum qui ſe ei conjunxerit; latrare poteſt, ſollicitare poteſt, mordere omnino non poteſt niſi volentem.

3. Be but ſtedfaſt in believing, and thou art victorious. Have but an inward Courage, let not thy Heart fail thee, and thou conquereſt. *I have prayed* (ſaith Chriſt) *that thy Faith fail not.* Keep up thy Heart but in confidence (ſo ſaith the Apoſtle, *Hold faſt your Confidence*) for Faith ſupports it: yea it is but having a Eye, a Look unto Chriſt, the Author and Finiſher of our Faith, and unto God, the God of all Grace (as the 10*th ver.* points out) It is but to cry out to him for help in time of need (as the word ſignifies, and as the Apoſtle, *Heb.* 4. 16. directs us) it is but to ſee our own Weakneſs, and to look out for a Strength in the Grace that is in God and in Jeſus Chriſt, and we overcome. 2 Tim. 2. 1. *Above all take* (ſays the Apoſtle, *Eph.* 6.) *the Shield of Faith, wherewith (alone) ye ſhall be able to quench all the fiery Darts of the Wicked One.* And the Reaſon the Apoſtle here puts the Article, ἐν τῇ πίστει, is not to note out Religion in general, but the eminent uſe of that Grace in this Victory. This is your Victory, even your Faith, 1 *John* 5. 4. I enlarge not on this, only obſerve the eaſineſs of ſuch a Victory, as an Encouragement to us, as Chriſt ſays, *Fear not, only believe*, Luke 8. 50.

I go on unto what is more directly propounded by *Peter*, purpoſely for Encouragement, in thoſe Words, *Knowing that the ſame Afflictions are accompliſhed in your Brethren, that are in the World.* It ought to be a Comfort and Encouragement to us, that to be thus tempted is the common Lot of all the Brotherhood, univerſally in the World. They are all Fellow-Sufferers with us in this kind, not from Men only, but from Satan by ſore and grievous Temptations; and this will afford unto us a double Conſideration for Encouragement againſt Temptations.

1. That there are all ſorts of Temptations diſpenſed amongſt them. If they have not that which thou haſt, they have ſome other, yea and every one hath that which ſhall be perſonally moſt grievous to him. There are manifold Temptations, as *James* and *Peter* ſays, and God exerciſeth all with one or other; and the more to lead thee through them, is the more to make thee perfect, for Chriſt was thus made perfect, that he ran through all, therefore be not diſcontented with thy Lot. Yea the Apoſtle intimates that the ſame, the very ſame that befal any one, do befal ſome other in the World (which is a wide Place, and hath many Saints in it) τὰ αὐτὰ τῶν παθημάτων, *the ſame of Sufferings*, that is, *the ſame ſort* or kind of Sufferings that befal one, befal ſome other, they have all ſorts amongſt them. We have heard *Job* complaining (ſays *Calvin*) did ever the like befal another? (in his 3, 4, 5. Chapters) But the Apoſtle here on the contrary ſaith, that nothing doth befal us in this, which we may not behold in ſome or other Members of the Church. In 1 *Cor.* 10. 13. the Apoſtle comforts the *Corinthians*

Book III. *thians* with this, *There hath no Temptation taken you* (saith he) *but what is common to Man, but God is faithful*, &c.

(1.) He speaks to them as Believers, and as considered in the State of Grace, and as those that were under the Protection of God and his Promises, why else doth he comfort them with this word, *but God is Faithful?* &c.

(2.) He speaks of Temptations to Sin, yea of their having been overcome of Sins, and great Sins, Idolatry, Fornication, Murmuring: and he had laid before them great Punishments for such Sins, *Let him that standeth* (saith he) *take heed lest he fall*, namely, into Sin for time to come. And then to comfort them for their having fallen, he adds, there is no Temptation hath befallen you, but what is common to Man, that is, to the Saints of God, as clothed with humane Infirmity, by reason of which a Saint may fall into Sin. *Camero* says, Sins cannot be meant, because the Promise is, *they shall be able to bear them*; now it is not a Promise to the Saints to be able to bear Sins. But I answer, that Promise imports two things.

1. That Sins are Sufferings to the Saints and the greatest, why else doth he speak of *bearing* them, and speak of this as proper to a Saint?

2. The Promise is not that their Spirits should bear them, that is brook them, as being contented with them as Sins; but that they should be able to submit to the Providence of God under them, and not despair (as *Calvin* saith); and Submission to God in point of Sinnings, and bearing up ones Heart not to despair, is the greatest Patience.

A second ground of Incouragement is from this, that all the Brotherhoods being involved thus in Temptations, is part of the Communion of Saints. Consider how not all singly, but all jointly as one Man are engaged with you in the same Strivings; and so helping one another, ye strive together as one Man, and *multorum manibus grande levatur opus*; one is fighting in one Place, another in another, one against one Lust, another against another, and this should hearten all and every one. This mightily encourageth Soldiers that they fight together: Now thou hast the Hearts of all the Saints with thee, yea every one helps each other by their Prayers, by their Victories; yea by virtue of this Communion of Saints, all the Prayers thou putteſt up for thy self are for the whole, and what thou loseſt is lost to the whole Party. How doth this move the Jesuits in their Undertakings every where in the World? What thou winneſt is won to the whole Party; every Prayer thou putteſt up for thy self, is put up for the whole, as Christ in that his Form of Prayer hath instructed us. And at the latter Day you will all rejoice together, and Stories will be told, who did most valiantly at such and such a time, how thou wert stormed and the Devil's Mine sprung, which he had been a long while a contriving, and how thou stoodeſt it out against all.

CHAP.

CHAP. VII.

Motives unto Holy Obedience, and unto a Boldneſs in our Chriſtian Profeſſion, drawn from the Majeſty of the Lord that appears therein. With an Exhortation to preſerve it, and the Means of maintaining the Honour of our Profeſſion.

Mark VI. 20.

For Herod *feared* John, *knowing that he was a Juſt Man and an Holy; and obſerved him: And when he heard him, he did many things, and heard him gladly.*

WE have here a great and ſtrange Wonder, *a Wolf* (or as Chriſt called him, *a Fox*) afraid of a *Lamb*. *Herod* a King, is afraid of *John Baptiſt*, which ſhews a plain Conteſt between two Majeſties which ſhould overcome. We have here a King reverencing a greater Majeſty than his own in a Subject, and in a Subject too of the meaneſt outſide, clad not *in Silk, as thoſe in King's Houſes* (as Chriſt ſaid of him) but in *Camels Hair*. I may upon ſuch a ſtrange Encounter ſay, *What aileſt thou O* Herod, that thou feareſt *John*? Look on him, what is it thou viewеſt in him to work the leaſt degree of Fear? Art not thou *a King*? Take Heart, reaſſume Spirit. Ay, *but he is an holy, and a juſt Man*, and overcomes me (ſays *Herod*) and that is all the Reaſon indeed. *Herod feared* John, *knowing him that he was a Juſt Man and an Holy, and reverenced him; and when he heard him, he did many things, and heard him gladly.*

There are two Doctrines natural to this Scripture.

1. That there is a Glory and Majeſty ſhines in the Graces, and Lives of Holy and Juſt Men, ſo far as they are Holy.

2. That there is a ſpecial Majeſty and Authority diſcovers it ſelf in the Word of God preached, when it is delivered and adminiſtred by Holy Men. Here is both Fear and Reverence, as the Effects aſſigned to a double Cauſe: (1.) *Reverence* to his Preaching upon hearing of him. (2.) *Fear*, becauſe he knew that he in his Perſon was a *Juſt* and *Holy* Man.

I ſay there is, as an Authority, ſo a Majeſty, for it encounters here with the Majeſty of a King, and outſhines it to an Awe and Reverence; and therefore muſt be in its Kind, a Majeſty greater than what was ſtampt upon him. There are other Proofs of it, as in *Iſa.* 26. 10. *The Majeſty of the Lord* is ſaid *to ſhine in a Land of Uprightneſs.* And theſe two Sentences are ſtrictly to be conjoined, as to this ſenſe, That where Uprightneſs in righteous Men dwells, there, in thoſe upright Men, the Majeſty of the Lord ſhines and appears, which wicked Mens Conſciences, tho glimmeringly, do diſcern, altho they will not behold, that is, acknowledg it. The Reaſons of the Doctrine are,

1. Becauſe God is in them, and darteth eminent Beams of his Majeſty out from them, in their Converſations: 2 Cor. 6. 16. *I will dwell in them and walk in them, and I will be their God, and they ſhall be my People.* And, 1 Joh. 4. 16. *He dwelleth in God, and God in him.* God is ſaid to be in them; therefore as the Body hath a Majeſty in it (which appears in the Subjection of Beaſts to the Face of Man) becauſe a reaſonable Soul dwells in it, and a Majeſty anſwerable to ſuch a Soul, appears in it, ſo it is here. And as *Solomon*'s Temple, wherein God manifeſted his glorious Preſence, is therefore ſaid to be glorious, in the Scriptures; much more are theſe living Temples of the Holy Ghoſt, wherein God keeps his Court and Reſidence. The King of Glory cannot come into the Heart (as he is ſaid to come into the Hearts of his People, as ſuch, *Pſal.* 24. 9, 10.) but ſome Glory of himſelf will appear; and as God doth accompany the Word with Ma-

Book III.

jesty, because it is *his Word*, so he doth accompany *his own Children*, and their Ways with Majesty, yea even in their greatest Debasements. As when *Stephen* was brought before the Council, as a Prisoner at the Bar for his Life, then God manifested his Presence to him, for 'tis said, *his Face shone as the Face of an Angel of God*, Acts 6. 15. in a proportionable manner it is ordinarily true, what *Solomon* says of all righteous Men, *A Man's Wisdom makes his Face to shine*, Eccles. 8. 1. Thus *Peter* also speaks, 1 *Pet.* 4 14. *If you be reproached for the Name of Christ, happy are you; for the Spirit not only of God, or of Grace, but of Glory resteth upon you.* And so in the Martyrs, their Innocency, and Carriage, and Godly Behaviour, what Majesty had it with it? What an Amiableness in the sight of the People, which daunted, dashed and confounded their most wretched Opposers? So that, altho *the wicked Persecutors did eat up God's People as Bread* (as 'tis *Psal.*14.4,5.) yet it is added, that they were in great fear upon this very account, *That God is in the Generation of the Just.* God stands as it were astonish'd at their Dealings, *Have the Workers of Iniquity no Knowledg?* (so in the words afore) *That eat up my People as Bread*, and make no more ado of it, than a Man doth that heartily eats his Meat. They seem to do thus, they would carry it and bear it out; but for all that they are in great fear whilst they do thus, and God strikes their Hearts with Terror then, when they most insult. Why? For *God is in the Generation of*, or *dwelleth in the Just*; and God gives often some Glimmerings, Hints and Warnings to the Wicked (such as *Pilate* had concerning Christ) that his People are righteous. And this you may see in *Phil.* 1. 28. *And in nothing terrified by your Adversaries, which is to them an evident Token of Perdition, but to you of Salvation, and that of God.* In that latter Passage I observe, that an Assurance of Salvation, and a Spirit of Terror, and that of God, is given to either. In the Old Testament it is recorded of *David*, 1 *Sam.* 18. 12. that altho *Saul* hated him (*ver.* 9.) and sought to destroy him (*ver.* 10, 11.) yet *Saul was afraid of* David, *because the Lord was with him, and was departed from* Saul, which is the Reason in hand. God manifested his Presence in *David*, and struck *Saul*'s Conscience with his Godly and Wise Carriage, and that made him afraid.

2. The second Reason is, that God hath subjected the Consciences of all Men to the Graces and Uprightness that is in his People, which will appear by three Things.

(1.) There is an assenting to and approbation of their Courses in Mens Consciences. There appeareth to them an Amiableness and a Beauty therein; so as they cannot but say, *their Ways are good.* Thus *Paul* says of himself, who yet was spoken against more than any Man; 2 Cor. 4. 12. *We have renounced the hidden things of Dishonesty, not walking in Craftiness, but commending our selves to every Man's Conscience, in the sight of God.* His Conversation was such, as any Man that knew his ways and manner of Life, could not but in his Conscience approve of what he did, as Good, and Holy, and Just. And thus *David* was so upright in his Actions, that *Achish* the King of *Gath*, an Heathen, acknowledgeth it: 1 Sam. 29. 6, 8. *Surely as the Lord liveth, thou hast been upright, and thy going out, and thy coming in, is good in my sight, and I have found no evil in thee: yet the Lords* (for their Envy at thee, and their own particular Interest) *favour thee not.* The like he says too at the 9*th ver. Thou art good in my sight, and as an Angel of God.* And such Trust did he repose in him, *he made him Keeper of his Head*, and committed his Life to him, 1 *Sam.* 28. 2. And the Reason of all is, because Holiness is Light, and so is to the Conscience as Light is to the Eye: Eph. 5. 8. *Ye are now Light in the Lord, walk as Children of the Light.* If you ask what that Light is which is in them? He answers, *That the Fruit of the Spirit is in all Goodness, Righteousness and Truth.* So that their Godliness, and what is the Fruit of the Spirit in them, is Light. And as sore Eyes that cannot endure to behold the Light, yet cannot but say, that the Light is good, 'tis amiable, 'tis glorious and beautiful; so 'tis here, an Holy Profession and Life is as Beauty is to the Eye; if the Eye be opened, and Beauty laid before it, it cannot but acknowledg it such.

(2.) An Holy Profession and Life hath not only an amiableness in it, but an Authority also to reprove Wicked Men. Eph. 5. 11. *By walking in the Light, you*

(the

(the Saints) *shall reprove their Works that they are evil.* And this Authority ariseth thus, that Holiness doth manifest Sin and the Vileness of it in evil Men, and lays open their Consciences to themselves, by the Light shining in a Believer's Profession and Life, and so reproves them, for their Consciences have in and of themselves a Light that shews them their Villanies, and therefore they practise their Wickedness in secret: Eph. 5. 11. *It is a Shame* (says he) *to speak of what is done in secret by them.* There is a Shame in it, a Guile in their Courses, which they avoid by Secrecy; but by the coming in upon them of the Light of a contrary Holiness, which hath a Glory in it, the Shame of their secret Wickedness riseth up with the greater Power upon them. Chap. 7.

(3.) Holiness in the Saints hath the Authority of a Judg, as to the Consciences of Wicked Men, and it is a Forerunner of what Authority they shall one Day exercise; for they have the Honour to be Judges in the World to come, and they do begin in their Lives here. So *Lot* was among the *Sodomites*, and therefore the Saints are said to bind Wicked Men in Cords (*Psal.* 2.) And Wicked Men look upon a Godly Man as a Judg, and fear him as a Judg; and as they fear the Word, so they dread the Lives of the Saints, as *Herod feared* John, *because he was a Just and a Holy Man.* And thus so far as any Severity of Righteousness did appear, the wise and grave Men obtained Authority amongst the Heathen upon this very Principle. God gave them restraining Graces of his Spirit, and an Authority accompaning them, insomuch as we read of *Cato* being a Man of immovable Justice and Austerity, that the generality of the People would cease their Plays, and such sinful Spectacles, till he was passed by. 'Tis the Counsel *Seneca* gives, that a Man should set before his Eyes a *Cato*, or a *Lelius*, as a Judg of his Actions; *Cogita Catonem Judicem.* Now if these Glow-worms that shined in the dark had this Authority on Mens Consciences, what Honour have all Christ's Saints, if they endeavour to hold forth Holiness, who ought to be burning and shining Lights in a crooked Generation?

Lastly, True and genuine Holiness is the lively Image of God; and so much as there is of the Image of God, so much Glory and Majesty is there: 2 *Cor.* 3. 18. *But we all with open Face, beholding as in a Glass the Glory of the Lord, are changed into the same Image from Glory to Glory, even as by the Spirit of the Lord:* The Image of God, according to the proportion of its Appearance, in any Kind or Degree, hath a Majesty in it, as God himself hath; and still so much of the Image of God as appears, so much Majesty. As for instance, in Man, tho fallen, there being left some Prints of the Image of God, and Superiority over Beasts, answerably there is a Majesty in Man, by reason of which Beasts do fear him. Thus also there is an Impression of Majesty upon Kings and Magistrates, of whom God hath spoken, *I have said ye are Gods*, as in relation unto Men; and God accompanies them with a Majesty, and an Authority answerable. And so far as God doth back this his Image, so far they reign, and rule, and their Subjects Hearts are touched to obey them, as *Saul*'s Subjects were, when he was made King. So of *David*'tis said, *That God had subdued the People under him* (Psal. 45.) and the Church is called *the Queen*, as being the Spouse of Christ, and her Children are stiled *Princes*: and as Christ is said to have Glory and Majesty in the third and fourth Verses, so in like manner (*ver.* 9.) she is said to be *all glorious within.* As Queens participate of Majesty with their Husbands, so the Church with Christ.

The Doctrine thus proved, an Objection is to be prevented. You will say Experience confutes all this; for there are no People counted viler then the People of God, and their Ways are esteemed *Foolishness*, and they are insulted over and opposed; where then is this Majesty you have spoken of?

1. I answer, that some, tho brought up in the Church, yet never saw the Light, nor were acquainted with the Power of Godliness, or the Profession of it, but have lived as Men in Vaults, and were never brought forth to see the Light, and so speak against what they know not, *Jude* 10. *Peter* also attributes it to Ignorance, that foolish Men speak against the People of God, 1 *Pet.* 2. 15. *That you may put to silence the Ignorance of foolish Men.*

Book III.

2. Godlineſs is yet further prejudged to many ſuch by Miſreports. Men look upon it through falſe Miſts, and diſtorted Mediums, falſe Glaſſes, falſe prejudicate Suggeſtions, which Enemies have inſtilled unto them: Even as *Bernard* an Holy Man did upon the *Waldenſes*, whom he wrote againſt. *Report* (ſay they, in *Jer.* 20. 10.) *and we will report it.* Thus of Chriſt Men ſpake by hearſay, ſome one way and ſome another, *John* 7. 12.

3. The real Scandals, yea the utter Fallings away of many profeſſing Godlineſs, confirm them in this Opinion; ſo as indeed the Majeſty of God's Ways, and of the Profeſſion of them, by this means comes to be much obſcured; yet ſo as it ſtill appears. For tho many withdraw and fall back, yet they may ſee ſome who are true, that hold out, and rejoice as a Giant to run their Race.

4. Godlineſs being clothed with ſo mean an Outſide (as it was in Chriſt, that there was no Form nor Beauty in him, *Iſa.* 53.) is therefore obſcured; for the World looks for the Kingdom of God to come with Pomp, as did the *Phariſees*: but the beſt of the Saints are ſaid to have worn Sheep-skins, *Heb.* 11. They were Leather-Coats, of whom yet (ſays that Scripture) *the World was not worthy*; who (as that inſinuates) dealt unworthily with them, becauſe they diſcerned not their Worth, by reaſon of the meanneſs of their Condition. And Chriſt ſays, *Becauſe the Poor received the Goſpel, therefore, bleſſed are they that are not offended in me.*

5. The Blame lies much upon true Chriſtians themſelves, who do not labour to expreſs the Beauty of Holineſs, and to put forth that Majeſty, as they ought and ſhould. They ſoil it by too many Infirmities, and ſuffer their Hearts and Lives to lie beduſted, till all the Glory is covered over therewith. There is too much Indifferency, not a due Reſoluteneſs and Peremptorineſs for the Ways of Grace. There is too much Self-ſeeking and Earthly-mindedneſs, and conforming to the the World; and carnal Men view only (as the *Egyptians* did) the dark ſide, are intent upon the bad that is in them, but deſpiſe and turn away their Eyes from their Graces.

6. Tho all Men ſhould ſee it, the Holineſs of the Saints, and have Glimmerings of it more or leſs, yet God (*Iſa.* 26. 11.) tells us, that *they will not behold it*, that is, acknowledg it, but deal unjuſtly with it, oppoſe, ſcorn and deride it, for it is the Majeſty of God ſhining in Uprightneſs; which they are ſaid to deal (oppoſitely) *unjuſtly* with, which alſo is in the next Verſe interpreted to be, *their Envy at God's People.*

And this will eaſily appear, if you conſider but two Principles that are in the Hearts of Men.

1*ſt.* There is Conſcience, to which Godlineſs approves it ſelf more or leſs, as Conſcience it ſelf is enlightened.

2*ly.* But there is withal another Principle more prevailing in the Hearts of carnal and unregenerate Man, *viz.* a Wiſdom deviliſh, earthly and ſenſual, as *James* ſpeaks; by the Dictates and Principles whereof Men are guided and ruled, impriſoning that Light of Truth in the Conſcience, labouring to blind it and put it out all that may be. Now theſe Luſts and ſinful Diſpoſitions making Men drunk (as the Phraſe is, *Deut.* 29. 19. they are ſaid to *add Drunkenneſs to Thirſt*) tho they have ſome Glimmerings of this Majeſty, yet whilſt this Drunkenneſs laſts, they ſtand not much in awe of it; and therefore it is no wonder they are ſo neglective of it. A Servant, over whom his Maſter hath a great Hand and Authority, and he fears him exceedingly; yet if he be drunk he is regardleſs of his Maſter, is not afraid to abuſe him: And thus whilſt Men are drunken with Luſts, they mock, and contemn, and ſlight Godlineſs and Godly Men. But obſerve them on their Death-beds, and in their Month of Pangs of Conſcience, as the Prophet ſpeaks; when their Luſts are allayed, and the Heat gone, and the Drunkenneſs over, and they are a little ſobrified, as at the Day of Death, or Sickneſs they will all be; then the Remembrance of their Ways and Carriages, and their Revilings and Miſuſings of Godly Men, daſhes them and confounds them: And then they will ſend for a good Man, as *Pharaoh* ſent for *Moſes* at *Midnight*, *and deſire them to go and ſerve their Gods, and to bleſs them alſo.* You will all be made ſober one Day, 1 *Pet.* 4. 1, to 7. the Apoſtle there uſeth this Phraſe of *living to the Luſts of Men*; for it is one thing to live and pleaſe their Luſts, and another to live to their Conſciences.

7. And

7. And lastly, Their opposing of Godliness doth not argue but they may have some Glimmerings of the Majesty of it, and yet not sin against the Holy Ghost in their Opposition. For they may hate it out of Love to their own evil Works. John 3. 20. *Every one that doth evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reproved.* For Sin causeth Rebellion, and puts all out of Order; and so as Beasts, tho there is an innate Majesty in Man over them, yet at times they will (as Christ says) turn upon you, rend and devour you; so 'tis here in this Case, Psal. 14. *And have they no Knowledg?* (says the Psalmist there) *who eat up my People as Bread.* And so in *Psal.* 2. *Let us cast away their Cords from us.* And truly thus Men deal even with God himself; there is no Principle more rooted in the Heart, than that there is a God, and that he is a Judg, *Yet the Fool says in his Heart there is no God, and there is no Fear of God before his Eyes.* Yet it cannot be denied, but that the Majesty of the Lord himself appears to Mens Consciences. Chap. 7.

USE 1. Is there such Majesty stamped upon the Graces and Lives of upright Ones? Then first this may be an Encouragement to them to go on, and persist in these Ways, and to abound in Holiness, and to strive to get a reality and excellency therein: For look, how much more real, serious Grace, Sincerity and Holiness appears in you; so much more Majesty and Authority appears also. Be bold in that Holy Profession, which hath been grounded upon the Rock, and which hath a Spring of Regeneration and Sanctification to maintain it; for there is such a Majesty annexed to it, as will bear out it self, and dash, and confound and muzzle its fooliish Opposites in the end. This is a great Motive unto Godliness, and so the Prophet useth it, Isa. 58. 8. *Thy Righteousness shall go before thee*, that is (as *Calvin* hath it) the Testimony of thy Goodness and Uprightness, shall appear before God and Man, and be an Usher to make way for thee in the Hearts of Men. *And the Glory of the Lord* (that is, the Majesty of the Lord) *shall be thy Rereward*, fighting for thee in the Consciences of Wicked Men, or shall environ and encompass thee round, as that Light did *Paul* when he was struck off his Horse. As the Apostle makes this a Discouragement to sinful Ways and Courses, that Shame attends them, and is the Fruit and Issue of them (*Rom.* 6. 2.) so on the contrary it may well be an Incitement to Holiness, that Majesty, and Glory, and Honour, and Fear, and Reverence in the Consciences of Men, doth accompany it even here in this Life. And so the Apostle makes it his concludent Motive to the *Philippians*, which he shutteth up all with, *Phil.* 4. 8. when he had exhorted them to walk in those Ways *they had heard and seen in him* (ver. 9.) see with what Elogies he adorns them, *Whatsoever Things* (says he) *are true, and to be reverenced* (for so the word is, ὅσα σεμνὰ) *veneranda*; *whatever are pure and lovely*, or *amiable*: *If there be any Virtue or Praise*, that is, any thing worthy of Commendations (as all Virtue and Godliness is) *think of these Things.* By these Epithets the Apostle allures them to Godliness, Holiness and Purity, even because they are amiable, lovely, drawing Reverence and Praise with them. So he calls them, because they are so in themselves, and they are thus to the Consciences of Men. And it is their Consciences, that is, the noble part that is in them, and chief Relick of the Image of God: and therefore tho by reason of their Lusts they distast and despise you, as being contrary thereunto; yet in the highest, noblest part, and most retired Thoughts, they do approve and praise you: Cant. 6. 9. *The Daughters saw her and blessed her, and the Concubines they praised her.* And the Testimony of an Enemy is the best Testimony in the World, as *Moses* urgeth it, *Our Enemies being Judges*, Deut. 32. 31. Be therefore encouraged to hold forth the Word of Life, as Lights in a crooked Generation: Phil. 2. 15, 16. *That ye may be blameless and harmless, the Sons of God without rebuke, in the midst of a crooked and perverse Nation, among whom ye shine as Lights in the World; holding forth the Word of Life.* Altho the Majesty of true Godliness be under Clouds now, yet the time will come, when the Sun shall break forth as at Noon-Day. Psal. 137. 6. *And he shall bring forth thy Righteousness as the Light, and thy Judgment as at the Noon-day.* And even in this World when thou art dead, the Envy of Wicked Men against thee will cease: *Post mortem cessat Livor.* But thy Name will live, and be precious, for the Rust will wear off, and the precious Metal appear. Read through-

See Beza on both Words.

out

Book III. out the Scriptures, and the Stories of all Ages of the Church; and look what a Man, or Company of Men professing Piety and the Truth were in any Age, such in the end will their Name be, and be owned in after Ages to come: and the reason is in *Micah* 7. 8. *When I fall, I shall arise; when I sit in Darkness, the Lord will be a Light unto me.* And, ver. 9. *He will bring me forth to the Light, and I shall behold his Righteousness.* And the Reason of all is, that there is a Truth in thy Holiness (as the Apostle *John* in his 2*d* & 3*d Epistles* stiles it) yea and the greatest Truth: for if the word written be such a word of Truth, as Heaven and Earth shall pass away, sooner than the least Tittle of that shall fail, and therefore God preserves it in the Truth of it for ever; then much more the Truth written in Mens Hearts and Lives, not with Ink, but by the Spirit of God, will be verified and ratified by him in thee; and God thinks himself obliged to back *Truth*, being the God of Truth, and cause it to obtain and prevail. But there is another Reason, that is, the Glory of God that is in thee; *Isa.* 46. 13. *For* Israel *my Glory.* And the Saints are the Glory of Christ, 2 *Cor.* 8. 13. and Christ will see to his own Glory, as it is engaged in them: and therefore in *Isa.* 26. he says, *They shall see and be ashamed for their Envy at the People.* However know this, that by a bold holy Profession of Christ, and his Ways in Sincerity, tho intermingled with very many, and perhaps great Infirmities, you make work for the Day of Judgment: 1 Pet. 2. 12. *Having your Conversation honest among the* Gentiles, *that whereas they speak against you as evil Doers, they may by your good Works which they behold, glorify God in the Day of Visitation.* They now speak evil of you, for what they espy to be faulty in you, and wickedly pervert your best Actions, and brand you with Hypocrisy and carnal Ends, yet they shall be forced to glorify God then; and all the glimmering Convictions or Suspicions they had darted into them, will rise up against them in that Day. And tho now the Seeds of these Convictions are sown in Weakness in their Consciences, and pass thorough them but as ordinary, cursory and common Thoughts, yet they will rise in Power, when Christ shall revive them.

USE 2. Let me exhort those who are invested with this glorious Profession, to manifest, and preserve and maintain this Majesty, and not to suffer it to be foiled and justly debased in the Eyes of Men. It is not considered by Godly Men as it ought, what they have committed to their Trust, even the Majesty of the Lord, and that they carry the Majesty of the Lord about with them, and that therefore they should be careful how to behave themselves (as we see Men of Place and of Authority are) lest they should do any thing unworthy of it, so as to debase and vilify it. For were this considered, our Lives and Carriages in the World would be other than they are: What manner of Men should we be in all Holiness of Conversation? But Professors do not consider this, that they have that in them, which if it were maintained and preserved as it ought, and in that Purity it might be, would not only reprove the unfruitful Works of Darkness (*Eph.* 5. 11.) but put to silence also the Opposers (1 *Pet.* 2. 15.) yea cause them to be ashamed who speak evil of the Ways of God, as it is 1 *Pet.* 3. 16. It would plainly dash and put out of countenance, the Pomp, Glory and Splendor of all unregenerate Mens Courses, whose Glory when it is at the highest top thereof, is but their Shame. That therefore you may have this consideration of, and respect unto, the Majesty of the Lord in you, consider but these Grounds and Motives.

1*st.* If you consider it but barely in it self, as an Honour put upon you, you ought to have a regard to it and a care of it; and therefore the Apostle (1 *Cor.* 6. 19.) when he would dehort them from Uncleanness and Fornication, he puts 'em in mind of the Honour that was in their Bodies, *Know you not* (says he) *that they are the Temples of the Holy Ghost?* As if he should say, if you considered the Honour that is put upon your Bodies in that relation, you would not debase them and defile them, and take the Members of Christ, and make them the Members of a Harlot; and therefore (1 *Thess.* 4. 4.) he speaks of possessing a Man's Vessel in Holiness and in Honour, that is, they were to labour to keep it undefiled, in respect of that Honour that is put upon it. As Fornication is thereby aggravated, that it is the defiling the Honour of the Body, which ought to be preserved;

ved; so likewise by the same Reason, all Soil, and Scandal and Filth in you, above what it is in other Men, may be aggravated by this Consideration, That it is a debasing of the Majesty of the Lord in you: and therefore also this is made one of the chief and main Aggravations of Drunkenness, that it debaseth the Glory and Honour that is put upon Man, and the Image of God in him, and lays a Beast in a Man's room. Take Example from Customs among Men: You see Kings having Majesty stamp'd upon them, how careful are they to preserve it inviolate, and undiminished and undebased, tho they are Men subject to Infirmities as others, Heaps of Dust as well as we? therefore what Actions of State and Distance are invented and observed, merely to preserve the Dignity of their Character? Chap. 7.

2*ly*. But 'tis the *Majesty of the Lord*, it is not yours, but his put upon you by him. Magistrates have an especial Care and Endeavour to preserve their Authority; and therefore tho they would put up many things, were they only personal Wrongs and Debasements, yet if that Authority they have comes to be debased, they will stand to maintain and preserve it, especially when one represents a King, as Ambassadors do. They use strictly to stand upon all Points, to advance the Majesty of their Master, and take that on them which otherwise they would not, and forbear to do, not what is unworthy of them, but of the Person they represent. Now therefore consider this, you that are Saints indeed, you that bear about you the Divine or Godlike Nature, 2 *Pet.* 1. 4. Consider that God's Majesty is stamp'd on you, the Beauty of the Lord is on you, *Psal.* 90. 17. You are his Glory, *Isa.* 46. 13. You represent him in this World, and are in his stead. Consider therefore what manner of Persons you ought to be in all Holiness of Life and Conversation, 2 *Pet.* 3. 11. and therefore endeavour so to live in the World as God would, if he were now amongst us as in the Days of his Flesh, according to that Speech, 1 *John* 4. 17. *As he is in the World, so ought we to be in this World.*

3*ly*. If the Interest God hath in it will not move you, then let your own engage you to have a care to maintain the Majesty of your Profession.

1. Consider that you are to be the Judges of the World hereafter (1 *Cor.* 6. 2.) and therefore how ought you to behave and demean your selves, that you may have that Authority in Mens Consciences therein, and that you may be a Witness against them without exception? But if you are guilty of the same Crimes whereof other Men are, they may except against you as incompetent Judges. As therefore you look to be honoured with this Prerogative at the latter Day, lay the Foundation of it here.

2. If you look no further than this Life, you have need to look to maintain this Majesty, for you will else be unfit Instruments in doing good to the Souls of others; you cannot rebuke, nor can you exhort, unless you have Authority and Acceptation in Mens Consciences. And therefore *Paul* bids *Titus* rebuke and teach with all Authority, *Let no Man despise thee* (Titus 2. 15.) that is, preserve thy self from all just Contempt, and occasion of Men despising thee in their Hearts, that thou mayst be fit to reprove, and rebuke, and teach others, and do good to their Souls. One that keeps himself without Rebuke and Reproof, blameless, may with Authority rebuke another, and it will be taken well; and the Rebuke will stick the faster, as being thrown by a powerful hand. For as God first accepts the Person, then the Offerings, so do Men; if the Person be not accepted with them, and in Authority over them, their Reproofs and Rebukes will be the less acceptable also: and therefore the Apostle requires that a Minister, because he is to be employed in bringing home of others to God, should be one of a *good Report even among them without*, lest he fall into Reproach, and so his Ministry do little good upon them. So that if Ministers or others would do good to the Souls of others, they must labour to preserve the Majesty and Beauty of Holiness.

3. Suppose you will not be moved by these Considerations, yet if you respect your own Safety, and would preserve your selves from the Injuries of a malicious World, and from the Strife of Tongues, so as to muzzle Mens Mouths, and silence them from speaking evil of you, or chain their Hands from Violence towards you, then preserve the Majesty of God in your Profession, for it will preserve you. This kept *Herodias* and *Herod*'s Fingers off *John* from killing him,

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Book III. tho they itched to be at him, *Mark* 6. 19, 20. 'tis said, she had a Grudg against him, and would have killed him; and *Herod* (as 'tis likely) had a mind to do so too. But 'tis said she could not, for *Herod feared* John *as a Just and a Holy Man.* And when he did murder him at last, it was with much Reluctancy, Grief, and Sorrow of Heart. It was this kept Christ safe a long while also. The Rulers of the *Jews* would have often laid Hands on him, and would have spoken against *John*, but that they had by their Holiness won such Authority in the Hearts of the People; therefore it is often said, when they would have attempted this, they dared not, *because they feared the People.* And therefore if Rulers Hearts were set against you, yet this might be a means to keep you safe, and keep off many Attempts and Abridgments of Liberties, which else would light upon you. And the Truth is, it is one of the greatest Wonders, that the World and Devil, being such strong and deadly Enemies to God's People, should keep their Hands off of them, they being so few and the other so many. But it is this Majesty of the Lord appearing in them, that is a Curb upon Men; and God's being with them casts a Fear upon their Hearts. There is an excellent Place for this, *Psal.* 105. 12, 13, 14, 15. where speaking of the Preservation of the Patriarchs in the midst of the *Canaanites* their utter Enemies, he brings it in as a Wonder, that when there were but *a few Men in Number, yea very few*, and Strangers also, exposed to Indignities, yet God suffered no man to do them wrong, yea secretly reproved Kings for their sakes, speaking and suggesting to their Hearts and Consciences, that they were his Anointed, namely, his People anointed with the Graces of his Spirit (as all Christians are, 1 *John* 2. 20,27.) and that they were Prophets: The Conscience of this restrained *Abimeleck* from doing *Abraham* wrong, *Gen.* 20. 7. yea and this was a means at the first, for the Primitive Christians to have Peace (*Acts* 2.) there being some converted by the Apostles, who continued stedfastly in their Doctrine and Fellowship, and breaking of Bread and Prayers; and *ver.* 43. it is said, Fear came upon every Soul, so as they were a Terror to the Wicked amongst them. Ah! my Brethren, were the Majesty of the Lord but advanced and preserved in this Kingdom by continuing the Word and Ordinances, and giving them full Scope and Liberty to make the desert Places of this Kingdom to see the Excellency and Glory of our God (as it is in *Isa.* 35. 1, 2.) then should our Enemies bow down before us, and lick the Dust of our Feet (*Isa.* 61. 14.) and as the Fear of the Lord fell upon the Nations, when the *Israelites* came into the Land of *Canaan*, so it would now on our Enemies. But because it is so much depressed among us, and the Majesty of the Lord not beheld, acknowledged and advanced, therefore God goes not out with us. See this in *Jehoshaphat*'s time, 2 *Chron.* 17. 7. because he sent his Princes and Priests into all the Cities of *Judah* with the Book of the Law, the Priests to teach, and the Princes to back the Word, and cause the People to yield to it; therefore the Fear of the Lord fell upon all the Kingdoms of the Nations that were round about, so as they made no War against him. This is the Way to secure the Kingdom, by thus advancing the Majesty of the Lord.

4. To conclude all with this as the last Motive hereunto, consider these opposing times, wherein there hath been long a great Battel fighting in Heaven (that is, in the Church) whether Godliness, or Civility and Formality, *&c.* should get the Victory, as of old between *Michael* and his Angels, and the Dragon and his, whether Gentilism or Christianism should prevail. Now you have a Weapon in your own Hands if you would but use it, *viz.* the Majesty of the Lord that is stamped upon you. Draw it forth and unsheath; as Christ, when the Soldiers came to take him with Staves and Spears, did but exert his Majesty, and they fell all to the Ground. And tho your Enemies be more in number, and have more Swords and Staves than you, yet if you would but hold fast that Majesty that is in you, they would not be able to stand out. You are an Army of Kings, and a few of them against a Multitude of Slaves are likely to get the Victory. When the *Russian* Bondslaves had rebelled, and gathered a great and mighty Army, their Masters agreed to meet them with no other Weapons than their Whips, whereby they used to lash them; and all lashing them together, the Remembrance of their Authority over them, and of the Smart of the Whip formerly felt, struck such Terror into them, as they fled like Sheep before the Drivers. You therefore that

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are the Enſign-Bearers of God's Majeſty, be exhorted to fight it out, and to contend with wicked Men, and Godlineſs at length may prevail. The Majeſty of the Lord is your Rereward, and therefore till the Glory of the Lord departs from *Iſrael*, never deſpair of Victory. Know that there is a Promiſe made to the Church under the Goſpel, giving this Hope, *Iſa.* 61. He ſpeaks of Chriſt, and his coming to preach the Goſpel, which Chriſt himſelf (*Luke* 4.18.) interprets of himſelf, and of the Church under the Goſpel. In the *6th* and *9th ver.* there is this Promiſe made, *Ye ſhall* be *named*, that is, acknowledged *the Prieſts of the Lord.* And 'tis added, *Men* ſhall call you (even the Standers by) the *Miniſters of our God.* And at the *9th ver.* 'tis ſaid, *Their Seed ſhall be known among the* Gentiles, *and their Offſpring among the People; all that ſee them ſhall acknowleag them, that they are the Seed which the Lord hath bleſſed.* Chap. 7.

But now it will be asked what you are to do, what means there are to manifeſt and preſerve this Majeſty of the Lord in your Souls and Lives?

Unto which in general let me premiſe but this, That then you do it, when you ſo far approve your Hearts and Lives to Mens Conſciences, by walking in this World as God himſelf walked; that Men are convinced and judged, and ſay, of a truth God is in you. This Deſcription in general, I take out of that 1 *Cor.* 14. 24. and what there is ſaid of Propheſying in the Aſſembly of the Saints, I apply to their whole Lives. When you ſo walk and demean your ſelves, and ſo in all things approve your ſelves to Mens Conſciences; that whereas now it is in Report and Profeſſion that God is among you, and Men are in doubt whether it be ſo or no; Men are convinced that it is ſo, and that of a Truth (as it is there) God is in you; then the Majeſty of the Lord appears in you.

1. I ſay, approving your ſelves to Mens Conſciences, for that is the ſubject Party, or the Territories of that Majeſty. That you may not conceive amiſs of it, I do not exhort to Surlineſs, Pride, Statelineſs, keeping aloof off and at a diſtance, which is a thing the World objects to Godly Men. No, this is the Devil's Majeſty, and of the Princes and Great Ones of this World, which comes to naught, as the Apoſtle ſays (1 *Cor.* 2. 6, 7.) diſtinguiſhing between the Wiſdom of this World, and that which is of God, and between the Majeſty of the Lord, and of the World. Now as the Kingdom of Jeſus Chriſt is not of this World, ſo neither is the Majeſty of his Kingdom. And therefore, 'tis not heaping up of Riches, Learning, worldly Reſpect and Authority, that is a means to advance this Majeſty, but 'tis endeavouring to be Holy as God is Holy, 1 *Pet.* 1. 15. Therefore,

2. I add, it is by living holily, as Chriſt would if he were here. It is to be merciful as he is merciful, kind, faithful, true as he is, pardoning of Injuries as he doth, purifying your ſelves as he is pure; in a word (as you have it, 1 *John* 4. 17.) it is demeaning your ſelves here as God would if he were in the World: and therefore think not, thou canſt no way advance the Majeſty of the Lord, becauſe thou art poor, or contemned and deſpiſed, and not regarded in the World for thy poor outward Condition. For Chriſt was all theſe, and yet the Majeſty of the Lord appeared in him, and *Peter* ſays they were Eye-wittneſſes of it, 2 *Pet.* 1. And thou in all theſe Eſtates, mayſt approve thy ſelf to the Conſciences of Men, as Chriſt did. If thou art poor, yet if thou keepeſt thy Sincerity, and doſt not uſe ſhifting baſe unlawful means, but walkeſt faithfully in thy Calling, and manifeſteſt that thou liveſt by Faith, and dependeſt on God, and ſheweſt a contentedneſs in thy Condition, and that thou liveſt a more comfortable Life by the help of thy Faith, delighting thy ſelf in the Almighty, than thoſe that have moſt Abundance: The Majeſty of the Lord appears more in thee than a Profeſſor, that gliſters more in the World in regard of outward things. Or art thou in Diſgrace, and in Reproaches, abuſed and contemned? labour to approve thy Heart to God, ſeek the Honour that is of him, be patient and revile not again; only take heed that thou ſuffereſt not as an evil Doer, and be not diſcouraged from practiſing all the Duties of Godlineſs with Conſtancy and Chearfulneſs, and thou ſhalt then approve thy ſelf to the Conſciences of Men, and the Spirit *of Glory ſhall reſt upon thee*, 1 Pet. 4. 14. Keep but thy Innocency, and let them do what they will, thy Light ſhall break forth as clear as at Noon-day. And

Book III. that Majesty which shall appear in thee, shall melt all the Disgraces cast at thee, as the Sun doth Snowballs cast at it before they come half way; or they shall all fall off like Burs cast upon a Looking-Glass. For still know this, and build upon it, that nothing from without can debase the Majesty of God in a Man, no outward Condition whatsoever (as Christ says of Defilement, that nothing from without defiles a Man, but all Defilement is from within, a Man's own Heart) nothing from without can foil the Majesty of God in him, but all that Men lose is from within, from Sin, and sinful, ungodlike, unchristlike and unsaintlike Carriages in their several Conditions.

But I shall now shew some particular means, whereby Christians may maintain and keep the Majesty of the Lord from being foiled and debased in them, and preserve Holiness in the Beauty, Lustre and Brightness of it, so as to commend it to Mens Consciences with Authority.

1. Christians must be innocent and harmless. I premise this, not as tho in it self simply and alone, or chiefly the Majesty of the Lord did appear (for many are so, in whom the Beauty of Holiness doth not appear) but yet it is a thing that is fundamentally and mainly necessary thereunto, and which serves much to commend it and approve it to Mens Hearts. For as in all Pictures and Paintings there are Ground-Colours laid, which tho simply in themselves have little gloss, yet must first be laid, or else the Brightness of the other Colours, and Oil and Varnish, in which all the gloss lies, will not so eminently shine and appear: So, nor will the Beauty of Holiness and Majesty of the Lord appear to be in you, or come to be approved of in Mens Consciences, without Innocency and Harmlessness. And therefore when the Apostle (*Phil.* 2. 15, 16.) tells them, that they were to shine as Lights in the World, in the midst of a crooked and perverse Generation, and they were to hold forth the Word of Life, that is, to hang forth that Holiness the Word requires, as a Light in a dark Night: He withal admonishes them, that if they would shine thus indeed, they must be *harmless and blameless*, which tho simply it be not the Light, yet 'tis the Lanthorn as it were, through which it shines; which if it be not made of some diaphanous and perspicuous matter as Glass, and that kept clear too, the Light is dimm'd, tho never so great, and is kept from shining: and therefore if they would shine as Lights, and hold forth the Word in their Lives, they must be blameless and harmless, they must keep their Innocency, they must keep their Lives clear, pure and undefiled, and from being spotted in the World, as *James* says, *Jam.* 1. 27. And he adds also this Motive as the effect of this, *That ye may be the Sons of God*, that is, manifest that you are of him; that as he in this World doth no Man wrong, so neither do you injure any Man: and by this, you shall both manifest your selves to be Children of your Father, and approve your selves to Mens Consciences. And tho a Man hath never so much Holiness and Sincerity in him, yet by any failing in this kind, he shall never approve it to Mens Consciences, for Men look upon this Light through this Lanthorn. As Magistrates when they are not innocent, but Oppressors in any kind, or Bribe-takers, and do Men wrong, are made obnoxious by it, and lose their Authority by it, and their Hands are often tied by it in punishing Sin and Wickedness, and they cannot execute Justice as they ought and should: No more will ever Holiness uphold its Majesty and Authority in Mens Hearts, when you are thus obnoxious to Men. And therefore *Samuel* contesting with the *Israelites* for rejecting him who had been their Judg, professeth his Innocency, 1 Sam. 12. 3. *Whose Ox or Ass have I taken, or whom have I defrauded or oppressed? Or at whose Hands have I received any Bribe?* If he had indeed been guilty, then to have despised, and rejected his Authority had been the less Offence. You therefore that have this Majesty of the Lord committed to you, should have a care so to carry your selves in Dovelike Innocency and Evenness to Men here, that God may expostulate with those men at the latter Day, who now reject and contemn his Majesty stamp'd upon you. Whom of you all, then God may say, did they wrong, or deceive or defraud, that you did so much speak against them? Is it merely that they were holy and zealous in my Service, and in those Duties I require? In the 5. *Nehem.* when some of the *Jews* had oppressed their Brethren, by letting Corn to use, and had taken Mortgage of Lands of their Brethren in a

time

time of Dearth, and the like cruel uncharitable dealings were among them; see what he says at the *9th ver.* in this Case. *Is this good that you do? Ought you not to walk in the Fear of our God, not to dare to do this?* Why? *Because of the Reproach of the Heathen their Enemies.* They had the Name to be the People of God, and how durst you do it (says he) knowing that God would be reproached, and your Religion reproached by it? And he good Man professeth, that because he would credit Religion, and shew the Fear of God was in him, he had not been chargeable as former Governors were, yea had not taken that which by Custom he might. At *ver.* 16. *But so did not I, because of the Fear of the Lord.* He required not his Due *(ver.* 18.*)* because of the hardness of those times; even that Allowance which was appointed to him as Governor he required not, and all this *for the Fear of the Lord.* His meaning is, that he did it in reference to God, whom he feared, that he might honour him, and credit his Religion in him the more, and that there might be no Cause of reproaching it, as it may be expounded by the *9th ver.* And this was it which made old *Jacob* say to his Sons, his cruel Sons *(Gen.* 34. 30.*)* who oppressed the *Sichemites*, that they *made him stink in the Nostrils of the Inhabitants.* And so Injuries done to Men that are Enemies to the Gospel, by Revilings, or Defraudings, or by Violence in any kind, will cause Religion to stink; for Men being so great Lovers of themselves, and Haters of Holiness, are sensible of Injuries done unto them in any kind, and revenge all upon the Religion you do profess. And as the Injurious Carriages of the Sons of *Eli*, in taking of the Flesh of the Sacrifices where they pleased against the Law, caused the People to abhor the Sacrifice of the Lord: So if you be found wrongful to Men, and justly provoke their Self-love in them by any means, it causeth them to abhor all your other Profession, and all the Duties of Holiness, which otherwise they could not but approve. Chap. 7.

2. Labour to do good to all as much as lies in your power. This is a second means to help to commend that Grace that is in you to Mens Consciences, to cause them to think well of it. This you may see was the means, whereby in the Primitive Times, the Christians at first got favour with the People, notwithstanding their cleaving to the Apostles, continuing in their strict Doctrine, and separating themselves from the World, and meeting together and praying, *Acts* 2. 44. All which are Matters, at which the World so much storms; yet because they parted their Goods to them who had need, and brake their Bread freely, it is said *(ver.* 47.*)* they had favour with all the People, whilst they did thus strive to honour their Profession. And this is one thing that credits God himself much to the World, and wins good Words from Men of him, whom tho they hate, and truly hate him as Holy and as a Judg, and cannot endure that Majesty of his which appears in the Word, yet because he doth good unto them, and *gives them Rain and fruitful Seasons, and thereby bears witness to their Hearts of his Goodness to them*; therefore they speak well of him, and many say they love him, because he is good to them: whereas should they only know him by his severe and strict Commands in the Word, and by those glimpses they have of his Majesty therein, they would assuredly express Revilings of him, and would not have that Esteem of him that now they have. So when wicked men see and view in you nothing but Zeal for God and Duties of Holiness, and feel none of your Goodness extended to them, they will more purely hate you; but if besides your Zeal to God, they find you do good to them, then out of Self-love Men would be drawn to approve good Courses, and to see and acknowledg that God is in you; for they love those that do good to them, and speak well of them: insomuch as the Heathens used to ascribe Divine Honour to those Persons, and thought something more in them than Men, who did them some great, extraordinary, publick Good.

Nihilo proprius homines ad Deum accedunt, quam salutem hominibus impertiendo. *Cic.*

Having dispatched the preparing means to make Godliness to be approved of Men, and acceptable to them: I come secondly to such things, wherein it may appear and be put forth.

1. Shew forth the Graces of the Lord Jesus Christ, as *Peter* exhorteth: 1 *Pet.* 2. 9. *Shew forth the Virtues or Praises of him, who hath called you out of Darkness into his marvelous Light*, being holy in all your Conversation. In your eating

Book III. and drinking, in your Callings, expreſs other Ends, doing all in ſuch a manner, that it may appear all is done for God and to God. Whether you eat or drink, let all be to his Glory: and as *Zachary* propheſieth, let Holineſs be written upon the Bells of the Horſes, and upon your Bowls, *Zech.* 14. 20, 21. that is, when you go to plow or cart, or ſit down to drink, or go to War, let all theſe be done in a holy manner, that Men may read upon your Drinking-Bowls as it were this Inſcription, *Holineſs to the Lord*; that you dedicate them your ſelves, and all you have to God; that theſe Veſſels of common Uſe, may become as truly dedicated to God in a Holy Uſe of them, as the Bowls in the Temple were: and even in theſe common Actions, endeavouring to expreſs Holineſs, and Fear, and Reverence and rejoicing in God, you may make as great a Difference appear between them, as performed by you and others, as is between a Picture varniſhed and oiled, and another that hath but bare dead Colours. Moral Virtues ſanctified have a Holineſs, a Glory put upon them; therefore *Peter* uſeth the ſame word, to expreſs the Graces of Chriſt in that place, that *Ariſtotle* doth to expreſs his moral Virtues by. Expreſs you Chriſt in them, let his Holineſs appear in you.

2. Abound much in Holy Duties (*Iſa.* 61. 3, 6, 9.) in praying, in mourning and humbling your ſelves for Sin, in ſanctifying the Sabbath, *&c.* In the 3*d ver.* 'tis ſaid of thoſe that *mourn in* Sion, and are broken-hearted Chriſtians, and fruitful *Trees of Righteouſneſs*, that *God may be glorified*; that they at the Altar ſhall be named the Prieſts of the Lord, for the Holy Sacrifices they ſhould daily perform and abound in; and Men ſhall call them the Miniſters of our God, when they are diligent in praying with their Families, inſtructing them, and whetting the Word upon them. *Men ſhall call them ſo*, and give that Report of them; and *ver.* 9. *All that ſee them ſhall acknowledg them, that they are the Seed whom the Lord hath bleſſed.* Therefore as *Paul* ſays to the *Philippians*, Ch. 1. 9, 10, 11. *Be filled with the Fruits of Righteouſneſs, which are by Jeſus Chriſt unto the Praiſe and Glory of God*; that God may be glorified, as *Iſa.* there ſays, and ſo Chriſt alſo, *John* 15. 8. and then God will thus glorify you according to his Promiſe, Thoſe that honour me I will honour: So to abound much in private Prayer, tho in ſecret, and none knows it, yet it will add a Luſtre to thee in thy Converſation. Converſing with God ſo familiarly 40 Days, cauſed *Moſes* his Face to ſhine, when he came off from the Mount; and ſo converſing much with God will make *thy Face*, thy Preſence to ſhine. As Wiſdom is ſaid (*Eccleſ.* 8. 1.) there to make the Face to ſhine, ſo much more will Prayer; for a Man by much Prayer keeps cloſe Communion with God, God walketh with him, and he with the Lord. Let all thy Actions too, ſhew forth thy Meekneſs and Humility, *&c.* The meekeſt Man by Nature muſt learn another kind of Meekneſs of Chriſt, *Learn of me, for I am meek and lowly.* Forgive Injuries becauſe God hath forgiven you, you were ſometimes injurious to others. That which did win Chriſt's Authority, was Holineſs and Meekneſs, *Pſal.* 45. 4. *In thy Majeſty ride proſperouſly, becauſe of Truth, and* Meekneſs *and Righteouſneſs.* Meekneſs did add Majeſty and Grace to him; he that is holy God will exalt, and others will exalt the Man who humbleth himſelf: Be patient in wrongs, nothing overcomes and wins Ground more. It is the beſt Victory, you overcome in the Heart of the Party that wrongs you, you melt it, diſſolve it, and heap *Coals of Fire* upon his Head; you overcome in the Eyes of others, and are in their Eſteem above him, and he under you. So *David* overcame *Saul*'s Conſcience, 1 *Sam.* 24. 17, 18. when he had *Saul* (his Enemy that ſought his Life) at an advantage, and ſome bid him kill him when he was aſleep, yet he ſpared his Life and forgave him. This mightily convinced *Saul*, and drew this Confeſſion from him, *Thou art more Righteous than I, for thou haſt rewarded me good, whereas I have rewarded thee evil*, ver. 17. And, *ver.* 19. *For if a Man find his Enemy*, ſays *Saul, will he let him go well away?* He looked upon his own Heart, and ſaw he could not have found in his Heart to have done this, and few Men elſe would have done it. Such Bowels of Mercy are proper only to God's Elect. Such a Perſon indeed will ſavour and ſmell of Prayer, and having gotten God into his Heart, the Gleam of his Preſence with him will appear in every thing he doth. It will compoſe the Heart, and compoſe the Countenance alſo and thy Converſation, and cauſe all to ſhine. That

Men

Men shall say of thee, the contrary to what *Job*'s Friends said of *Job*, when they saw him unpatient (they said, *surely this Man restrains Prayer from the Almighty*) but they shall say of thee, surely this Man prays much, and is abundant in it, his Carriage all day long is so heavenly. Chap. 7.

Labour also to humble thy self, and to mourn, and confess thy Sins with much and daily godly Sorrow; for Humiliation removes the Shame that comes by Sin, which covereth anothers Face, and which daunteth anothers Heart: but thou wilt shew thy self thereby clear in this matter, as 2 *Cor.* 7. 11. and God also dwells in an humble Heart, and draws nigh to him; and so God's Presence appears more in such an one, and God also will lift up him that humbleth himself under his mighty Hand.

Labour also to make Peace betwixt others and God: this will make thy Steps beautiful in their Eyes, when they discern thou aimest at their Souls good, and sanctifiest the Sabbath strictly; for that Day, by reason of the Duties of it, is a Glorious Day, *Isa.* 58. *penult.* that Day is as a Christian Parliament-Day, wherein he rideth in his Robes as it were, and the Majesty of God will appear in thee all the Week after. So also be much in Holy Conference of the things that belong to the Kingdom of God. *Psal.* 145. *David* speaking of the Saints, says, they shall speak of the Glory of Christ's Kingdom, and make known to the Sons of Men the Glorious *Majesty* of his Kingdom. Speak great Words of God, your Interest in him, Privileges by him, and what Glorious Things are laid up for those who love him.

But then 3. be sure you say and do: for the want of this the *Pharisees* lost their Authority in the Hearts of the People, and Christ won and gained it from them. As *Paul* says of himself, that he would make it appear, that he was powerful not only in Writing, but that he was so in Presence also; so do you endeavour to express more Power in your Lives than in your Speeches: As Christ did not often in plain words tell them so much that he was the Messiah, but says he, *Let my Works testify.* As Man never spake as he did, so never any Man did the Works he did. Endeavour to be mighty in Word and Deeds also, *Luke* 24. 19. As Kings will not dispute but do, so do you, do not stand talking only of the Majesty of his Kingdom, but as *David* said to *Solomon*, *do it*, 1 *Chron.* 28. 10. That all may come from you, *tanquam in Verbo Regis & Sacerdotis*, you being Kings and Priests to God your Father; and let all your Principles of Holiness appear to be with you, as the Laws of the *Medes* and *Persians*, which you never turn or go from, but are irrevocable. This will preserve and maintain Majesty indeed, as it doth Majesty in a King.

4. Do all you do with as much Reality and Fervency of Spirit as you can (*Apollos* is said to be a mighty Man, not only in regard of his *Eloquence*, but *Fervency* of Spirit also, *Acts* 18. 24, 25.) that Men may not see Light only shining before them, but feel Heat, and Vigour, and Energy also in you. *John* was a *shining* and a burning Light: It is not shining Light only, but it must be burning Light that confoundeth Wicked Men. There is Light in the Work it self when it is done, but the Heat lieth in the Spirit and manner of doing it; be fervent in Spirit, serving the Lord; contend earnestly, put forth your Might in whatever you do, as *Solomon* says, *Eccles.* 1. *Be zealous of good Works.* Press to the Mark, as aiming and endeavouring to reach as far as possibly you can: labour not to do much only, but to have your Spirits shine much in that which you do, that as the Darkness of *Ægypt* was not discerned only by the Eye, but was felt also, so let the Light of your Works not be seen only, but let them be felt also; express Seriousness and Reality in all, else they will think as they do, that you act but a Part. Actors on the Stage, tho they act the Parts of Kings upon the Stage, yet who fears them? There appears no Majesty because they do but act, and have not the Spirit of Kings, nor the Affections of Kings, tho they take on them for a while the Person, State, Actions, and speak the swelling Words of Kings.

5. Endeavour to do all with Sincerity, aiming to manifest Holy Ends in all, and manifesting and laying aside of your own Ends and Aims. Thus *Paul* did approve himself to Mens Consciences, 2 *Cor.* 4. 2. we have renounced

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Book III. *the hidden things* of Dishoneſty. He had no ſecret Ends and Aims, no underhand Projects for himſelf: nor have we *walked in Craftineſs* (unleſs it were to win their Souls, as he ſays elſewhere) but by Manifeſtation of the Truth, *commending our ſelves to every Man's Conſcience*, and to God alſo, *in the Sight of God*. And therefore, ſee how he endeavours to manifeſt and clear to them through that whole *Epiſtle*, that he ſought not theirs but them, and did preach the Goſpel freely to them: And ſo alſo in the *1ſt Chap.* of that *Epiſtle*, *ver.* 12, 13. Our rejoicing, ſays he, is this, the Teſtimony of our Conſcience, that in *Simplicity and Godly Sincerity*, εἰλικρίνεια, *perſpicuitate animi*, with a Mind you might ſee thro, we have had our Converſation in the World, and not in Fleſhly Wiſdom: that is, we have endeavoured to ſhew we have had no Ends of our own (for fleſhly Wiſdom will ſtill be progging for it ſelf; as *Job* ſays *(Job* 22.) a worldly wiſe Man is profitable to himſelf) but ſtill the Event hath ſhewed that God was our Aim, and we have walked in Godly Sincerity; and this with ſuch plain-heartedneſs and cleanneſs of Mind, that you might ſee through us in all our Actions. And we write no other things to you, than what you read and acknowledg; that is, what we now ſay of our ſelves by Writing, you have formerly read in our Actions and Converſations; and you do acknowledg it, ἀναγίνοσκετε, *recognoſcitis*, you may remember it was ſo, you know ſo much already, and may now remember that this is true; and ſo I hope you ſhall acknowledg, that is, have cauſe to do ſo unto the End.

6. Be conſtant and even in your Courſes, walk not unevenly but ſteddily. The Primitive Chriſtians, who, as I ſaid before at the firſt, won ſo much upon the Hearts of the People, are ſaid to have continued in the Apoſtles Doctrine; and that *Welldoing*, whereby *(1 Pet.* 2. 15.) we ſhould put to ſilence the Ignorance of fooliſh Men, notes out a continued Act of welldoing. Kings, who ſometimes take State on them, or any Superior elſe, and then neglect it as much another time, loſe Majeſty by it: *Qui ſervat Conſtantiam, ſervat Dignitatem, vincet aliquando pertinax bonitas. Gamaliel* gave this Sign and Aim, to know whether they were of God or no, if they go on and hold out; if not, they will come to nothing, ſays he: and Conſtancy therefore overcomes and convinceth, becauſe it argueth Reality; for it is impoſſible long wholly to diſſemble, and act a mere part. The Heathen could ſay of their *Fabricius*, by reaſon of his Conſtancy, that Virtue was incorporated iuto him, ſo as it was as poſſible to turn the Sun out of its Courſe, as him out of his way of Virtue.

7. Let Chriſtians be unanimous and communicative each to other; this we have commended to us by the Example of thoſe Primitive Chriſtians, who grew in favour with the People; they continued in the Apoſtles Doctrine and Fellowſhip, and in breaking of Bread and Prayers, *Act.* 2.42. and Fear came on every Soul, *v.*43. For (as *David* ſays, *Pſal.*14.) God is in the Generation of the Juſt. God is in every one of them; but when there are more together, there is more of God among them, and he ſhines more. An Army of Kings bandied together, ſtrongly cleaving and entring into mutual Leagues (as when the People of *Iſrael* came out of *Ægypt)* a Fear muſt needs fall on the Nations about them. They fear your Face, and they fear your Prayers as Cannon-ſhot from Heaven. *Hereby ſhall all Men know that ye are my Diſciples, if you love one another, if you cleave together; by this they ſhall know that God and Chriſt is in you.*

Laſt of all I will give you a Caution or two.

1. If you would preſerve Authority in wicked Mens Hearts, have no Fellowſhip with them in the unfruitful Works of Darkneſs: Diſtance reproaches them, and keeps Authority in their Conſciences. But reprove them rather, ſays the Apoſtle, *Eph.* 5. *Nimia familiaritas contemptum parit*, they will eſpy out your Weakneſſes, and work upon them.

2. Take heed of violent Paſſions, raſh Anger, Impatiency: as they come from Weakneſs, ſo they will weaken you in their Hearts; ſuch Paſſions make Servants controul their Maſters, Children their Parents. As Drunkenneſs is to Reaſon, ſo are violent Paſſions to Grace; they are a ſhort Drunkenneſs, and ſo expoſeth you to contempt: as *Noah* when he was drunk, *Cham* mocked him tho he was his Father, for he then diſcovered his Nakedneſs and Shame, and ſo doſt thou in thy Paſſion.

3. Take heed of Earthly-mindedneſs; it were Debaſement to a King, and would loſe of his Eſteem and Majeſty, to load Muckcarts every Day: ſo you who are Heirs of Heaven, it muſt needs debaſe you to lade your ſelves with thick Clay. Let your Affections, your Converſation be in Heaven, where your Treaſure is; magnify not Earthly Things above their own Rate, as the World doth. *Alexander* knew *Porus* to be a King by his contemning all things: Do not fear Men, as Kings do not; contemn the Pleaſures of *Ægypt*, as *Moſes* did. *Nebuchadnezzar* left his Throne and fed among Beaſts, his Glory then departed from him. Chap. 8.

4. Take heed of falling into ſcandalous Sins; like *Dalilah* it will ſhave thy Hair, and then thou wilt be as another Man, and the *Philiſtines* who reverenced thee before will mock thee. Going up to his Father's Bed, did loſe *Reuben* his Excellency. As *Thamar* ſaid to *Amon*, thou wilt be as one of the *Fools of* Iſrael, and they all will laugh at thee as at a Fool, and whither will thy Shame go? Thou thereby ſtrengtheneſt the Hands of the Wicked, and they will ſay, behold he is become as one of us.

CHAP. VIII.

Motives to Evangelical Obedience from this Conſideration, that it is the great Deſign of the Goſpel to promote the Life, and Power, and Practice of Godlineſs.

James I. 23.

But be ye Doers of the Word, and not Hearers only, deceiving your own Souls.

HOlineſs of Heart and Life is urged upon us, as we ſtand in relation to the Word of God, as written and engrafted in the Heart, which Holineſs in other Scriptures is called, obeying from the Heart that Mould of Doctrine, that is, anſwering it in the Life. Here in the Text it is called doing of the Word. *James* ſpends moſt of this Epiſtle upon it, to urge it, and to ſhew the Vanity of that Religion which is deſtitute of it. Now by doing the Word in a large ſenſe, not ſimply outward Obedience is meant, but the whole Conformity to the Will of God in the inward and outward Man: it is a Conformity to all that the Word exhorts to. Now the Word exhort to Faith, to change of Heart, to inward Sanctification in the Will, as well as to a Godly Converſation, and ſo all inward holy Diſpoſitions and Motions are doing the Will of God. Thus the whole Building from top to bottom, Faith, and both inward and outward Holineſs, are called doing by Chriſt: Mat. 7. 24. *Hearing my Sayings* (ſays Chriſt) *and doing them, is to build on a Rock*, namely, on himſelf. The Reaſon is, becauſe doing hath relation to Command. Now his Command is to believe, 1 *John* 5. 23. Faith is therefore called the Work of God, *John* 6. 29. (it is indeed the Work of all Works) and ſo to increaſe in habitual Grace, Faith, Knowledg, *&c.* is called doing; 2 Pet. 1. *If theſe things be in you* (ſays he, *ver.* 8.) but he ſays *ver.* 10. *If ye do theſe things.* When *Paul* diſputes (as we do againſt the Papiſts) that no Man is juſtified by Works: What! doth he mean external Works only? No, but he excludes from our Juſtification our whole Righteouſneſs, both Root and Branch, the *inward* as the Root, and *outward* as the Branches, becauſe under Works of the Law is comprehended a compleat Conformity to the Law, and to what the Law requires, and ſo he means hereby inward as well as outward Holineſs. For when the Law ſays do this, it therein commands inward Holineſs in doing; as the Root of doing, or the Law is not fulfilled. And thus when

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the Law forbids any evil Work, it forbids Original Sin as well as actual, for Law binds the whole Man.

1*ſt.* It is the end of the Word to enjoin ſuch entire Holineſs. 1 Tim. 1. 5. *Now the end of the Commandment is Charity out of a pure Heart, and a good Conſcience, and Faith unfeigned.* The Apoſtle in that Chapter reckons up many Particulars, and concludes (as if he had not mentioned all) *If there be any thing elſe contrary to ſound Doctrine, according to the Glorious Goſpel.* He concludes in general, to involve all Particulars not enumerated, and he calls it the Glorious Goſpel, as that whoſe Glory would not love Iniquity. Now ſays he, the end of this Commandment is Love to God and Man, out of a pure Heart ſanctify'd inwardly, and rightly directing it, and for pure ends, all which unfeigned Faith worketh in him that believes. This you ſee then is the end of the Command, and this is one end of believing the Goſpel if in Truth. And his Scope is to compare this Doctrine with *Jewiſh* Fables, and Tradition *(ver. 4.)* which conſiſted in Speculations and Diſputes; whereas all our Doctrine in every part of it tends to Practice, and this is the Glory of our Religion, that all the Truths of it tend to Holineſs and Godlineſs, and are practical or ſtrengtheners of us in Practice. The Incarnation of Chriſt, God manifeſted in the Fleſh and aſcended to Glory, is termed the great Myſtery of Godlineſs, and the whole Doctrine of the Goſpel is called the Doctrine which is after Godlineſs, *Tit.* 1. 1. 1 *Tim.* 6. 3. For that is it, which it all tends to, and all Truth is practical; therefore *John* calls it *doing the Truth* (1 Joh. 1. 6. a ſtrange Phraſe to a ſpeculative Philoſopher) and *walking in the Truth*, John 2. Ep. In the *Epiſtle* to *Timothy*, the Apoſtle *Paul* had ſpoken of exhorting Servants and Maſters to their reſpective Duties; for indeed every Truth in the Goſpel ſavingly known, will have Influence into the Actions of all Relations, to make Men conſcientious in performing them, and holy in them. He inſtanceth but in one kind, to ſhew the like in all the reſt, and to ſhew the Glory of all ſound Doctrine in that reſpect. The ſame Apoſtle (*Tit.* 2. 1.) calls the Goſpel ſound Doctrine, becauſe it tends wholly to Soundneſs and Integrity, and to make the whole Man ſuch in all and every part of him, and to keep every one in their Duties; as Aged Men *(ver. 2)* Aged Women *(ver. 3.)* Young Men *(ver. 6.)* Servants *(ver. 9, 10)* for the Grace of God, namely the Goſpel of Grace, teacheth Men all theſe Duties. And becauſe this is the profeſſed End and Scope of all the Doctrine of Chriſtianity, and of the Word held forth by the Profeſſors of it themſelves, and in the nature of the thing it ſelf; therefore if Men profeſs the Truths of it in any kind (thereby differencing themſelves from other Men) and yet prove faulty in their Lives, preſently the Word is blamed by others: *Tit.* 2. 5. *Let Wives be obedient to their Husbands, that the Word be not blamed.* Or as you have it, 1 Tim. 6. 1. *That the Name of God and of his Doctrine be not blaſphemed.* Not only the Name of God, but even his Doctrine is mentioned; and why? But becauſe 'tis expected all his Doctrine ſhould tend to Holineſs, and to make all Relations (for of Servants he there ſpeaks) holy: And on the other ſide, walking holily in all Relations, is ſaid there to adorn the Doctrine it ſelf, as well as to glorify God. Thus every Defect and Miſcarriage lights on the Word, and the Truths profeſſed, as being ſuch Truths which teach Men otherwiſe; and all Holineſs tends to glorify the Word, as that which is the great Deſign of it. And indeed all Holineſs and Obedience is but the holding forth in the Converſation, that Word of Life which is in the Heart, and changeth the audible Words into a viſible Work. The Saints are *as Lights in the World, holding forth the Word of Life,* Phil. 2. 15. As Grace is but the Word ingrafted, ſo Obedience is but the Word held forth. When the Apoſtle ſays you ſhine as Lights, he makes uſe of the ſame Word uſed by the Septuagint (*Gen.* 1.) for the heavenly Lights: for as the Light that is in the Stars is ordained to be held forth to the World to quicken things below; and as the gathering together of that Light (which was ſcattered by the firſt Days Creation over all the Maſs of Matter) into thoſe bright Globes, the Subjects of it, was the Work of the 4*th* Day; ſo God in the new Creation hath taken that Light which is diffuſed through his Word, and hath gathered it into the Hearts of his Saints, to give Light to a dark World. The Word in the Heart, is as the Light ſeated in the Stars, which is called *Lux*, and the ſhine of

it *Lumen* is the outward Splendour of it; and as Light in the Stars is ordained for ſhining to others, ſo is the Word to be held forth in Obedience, that it might the more enlighten Men. And unto this difference of *Lux* and *Lumen*, *Light* and *Shining* of that Light, the Grace in the Hearts of the Saints being as the Light, and good Works as the Shine of it for which that Light is ordained, Chriſt's Speech imports (and the Apoſtle, as ſome think, alludes to it) *Ye are the Light of the World, let your Light ſo ſhine before Men, that* they ſeeing your good Works, may glorify God the Author of that Light, and that ſo *you may glorify your Father which is in Heaven*, Mat. 5. 14. The like Expreſſion we have, *Jam.* 3. 18. *If any Man be endued with Knowledg, let him ſhew out of a good Converſation his Works.* A good Converſation full of good Works is the beſt Demonſtration of Knowledg; it is a Knowledg ſhewn forth, and therefore it hath the ſame effects that preaching the Word hath: 1 *Pet.* 3.1. If not won by the Word, they may be won by their good Converſation. So God tells us alſo, *Iſa.* 29.24. *When they ſee my Children, the Work of my Hands* (God's Workmanſhip in them created to good Works) *they that erred ſhall learn Doctrine, ſhall come to Underſtanding by it.* The end of the Word is, not to fill Mens Brains with Knowledg or Speculations, but it is altogether practical. It gives Rules for all Actions of Men: 2 *Tim.* 3. 17. The Scripture was written that the Man of God may be perfect, throughly furniſhed to all good Works. The Scripture is not like a Philoſopher's Lecture that diſcourſeth of the Heaven, and the Earth, and Nature of all things; but it is a School of Action, that gives Directions and Rules for all ſorts of Life, and Motives enforcing them. God in his Word hath condeſcended to give Directions and Preſcriptions about the meaneſt loweſt Actions of Man's Life; and to what end, becauſe the Religion it teacheth conſiſts in doing, *That you may hear and do*, Deut. 30. 12. And God ſingleth out the ignorant and fooliſh of the World for his Scholars, and hath revealed this Myſtery unto Babes, and concealed it from the Prudent. Had he intended only to teach matters of Knowledg and Speculation, he would have ſingled out the rareſt Wits of the World, and have poured out all ſorts of Knowledg to fill them: But he hath ſtuffed his whole Word with Exhortations, Directions to Practice, and made all Knowledg and Myſteries in it, but ſubſerve to it; and he hath Scholars anſwerable, the fooliſh of the World. And why? becauſe they are as capable of doing his Will as the wiſeſt. They can love, fear and obey him, as well as the wiſeſt. It is therefore Practice he aimed at in all the Word he hath delivered; and *He* (ſays Chriſt, *Mat.* 12. 50.) *is my Mother, Brother and Siſter, that doth the Will of my Father.*

Chap. 8.

2*ly.* To do, and to be active in God's Word and Law, is the End and Perfection of the reaſonable Creature, and of all the Abilities God hath given Man, *Eccleſ.* 12. 11. To keep the Commandments is the whole of Man. So it is in the Original, which is more emphatical than to ſay, the whole Duty of Man. It imports, that this is the adequate End and Perfection of Man, all he ſerves for, all he was made for. Man's Soul is an active Spirit made for Doing and Action, and never doth, nor can lie ſtill from that inſtant it firſt began to think, or deſire. As the Heart in the Body ſleeping and waking never ceaſeth Motion, the Soul much leſs, but the Pulſes of its Thoughts and Deſires are always beating. God himſelf is pure Act: John 5. 17. *My Father worketh hitherto, and I work.* And the nearer any Creature comes in its Degree and Rank of being to God, the more active we ſee it to be. Heavenly Bodies that are in place nearer to God, the third Heavens being his Throne, how active are they, they never ceaſe moving, the Sun rejoiceth as a Giant to run his Race. Now the Perfection of the Activity of all theſe lies in this, that they all are in their Actions ſubject to a Law, an Ordinance, a Statute of God, which they keep: and from this Conſideration concerning them and other Fellow-Creatures doth *David* raiſe himſelf and others unto Obedience, *Pſal.* 119. 89,90, 91. his Scope is in that Pſalm and round about thoſe Verſes, to ſhew that himſelf a King, and all that are truly righteous, do live and act by the Law and Word; and he confirms himſelf and them in their Obedience and Allegiance, by what is common with them to the whole Creation. God hath not (ſays he) given a Word, a Law and Ordinances, and Inſtitutions only to Men, but his Word is eſtabliſhed in Heaven, and all the Stars obſerve his Or-

Book III. dinances, and are his Servants; and which is the Wonder of it, they continue to this Day according to his Ordinance. These heavenly Peers from the Sun to the least Star, never transgressed the least Constitution of his, during three thousand Years (as this Place gives Testimony in *David*'s time) nor during two thousand and an half to our times. There is not a Star hath crept an Hairs breadth out of the Stage and Course God set it in to run; the Sun nor Moon never failed (but when God once or twice extraordinarily commanded them in *Joshua* and *Hezekiah*'s time) of the Minute appointed them for their going down: it knows its going down, *Psal.* 104. 19. it moves, it winds about from one end of the Heavens to the other, from South to North in a Peer; and yet when it comes to the Tropick, 23 Degrees from the Equinoctial, which is twice in the Year, in Summer when at the highest, in Winter when at lowest, it stirs not an Hairs breadth further, but returns back again (as a Servant or a confined Person that is limited in his Walk and Pale) tho it hath the whole Heaven before it to expatiate in, yea and tho it walks about the World in a Day; *David* gives the Reason of it, 'tis God's Servant. And the Souls of Men as they are more active and more noble, so they needed more Rules and Laws to regulate their Actions. The Soul hath as spacious a Course as the Sun in the Heavens: *The Law of God is exceeding broad* (says *David*) to sport and delight our selves therein (as the great Waters are to the Whales to play, and tumble up and down in them) and yet this noble Creature which in activity exceeds all other of this World, is not lawless; but its Perfection lies in this, that all its Activity be exercised in the Law and Word of God, as the Rule of it.

3*ly*. It is the end of inherent Grace in the Soul, and of our Union with God, that we should be Doers of the Word; as Needles are touched with a Loadstone, that they may point due North. Sin is a Weakener, and yet we see how active it is, how mad are Men of their Sports, they sleep not if they have not done Mischief, and commit Uncleanness with Greediness, *Eph.* 4. 18. and yet the Life of Sin is but Deadness. But Grace is Life, *You hath he quickned*, *Eph.* 2. 1. It is Strength, *Strength in the inward Man*, *Eph.* 4. a Likeness to God, and therefore active, *A Workmanship created to good Works, which he before ordained we should walk in*, Eph. 2. 10.

4*ly*. As an holy Activity is the Nature of Grace, and the Soul of it, so the Perfection of it; as it is the Health of the Body to act and stir according to the Laws of Nature, as to eat, drink, *&c.* Grace is called the perfect Law of Liberty, *James* 1. 25. and it makes the Man of God, so that he who continues in it is blest in his Deed: Prov. 16. 17. *He that keeps his Way keeps his Soul*, he that goes out of it is robbed of it. His Fruit is in Holiness, and *in keeping the Commands is his great Reward.* Yea the Word it self so far as you receive it into your Hearts is an active thing. If you have it but in your Consciences you cannot be quiet for it, it will put you upon doing, and it will accuse and excuse accordingly, as you obey or disobey it. *Rom.* 2. 15. It shews the Work of the Law written in their Hearts, and it works there, and all Truth would break out in practice, if Men did not *imprison it* (so *Rom.* 1. 18. the word imports) But if it have a place in the Heart and the Affections, it shews it self to be the Word of Life indeed (*Phil.* 1. 15.) that would break out into the Life. It is quick and powerful, *Thy Word was as Fire in my Bones* (says the Prophet, *Jer.* 20. 9.) *and I was weary of forbearing, and could not stay.* You carry Fire in your Bosoms, and Fire will not be smothered.

BOOK

BOOK IV.

The Danger of a looſe, careleſs and unfruitful Profeſſion; or the Danger of Mens living under the Diſpenſation, and Enjoyment of the Ordinances of the Goſpel, *viz.* the Preaching of the Word, the Sacrament of the Lord's Supper, and Church-Communion, if they live in Sin, indulge their Luſts, or be unfruitful. Two Caſes reſolved, 1. How far a regenerate Man is capable of ſinning againſt Knowledg. 2. Wherein the Sin againſt the Holy Ghoſt differs from other Sins againſt Knowledg.

CHAP. I.

The Text in Heb. 6. 7, 8. *explained, with ſome Obſervations from it.*

Heb. VI. 7, 8.

For the Earth which drinketh in the Rain, that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dreſſed, receiveth Bleſſing from God.

But that which beareth Thorns and Briars is rejected, and is nigh unto curſing, whoſe End is to be burned.

MY Deſign is to convince Men of what great Moment and Conſequence the Ordinances of God are to the Souls of them that live under the Diſpenſation of them, for a Bleſſing or a Curſe, according as they are fruitful and obedient under them and emproving of them, or remiſs and negligent; and by this Conſideration to move them to all Strictneſs and Holineſs of Converſation. To this end I have taken this Text.

1. The Apoſtle ſpeaks to Profeſſors that had long lived under the Doctrine and Means of Salvation, who yet had made but ſmall Proficiency. Thus he ſpeaks in the foregoing Chapter, *ver.* 12. *When as for the time ye ought to be Teachers, you have need of one to teach you again which be the firſt Principles.* Yea and they were fallen back to this (as thoſe Words imply) *to become ſuch as have need of Milk.* Whereupon he exhorts them (Chap. 6. 1.) *To go on to Perfection,* namely, both in Knowledg and Holineſs.

2. And he lays before them the Danger that Profeſſors are in, if the means of Grace have not their due effect; and this Danger he ſets before them in the Example of many that have been enlightened and fall away, and are never renewed again to Repentance.

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3. He repreſents the Condition of Men under a Similitude of the Earth (to which he compares Mens Hearts) when it either proves fruitful or barren. Thoſe Hearts that drink in the Rain and bring forth Fruit, have a Bleſſing to bring forth more Fruit; and on the contrary, that Earth or thoſe Hearts that bring forth Thorns upon often drinking in that Rain, are rejected and then curſed. The Equity of this Proceeding is taken from the ſame and like Law, that by the ſame Reaſon the Fruitful ſhould receive a Bleſſing, by the ſame the Unfruitful ſhould have a Rejection, for ſo both God and Man uſe to do with the Earth in like Caſes. When Man hath beſtowed his Pains to till it, and God ſeconding Man's Labour hath ſent his Rain upon it, and it brings forth nothing but Thorns; then it comes to paſs, and that deſervedly, that Man rejects it (as the Word is) and God curſeth it; and the End or Iſſue of it, is to be burned together with its Thorns.

I ſhall now open the Particulars of this Similitude, and unto what the Alluſion thereof ſhould refer. Here is Earth bringing forth of Thorns, upon having the Rain falling on it, rejected, curſed, and whoſe End is to be burnt, and the Eſtate of Men that fall away compared thereunto. What is there in other Scriptures?

No one Place will help us to underſtand all of theſe jointly, but ſome Places will give Light unto the one, ſome unto the other.

More immediatly *Paul* had in his Eye the Parable of our Saviour concerning the thorny Ground: Mat. 13. 22,23. *He alſo that received Seed amongſt the Thorns, is he that heareth the Word, and the Cares of this World, and the Deceitfulneſs of Riches choke the Word, and he becometh unfruitful. But he that received Seed into the good Ground, is he that heareth the Word and underſtandeth it, which alſo beareth Fruit, and bringeth forth, ſome an hundred fold, ſome ſixty, ſome thirty.* The thorny Ground (the third Ground, as 'tis termed) notes out the higheſt ſort of Temporaries that fall away; and anſwerably, it is the higheſt ſort of thoſe Temporaries, and the eminenteſt Gifts of them, *Paul* had been ſpeaking of: *Ver.* 4. *For it is impoſſible that thoſe who were once enlightened, and have taſted of the Heavenly Gift, and were made Partakers of the Holy Ghoſt*, &c. And as Chriſt there differenceth a good Hearer's Heart (the fourth Ground) from this thorny Ground, that the good Earth receives the World, brings forth Fruit ſixty, and an hundred fold; ſo anſwerably in this Place, the Earth that is fruitful is ſaid to be bleſſed, that is, to bring forth more Fruit, but that which doth not, is curſed and rejected. And again, as in the Parable of the thorny Ground this is added, that *they bring not Fruit to Perfection*, that is, mature, kindly ripe (*Luke* 8. 14.) ſo upon this Place Interpreters have generally made the like Obſervations, that of the good Earth it is here ſaid, τίκτουσα, *it begets its Fruits, brings them forth*, as a mature Birth; of the other, the thorny, it is ſaid, ἐκφέρουσα, *it caſts them out as abortive*, ſo *Grotius*. And the different Cauſe of theſe Events in both Places, is in like manner reſolved into the difference of the Soil it felt; for in all theſe ſorts of Grounds, the Seed ſown is the ſame, the Rain that falls the ſame: But there are ſaid to be Thorns in the one, that is, the Roots of Luſts remaining unpulled up, and theſe grow up again after the tops have been cut off, and inſenſibly draw away the Sap, and ſo their Hearts are never regenerated. The other is a good Ground or Soil, where Luſts are parted with, and the Heart changed (2 *Pet.* 1.4.) and made *Partaker of the Divine Nature, having eſcaped the Corruption that is in the World through Luſt*. And thus *Paul* diſtinguiſheth of theſe here, declaring profeſſedly, that thoſe that fall away never had true and ſaving Graces: *We hope better things of you, and things that accompany Salvation*, inſtancing in their *Labour of Love*, which the Enlightnings in thoſe other had not. *Paul*'s Hope of theſe Hearers, that the Iſſue of them would be different from the other, lay in this, that altho their ſtanding at a ſtay and not thriving was a ſhrewd ill ſign, yet notwithſtanding that, he believed that they ſhould never ſo apoſtatize as thoſe others had done, becauſe this Apoſtacy befals only thoſe that never had honeſt and changed Hearts, nor a Work that had Salvation in it; but he *hopes better things of them*, and to have been wrought in them, and *things that have Salvation annexed to them*: as if he had ſaid, When I conſider that firſt Work upon you, how ſound

and thorow it was (*Heb.* 10. 32, 33, 34.) *When I but call to remembrance the former Days, in which after ye were illuminated ye endured a great Fight of Afflictions; partly whilſt ye were made a Gazing-ſtock, both by Reproaches and Afflictions; and partly whilſt ye became Companions of them that were ſo uſed. For ye had Compaſſion of me in Bonds, and took joyfully the ſpoiling of your Goods, knowing in your ſelves that ye have in Heaven a better and an enduring Subſtance.* He knew God would certainly revive them again, but yet in the mean time to quicken them, he lays before them, and minds them of the Example of thoſe that fall away. Chap. 1.

2. That other part of the Similitude, *The Earth that brings forth Thorns is nigh unto curſing*, alludes manifeſtly to the State of the Earth before the Fall, and after the Fall compared together. Before the Fall, the Earth was ſo bleſſed of God, that it was fruitful with very ſmall Pains, by virtue of that firſt Word of Bleſſing, *Gen.* 1. Paradiſe is termed the Garden of God, becauſe ſo eminently bleſſed of God. And thus it is with Man's Heart, his Soul was planted in the Original Conſtitution of it, a Paradiſe unto God, planted with a right Seed, out of which all Graces roſe up and grew, and Man ſo long inherited a Bleſſing from God: But falling from God, then on the contrary, to ſhew how curſed Man himſelf was, God curſed the very Earth it ſelf to bring forth Thorns. Now as *Adam* was a Type of Chriſt, and his World of Chriſt's World, ſo even this Inſtance alſo repreſents what falls out under the Diſpenſation of the Goſpel. Altho Man be fallen in *Adam*, yet to them that live under the Goſpel, God ſends his Word and Spirit to manure them once more, and try if they will be fruitful (ſo you have it both in *Iſa.* 5. and in the Parable of the Vineyard) God ſends *Meſſengers* and *Dreſſers* early and late: And if now the ſecond time of it ſelf it brings forth Thorns, then (as of Trees *Jude* ſays, *ver.* 12.) it is twice dead, and ſo twice curs'd, firſt in *Adam* through his Fall, then by their falling from a ſecond Work which they have loſt.

3. For that other piece of the Similitude, *Whoſe End is to be burnt:* It may be an Alluſion to the Condition of the Earth in *Sodom* and *Gomorrah*; for as the Inhabitants of thoſe Cities are made Types of Men under the Goſpel (*Jude* 7.) ſo here their Land or Earth may alſo be ſuppoſed to be ſo. Now (*Gen.* 13. 10.) it is ſaid of that Land for the fruitfulneſs of it, *that it was watered as the Garden of God.* So then as the Inhabitants of that Land, the Men of *Sodom* are in *Jude* made *Examples of the Vengeance of Hell-fire*; ſo the Curſe that befel that Earth for their ſakes, that was once the neareſt Reſemblance of the Earth in the State of Innocency, may be conſidered to have been ſingled out by God, to make it the ſhadow of the Hearts of thoſe moſt eminent Profeſſors, whom proving unfruitful God above all other curſeth. For lo this Place and Soil is not only turned into a barren Wilderneſs, as the Pſalmiſt threatens, but into a Lake (as Hell is called) of Brimſtone. The Vapours which ariſe out of it, do kill all the Birds that fly over it; and the Apples that grow on the Banks thereof to this Day are a Proverb, *Apples of* Sodom, looking fair, but falling to Duſt when touched, and all things burnt and blaſted. And unto this Earth thus curſed and burnt up, doth the Apoſtle here compare the Hearts of Apoſtates curſed for being unfruitful, and unworthy, abuſing the means of Grace.

4. There is one thing yet more, that in proſecution of this Similitude, he compares the means of Grace which theſe enjoy, unto, (1.) Rain; (2.) The Tillage or Manurement of it, *The Earth that oft drinks in the Rain, and is dreſſed.* This of the Rain I know ſome apply to the preaching of the Word, which is compared by *Moſes* to the Rain, *Deut.* 32. 2. & *Iſa.* 55. yet I rather take it that here the Apoſtle doth in this Place intend two ſorts of means vouchſafed to Mens Spirits, whereof the one he compares to the Rain which comes immediately from Heaven, the other to that of Man's Work in manuring and tilling the Earth; ſo noting out diſtinctly inward Influences, Illapſes, and Dews of the Spirit by the Rain; and denoting means outward diſpenſed by Man's Miniſtry by the other, as Sacraments, Preaching, Admonition, or the like. And my Reaſon is, becauſe look as the things themſelves in the Similitude it ſelf are different, the Rain is from Heaven which God alone can give (who is theerby diſtinguiſhed from the Idol Gods that cannot give Rain) whereas the dreſſing,

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Book IV. planting, yea watering with Waterpots (*Paul* plants, *Apollos* waters) are the Works of Man, and so a different means from that of the Rain which God gives immediately: So answerably, in the Means or Dispensations vouchsafed by God, signified by these unto Men living under the Gospel, I observe how *Paul* doth as distinctly mention two sorts of them in the former part of his Discourse: 1. Inward, a being enlightened, a partaking of the heavenly Gift, and of the Holy Ghost. 2. Outward, teachings by Men (*Heb.* 5. 12.) which also that Passage, having *tasted of the good Word of God*, that is, of the Gospel as preached by Men, implies. And so the two parts of the Similitude of my Text (*ver.* 7, 8.) correspond fitly with those two parts of Dispensations by God vouchsafed (*v.* 4, 5, 6.) for even unregenerate Men partake of the Holy Ghost, as Rain and Water from Heaven, and it falls as the Rain both on the Hearts of bad as well as good.

I shall now add two sorts of Observations, whereof the one concerns the Ground that is cursed, the other the good Ground, where true Grace accompanying Salvation is wrought.

Obser. 1. *First concerning the bad Ground that is cursed, observe, That in carnal Hearts all Influences from Heaven and Means outward administred, do but nourish Self, and in the end their Lusts, altho by accident, as* Paul *speaks of the Law's causing Sin, Rom.* 7. 7. The Rain causeth Briars to grow as well as Corn and Fruits, and a poisoned Plant turns the Rain into Poison. Thus Men turn Grace into Wantonness and Presumption, and the Power of Mens Lusts prevail over all such Enlightnings. The Thorns did not only overtop, outgrow and choke the Gifts and Graces given, but did convert and turn the Actings of those Gifts into Thorns. The Rain rots dead Oaks in the end, and so do the Means these.

Obser. 2. *That God in rejecting such as are more deeply enlightened, proceedeth by Degrees, and not until they have oft drunk in much means.* So also the Parable of the Figtree holds forth, *Luke* 13. 8. he first stayed two Years, then afterwards one Year longer, and digged and dunged it. He goes on by degrees; as 1. He deserts it, which is here intimated by being nigh to cursing, that is, by Withdrawments, in comparison unto what he once afforded in drawing nigh to them. Then 2. he curseth with final rejection, if they become such as God hath no pleasure in, which he shews by being more strange to them; yet he doth not presently curse them, tho they are next door to it, as the word (nigh) here implies, and as it is elsewhere taken, *Luke* 21. 30, 31.

Obser. 3. *That in this Life God may curse such Men, when 'tis a long while after that they are burnt and cast to Hell.* That indeed is the end of all, but it may come long after cursing. Thus the Fig-tree (*Mat.* 21. 19.) stood aboveground after it was cursed, and thus God sware against the *Israelites* in the Wilderness long afore they died, *That they should not enter into his Rest.*

The second sort of Observations are concerning the Elect, those that here are supposed to have good Hearts.

Obser. 1. *That altho they may stand long at a stay, and seem to go backward, yet God will not take the like advantage of them in the end.* This is evident from this Instance here. Many of these *Hebrews* that still professed were such, as *for the time they might have been Teachers*; and yet they still needed Milk the lowest Nourishment, they needed even the *first Principles to be taught them.* Yea it is added in that 12*th ver. That they were become such as needed Milk.* Even as old Men that are decayed, come to live most on Milk again, their Stomachs are so weak, and so are these too decayed in Strength and Appetite to things holy. These deserved that Cursing that was executed upon those others, that by such degrees fell off; but yet the Apostle says, *We hope better things of you, for God is not unmindful of your Labour of Love*, &c. which they formerly had. They had such a Work, which (as he loved) would again revive, and yet he sets this severe dealing of God's with others before them to quicken them; this being in it self an ill Sign in any, and shewed *they were nigh unto Cursing*, and had best look to it. *Solomon* committed the same Sin against *Jeroboam*, whom God set up, that *Saul* did against *David*, and yet God pardoned the one, and cast off the other. And the Reason is, because God treats in his Dispensations of Grace to the one according

cording to the Tenour of a Covenant of Works, but with the other according to the Covenant of Grace, which (*Heb.* 8. 9, 10.) is differenced thus, *Not according to the Covenant that I made with their Fathers, in the Day when I took them by the hand to lead them out of the Land of* Egypt, *because they continued not in my Covenant, and I regarded them not, saith the Lord. For this is the Covenant that I will make with the House of* Israel, *After those Days, saith the Lord, I will put my Laws into their Mind, and write them in their Hearts; and I will be to them a God, and they shall be to me a People.* Chap. 2.

Obser. 2. *That even to good Hearts, the Blessing of much Fruit is not at first or presently vouchsafed, until they have oft drunk in the Rain, and then a Blessing from God comes,* as it is said, (Heb. 12. 11.) *of Affliction, that afterwards it yieldeth the peaceable Fruit of Righteousness unto them which are exercised thereby.* 'Tis afterwards, not presently, and after having been exercised thereby long.

Obser. 3. *That the heavenly Influence by Ordinances compared here to the Rain, is not always violent or sudden, but gentle and sweet.* It sends down, τὸ ὑετὸν, *molliores & minores Guttas* (so *Hyperius* observes the Word here used is) signifying that smaller Rain that falls softly, wets and soaks in by degrees, as *Moses* in *Deut.* compares the Word, Deut. 32. 2. *My Doctrine shall drop as the Rain, my Speech shall distil as the Dew, as the small Rain upon the tender Herb, and as the Showers upon the Grass.* And in *Isa.* 55. 10. the Word is compared both to the Snow and the Rain; the Snow always falls gently and so soft, that if a Man were blind, he would scarce discern its falling. The Rain sometimes falls more violently, and the Snow lies often long upon the Ground unmelted as it fell; but then a Thaw comes and melts it, and it sokes by degrees into the Earth, and serves to make it fruitful as well as the Rain. So Ordinances work often not so much by Violent but still Impressions; as they alter the Habit of the Mind, as a diet Drink doth that of the Body, and work not as Vomits, Purges, or such like violent Physick. For Impressions that are violent, have their Violence from the stirring of Self in Mens Hearts (which is an impetuous Principle when once raised) and not from Grace.

CHAP. II.

That our worthy and suitable Living under the Ordinances of the Gospel brings a Blessing, but the contrary a Curse on our Souls. The Danger of those who living under the Preaching of the Word of God, indulge their Lusts, or are unfruitful.

THE last and main Observation is this, *That our Worthy or Unworthy living under the outward Ordinances of the Gospel and those Dews that accompany them, especially the Word of God, is of Infinite Moment and Consequence for Blessing, or a Curse unto Mens Souls; and therefore Men should be wary how they deal with them.*

I take in both sorts of Means, 1. The Rain; 2. The Labour of the Husbandman; and add especially the Word, for he speaks there especially of the Doctrine of Salvation. There are those that look for Rain immediatly and alone from Heaven, but they shall never have the Benefit of it, if they neglect or despise the means that are needful to make the Ground fertile. Paul *plants*, Apollos *waters*, *God gives the Increase*, but by their watering and planting; and therefore they are said to be Co-workers with God, 1 *Cor.* 3.

To make the main Observation good, I shall go over the Instances of all outward Ordinances of the Gospel, and shew the Danger of neglect in making due Improvement of any of them.

1. In the beginning of the Gospel and the first dawning of it, when the Kingdom of Heaven was but at hand, *John Baptist* came preaching and baptizing. *The Law and the Prophets were until* John, *but now the Gospel is preached,* says Christ

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Christ, *Luke* 16. 16 and one Seal thereof, and but one, *viz.* Baptism, was administred together with it. Now see and consider what a more severe Warning *John* gives thereupon, both to the Receivers or the Rejectors of it: *Now bring forth* (says he) *Fruits worthy of Repentance.* Now nothing will do but *Fruits worthy*, that is, suitable, answerable to the Profession of Repentance, which by so powerful a Means and Ordinance God called for and required. By Fruits worthy is meant, that they should behave themselves like to true Penitents (as *Luk.* 12. 36. the Phrase is) like unto Men that wait. The Words here in the Text, *Fruits meet*, help to expound it. *Fruits meet* are such that are proportioned to the Cost; as when he elsewhere says, *Walk worthy of the Gospel*, because now God will not bear so long as formerly, for *now the Ax is laid to the Root.* If before, when you sinned against the Dispensation of the Law and the Institutions of it, God punished with Temporal Punishments, and did only lop off the Branches, and did not smite the Root, the Spirit, but the outward Man was then perhaps smitten, and it may be it was long first too; yet now the *Ax is laid to the Root*, that is (as I take it) *to Mens Souls*: for he compares the Persons of Men to Trees, and the Soul is the Fountain of Life, as the Root is to the body of the Tree. In the old Law, Men were cursed in the Field, and in the Bushel, but now they are cursed in the Church at a Sacrament or Sermon. And he says *now*, to shew that God will not stay long with the most of Men, e'er he strike their Souls with Hardness and Impenitency. Every Word is in the present, the Ax is laid, not shall be; every Blow, inward Check and Motion tends to ruin, if there be not Fruitfulness. The unfruitful Tree *is cut down, is cast into the Fire*, as elsewhere 'tis said, *He that believes not is damned already*, John 3. God takes less time to dispatch Mens Souls, makes quick work with them, and either hardens or softens them. These Threatnings (I take it) are not spoken of *Jerusalem*'s Destruction, and rooting up the Nation, that was 40 Years after; but this here is threatned more speedily to the Persons he speaks to. *Every Tree* in particular *shall be cut down, and cast into the Fire, even to Hell.* All this *John* says of his Baptism, and the Doctrine that accompanied it, to forewarn them, that if they took that Engagement upon them, they should consider what they did. But then the *Pharisees* thought with themselves, if your Baptism be such an Edg-Tool to cut to the Roots, we will not meddle with it, and so avoid the Curse you threaten. Hear what he says of them, and let all learn to fear and tremble: Christ says of the *Pharisees (Luke* 7. 30.) that *They rejected the Counsel of God against themselves, being not baptized of* John. This Baptism, thus requiring and obliging unto true Repentance and Regeneration those that received it, was called *the Counsel of God*, because it was that which by God's Counsel or Institution was appointed for their Salvation. But seeing that in the End and Intent of it as appointed by God, it required Repentance and Fruits worthy of Amendment of Life, they chose to reject it, they slighted or rejected it, it was against themselves they did this, and to their own ruin: and so their rejecting of it God took more heinously at their hands than others Unfruitfulness and Impenitence that received it.

2. Of Christ's Ministry that followed upon *John*'s (*Luke* 3. 16, 17.) 'tis said, *He shall baptize you with the Holy Ghost and with Fire, whose Fan is in his Hand, and he will throughly purge his Floor, and will gather the Wheat into his Garner*, &c. That fanning there is in this Life, for 'tis of the Corn whilst in the Floor (if you mark it) afore it be laid up in the Garner, Heaven; and by it is meant the speedy Discovery and Separation that Christ makes by his Spirit, of the Spirits of Men by Spiritual Judgments, for neglecting the means, and thereby severing Temporary Believers from true, leading them forth with the Workers of Iniquity. Others take this fanning for that Discovery which shall be made at the Day of Judgment; but to me it seems clear to be in this Life, whilst the Corn is in the Floor, as the several Degrees of this Comparison do shew. The first whereof is the bringing in the Corn into the visible Church or outward Profession, which in the Analogy of this Comparison is as the Harvest. Answerable is that Speech of Christ, *the Harvest is great* (that is, many are to be brought in) *but the Labourers are few. The Regions* (saith he) *are white to the Harvest*; this was spoken when Men yet stood as Corn in the Field, not reaped but ripe for it, and the Harvest was the

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bringing them in. The next to this is that fanning here ſpoken of; and the threſhing and fanning in the Floor are the means uſed after they are come in: then the third and laſt thing is the laying them up ſafe in Heaven till the latter Day, which is called, *Gathering them into his Garner.* Now this fanning or ſevering here in the Floor is more expreſly intended of Temporaries, than of Men looſe or worldly; for 'tis the *Chaff*, whom the Fan there is ſaid to deal withal, not the *Tares.* And the Harveſt to which the preaching the Word is compared, calls Men out from the World; but this Fanning is of the Chaff brought in by the Harveſt, and it is ſevering it from the Corn. So then Chriſt prepares in this Life for the Day of Judgment, ſevers, diſcovers Men here; and he does it by the Fan in his Hand, the Spirit accompaning his outward Adminiſtrations. I ſhall cloſe this of Chriſt's Miniſtry with that dreadful Prophecy of *Malachi*, propheſying of the Miniſtry of *John Baptiſt* that forerun, and alſo of Chriſt that followed. How terribly doth he ſpeak of both as of a Day of Judgment? *Who may abide the Day of his Coming, and who ſhall ſtand when he appeareth? For he is like a Refiner's Fire, and the Fuller's Soap*, Mal. 3. 2. And in *ver.* 5. ſaith he, *I will be a ſwift Witneſs againſt the Sorcerers, and againſt the Adulterers, and againſt the falſe Swearers.* And *Chap.* 4. 1. he ſays, *Behold the Day cometh that ſhall burn as an Oven, and all the Proud, yea and all that do wickedly ſhall be Stubble.* This bright and hot Seaſon of the Goſpel's Miniſtry and Ordinances, concluded the Rejecters under a State of Hardneſs and Condemnation, more than Ages before had done. Chap. 2.

3. As to hearing the Word preached by Miniſters to the end of the World, Chriſt in many Parables gave great Warnings concerning it, but more eminently in *Luke* 8. 18. *Take heed therefore how ye hear, for whoſoever hath, to him ſhall be given; and whoſoever hath not, from him ſhall be taken even what he ſeemeth to have.* Compare this with *Mark* 4. 24. *Take heed what you hear, with what meaſure you mete it ſhall be meaſured to you, and unto you that hear ſhall more be given.* He had ſhewed in the foregoing Parable (as here in the Text) the State of the ſtony and thorny Ground, Hearers and Profeſſors, and his Concluſion or Inference from thence is; *Therefore take heed how and what you hear.* I may add from the Drift and Connexion, *Take heed what kind of Hearers you be.*

(1.) What kind, for of four ſorts but one is good; and therefore be ſollicitous that you have good and honeſt Hearts, ſuch as the fourth Ground had.

(2.) *Take heed what you hear* (Mark 4. 24.) that is, take heed to give anſwerable Attendance to the weight of the matter, according as it falls out to be delivered, for theſe are the *great Things of the Law.* And he adds a Reaſon, *with what meaſure*, &c. God deals in a proportion: look what from a Sermon one gets, and brings again with him to the next, that will cauſe an Increaſe by the next, elſe there is danger of a Decreaſe.

(3.) Take heed *how ye hear*, and Chriſt's Reaſon in *Luke* is, *To him that hath* (that is, uſeth that which he hath received by hearing well) *to him ſhall be given.* For ſo *Matthew* ſpeaking of the Talents warrants us to interpret it, *Whoſoever hath not, from him ſhall be taken away what he hath*, Mat. 25. 28, 29. He that uſed not his Talent is ſaid not to have it, which is thereupon given to others, even what thou ſhouldſt have had, but through careleſs neglect haſt miſſed it.

Unto this ſo grave and ſolemn a Caveat of our Lord and Saviour, add the conſideration of theſe dreadful Properties and Efficacies, and Operations of the Word ſet before us by the Apoſtle, on purpoſe to make us know and underſtand of what moment and conſequence it is unto us, how we ſhall have to do therewith: Heb. 4. 12. *For the Word of God is quick and powerful, ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joints and Marrow, and is a Diſcoverer of the Thoughts and Intents of the Heart.* In the 2*d* and 3*d* Chapters and beginning of this, he had given abundant Warning to take heed of neglecting the Word that was preached to them; and to enforce it in this Ver. bids them conſider what a Word they had to do withal, it is a living Word, it is a *quick Word*, and an eternal Word. And therefore as the Apoſtle ſays, *Chap.* 10. 31. *'Tis a fearful thing to fall into the Hands of the Living God*: So ſay I of the Living Word, it revived the ſenſe of Sin, when the Light of it

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came into *Paul's* Conſcience; then *I died*, ſays he, *Rom.* 7. As ſome Metals will not melt till ſome other Metal be put to them, ſo nor will Sins melt or diſſolve into the Conſcience, till the Word comes as Fire, and mingles with them; and when God ſets it on work again, then it runs through the Soul like Hail-ſhot, or like Quickſilver.

It is a living Word alſo in this reſpect, that it is eternal. You may think it vaniſheth with our Breath, but it lives for ever, and your Thoughts will have to do with it for ever: 1 Pet. 1. 23. *The Word of God abides for ever.* And if you ask what Word it is, even that (ſays *Peter*) *which we preach to you.* What if the Word is convey'd and ſet on in that Ordinance of Preaching, if it is written in the Heart, it goes to Heaven with you; if 'tis neglected, yet the Holy Ghoſt will bring it to your remembrance, and ſo it will abide and go to Hell with you. You ſhall repeat Sermons enough there, and the Sermons will be the Doctrine, and all your Sins will ſerve for matter of Uſes, of Terror and Dread for ever: *Iſa.* 55. *His Word ſhall not return empty or in vain.*

2. The Apoſtle adds in *Heb.* 4. that the Word is mighty in Operation; as in its own nature it is all Life and Spirit, ſo it is in Operation. It will exquiſitely torture, and become an Executioner of Men in Hell: *it divides* (ſays he) *between the Marrow and the Bones*, which expreſſeth the moſt exquiſite Pains. God's Wrath and his Word do torment Men for ever in Hell; 1 Cor. 10. 6. *It hath in a readineſs to avenge all Diſobedience, when your Obedience is fulfilled.* He compares it there to an Armory of Weapons and Inſtruments of Death of all ſorts that are made ready (as the Pſalmiſt ſpeaks) and laid up to be brought forth. And the Apoſtle there ſuggeſts to Mens conſideration what mighty effects it will at laſt have in avenging all Diſobedience, by what in the mean time it hath in converting and bringing the Godly into Obedience, and in ſubduing their Luſts. *It is mighty* (ſays he there) *in caſting down ſtrong Holds, and high towering Imaginations.* Have you ſeen hurricane Winds or Earthquakes, as they are in ſome parts of the World, that overthrow Towers to the very Foundations, tear up Hills by the Roots, and throw them into the Sea; toſs up Ships riding at Anchor like Tennis-balls, and hurl them upon the Dry-land? Or have you conſidered the Power of Lightning, when it breaks the Bottles that hold it, or Thunder when it roars in the midſt of Heaven, blaſting every green thing where it lights, and withering them to a deadneſs in an inſtant, ſhivering the mightieſt Trees to Splinters, diſhevelling and tearing off the Bark, drinking up the vital Sap? Such and ſo great (tho not ſo viſible to the outward View or preſent Senſe) is the Power of the Word. *The Voice of the Crier cries, All Fleſh is Graſs*; and inſtantly, *The Spirit of the Lord blows upon it*, withers all the Glory of the World to a believing Soul, and *every Vally is filled, every Mountain is brought low.* It tears Mens Hearts rooted in evil (as low as the Center of them) from their deareſt Luſts, it makes their Conſciences to boil as a Pot, and the Waves thereof to roar, and then with one word ſtills them, and calms the Winds and the Waves, and they obey it, and the Heart is pacified. As an Hammer it breaks the Rocks, and as Fire it melts the Elements with fervent Heat, melts and diſſolves the moſt rocky, ſtony and ſtubborn Heart to Water, and works it to ſuch a ſoftneſs as fits it to take any Impreſſion. Now the Apoſtle from hence argues (as you ſee) the Operations upon the Godly in this World in their Converſions to bring them to Obedience, and the ſame Word will be as mighty to revenge, when your Obedience is fulfilled. The Word hath had its full Work upon all the Saints, until then theſe Energies of it upon the Hearts of wicked Men are ſuſpended; but then it will work as powerfully another way, yea more powerfully in avenging, becauſe it will take hold of the whole that is in them, which is nothing but matter for it to work upon; and it will work at once, whereas on the Godly it works gently and but by degrees. Look as ſtrong Phyſick, if it works not to purging out Humours, works to Death and Tortures; ſo in the Godly their Luſts are purged by the Word here, but in the Souls of others it works Pain and Anguiſh. *He ſhall ſlay the Wicked by the Breath of his Mouth.* This Sword which comes out of Chriſt's Mouth (*Rev. Chap.* 1. & *Chap.* 19.) will cut (*Acts* 7. 54.) to the Heart, and divide between the Marrow and Bones, and will be directed by his Skill that

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gave it, and that knows how to torture exquisitely by it, and who knows what parts are most sensible, and who will apply it to *them*. Both the Word of God and the Wrath of God are compared to Fire: Jer. 5. 14. *I will make the Words of thy Mouth as Fire, and this People as Stubble, and they shall devour them.* Fire came out of the Witnesses Mouths (*Rev.* 11. 5. the Word spoken by them) which kindles the Fire of Hell in Mens Souls, and *devours the Adversaries*; and therefore take heed how ye hear. If you were to take some desperate Remedy that hath a Danger in it, ends or mends (as Quicksilver in some Cases) how wary would you be to take it right? Such is this Word and every Portion of it, therefore *take heed how ye hear*. Men feel not this now, nor do they imagine what a Design God hath upon Men in this Dispensation of hearing and preaching. He prepares and lays a Train for the other World, yea and this instrumentally serves to all his Designs upon the Ungodly that obey not his Word. Chap. 2.

1. It prepares for the great Assize at the last Day, by sending out Hue and Cry after wicked Men, whose Damnation pronounced slumbers not, nor lingers, 2 *Pet.* 2. 3. It also makes Inquisition for Blood, Adultery and all other Sins, finds them out, and in God's Name arrests the Offender: These Things hast thou done, and thinkest thou to escape? It is a swift Witness against the Adulterer and Forswearer *(Mal. 3.)* because when they go to commit these Sins, it comes in and says, thou shalt not commit Adultery, *&c.* Also it serves to bind Men over to Hell, even whilst in this Life. As the Truth of the Gospel makes the Believers free indeed, as Christ says *(John* 8. 32.) so it claps Irons upon others, and binds them over to the great Assize. It is as the Coroners Inquest that prepares the Inditement for that Day: As the Devils are reserved in Chains (as *Jude* speaks) so wicked Men by the Cords of this Word; for whose Sins we bind (if they repent not) they are bound in Heaven. The Word makes Mens *Mittimus's* for Hell, that Prison *Peter* speaks of; and wicked Men resent this sufficiently, which causeth their Opposition against it. It is to them the savour of Death unto Death, which strikes them dead even here, as many poisonous Vapours in Caves and Caverns use to do.

2. At the latter Day the Word will do its Office yet farther.

(1.) Then the Word will be the Discoverer of all Sins known and unknown. *It searcheth the Heart and Reins*, Heb. 4. It penetrates the Thoughts and Intents of the Heart, and as a searching Drug, gathers all the Humours into the Stomach; so will this Word gather the sad remembrance of all Sins into the Conscience: or as Angels will gather together Mens Persons, so will the Word gather thy Sins from all the four Corners of the World, in what Place soever committed.

(2.) It will be Mens Judg: John 12. 48. *He that receiveth me and receiveth not my words, the Word that I have spoken, the same shall judg him at the last Day.* As if Christ had said, I shall not need to judg, my Word will do it.

CHAP. III.

The Danger of those, who being Partakers of the Sacrament of the Lord's Supper, do by ungodly or unfruitful Lives act contrary to the Institution and Design of that Ordinance.

1 Cor. X. *from* ver. 1. *to* ver. 13.

Moreover Brethren, I would not that you should be ignorant, how that our Fathers were under the Cloud, and all passed through the Sea;
And were all baptized unto Moses *in the Cloud and in the Sea:*
And did all eat the same Spiritual Meat;
And did all drink the same Spiritual Drink (for they drank of that Spiritual Rock that followed them, and that Rock was Christ)
But with many of them God was not well pleased, for they were overthrown in the Wilderness.
Now these things were our Examples, to the intent we should not lust after evil things, as they also lusted.
Neither be ye Idolaters as were some of them, as it is written, The People sat down to eat and drink, and rose up to play.
Neither let us commit Fornication as some of them committed, and fell in one Day three and twenty thousand.
Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents:
Neither murmur ye, as some of them also murmured, and were destroyed of the Destroyer.
Now all these things happened unto them for Ensamples, and they were written for our Admonition, upon whom the ends of the World are come.
Wherefore let him that thinketh he standeth, take heed lest he fall.

THE proper Scope of this Scripture is to set forth the high Provocation and Extremity of Danger for Men to live in their Lusts, while they profess and partake of those two great Ordinances, *Baptism* and the *Lord's Supper*. The Coherence and carrying on of his Discourse was this: In the *6th* & *8th Chap.* he had setly by many Arguments dehorted them, both from corporal and spiritual Fornication, the spiritual was the eating in the Idols Temple. Then making a Digression in the *7th Chap.* to decide Cases about Marriage (which was appointed as the Remedy against Fornication) in the *9th Chap.* he also closeth with a vehement Exhortation unto the subduing and keeping under of every Lust, *ver.* 25, 26, 27. *Every Man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible Crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the Air: But I keep under my Body, and bring it into subjection, lest that by any means when I have preached to others, I my self should be a Castaway.* And this is (as you read) of necessity unto the partaking of Salvation. Now then to enforce both those two particular Exhortations against those two Sins, as also this general Exhortation occasioned thereby unto an universal Strictness and Watchfulness; he lays before them (and insists upon it) the great and solemn Obligation which their Profession of having been baptized, and their usual Partaking and Communication of the Body and

Blood of Christ did put upon them; yea and he prosecutes this up and down, and leaves it not till unto the end of the *11th Chap.* And he enforceth the Obligation which lies upon us Christians, from the evident Example of the *Israelitish* Church in the Wilderness. And here I observe, how throughout the *Epistles* of *Paul*, *Jude* and *Peter*, the State of that Church, when in the Wilderness, is more eminently set out, as the most lively Shadow and Type of the Condition and State of the People of God under the Gospel, because the whole time of our Lives after Conversion, is a Passage from out of the State of Nature to the heavenly *Canaan*. Now these *Israelites* enjoyed for substance the like Ordinances unto those two of ours, *Baptism and the Lord's Supper*, and yet indulged their Lusts, yea those very Lusts, from which he had in those forementioned *Chapters* so earnestly dehorted these *Corinthians*, namely, Idolatry *(ver. 7.)* Fornication *(ver. 8.)* remonstrating how God had in Wrath, upon that very consideration of their living under such Ordinances, broken forth upon them, had overthrown and destroyed them; and that therefore under the Gospel, the Neglecters and Prophaners of these Gospel-Ordinances, must proportionably expect a sorer and severer Punishment, by how much our Ordinances exceed theirs in Glory, Evidence and Spiritualness. This Scripture therefore is punctual to this Argument in hand, and is indeed here handled *tanquam in propriâ sede*, as all other Truths of Concernment for the most part are in some one designed Scripture or other. Chap. 3.

I shall draw forth all the several Particulars therein, unto these five Ranks or Heads.

1. That the *Jewish* Church in the Wilderness did enjoy for the Pith and Kernel of them (altho the fleshly Rind or Shell was thicker and more gross, and of a larger bigness than ours) the same Ordinances of Baptism and the Lord's Supper, as we do now under the Gospel, for he terms them twice the same in substance, *ver. 3. They all did eat of the same spiritual Meat, and did all drink the same spiritual Drink*, ver. 4. This sameness of them was then represented in a near outward likeness and distinct resemblance, even of the very two parts of our Lord's Supper, as well as in a resemblance of that of Baptism. Our Lord's Supper hath two parts, or rather a distinct reiterated Representation of Christ, in his Body as Food, in his Blood as Drink, 1 *Cor.* 11. 24, 25. So in like manner, he finds out both these as distinct in their Dispensations then; for the Manna, the Type of Christ's Body, who is the Man from Heaven, was their Food, and their Drink was the Water out of the Rock, the Type of that Water and Blood which came forth of Christ's Side, as *John* for the History of it avers with a great solemn note of Observancy in his Gospel, and interprets it for the Mystery of it in his Epistle. And you may observe again here, how that to the end he might thus more evidently hold forth this sameness, and the parallel of their Sacraments to ours; he omitteth the mention of Circumcision and the Passover (which yet were the standing Ordinances of that Church, both in the Wilderness and afterwards) because these, though the preceding Types of our Sacraments, yet in respect of an outward Likeness were more dark and cloudy: And he chuseth rather those which were but occasionally and extraordinary, and only in the Wilderness. For as I said afore, that the Estate of that Church, whilst in the Wilderness, was the liveliest and most momentary Type of the Gospel-times; so also those Sacraments extraordinarily and peculiarly to them administred, were Types of these of ours. They came near the Life, both in the distinction of the parts of them, and outward resemblances to every common Eye and first View. The sprinkling or mizling of the Rain in the Cloud, and going through the Water of the Red Sea, was even to the vulgar View a visible baptizing. It had the Resemblance and Appearance which Circumcision had not, unless to a more spiritual Artist's Eye, that could discern the Proportions of the one and other. And again, their eating Manna as Bread from Heaven, and their drinking of that Rock, doth bear and carry more of likeness to our Bread broken, and Cup we drink of, in the outward appearance thereof. And it is an Argument of no small weight against the Papist, both for the number of Sacraments that there are but two (because the *Jews* had but of these two sorts answering to our two, but all whether ordinary or extraordinary are reduced unto two) as also for the Cup or Communication of this

Book IV. this Spiritual Drink as well to all the People of God, without confining it to the Priests or Levits, as of the Bread, for so in their Dispensation of it 'twas typified. They did all eat the same Spiritual Meat, and they did all drink the same Spiritual Drink, even as well as all were baptized, *&c.* which ingenious *Estius* seems to acknowledg to be the mind of that ensuing Passage, 1 Cor. 12. 13. *By one Spirit we are all baptized into one Body, and have been all made to drink into one Spirit.* It alludes (says he) to the Cup in the Sacrament.

2. The Apostle sets before these *Corinthians*, how greatly God was displeased with these *Israelites*, that lived and continued in those Sins, aggravated and made far more sinful by the Participation of such Ordinances, *ver.* 5. *With many of 'em God was not well pleased.* He says indeed no more, but thereby means to express the highest Displeasure; as in like Phrase he speaks of Apostates from God and Christ, Heb. 10. 38, 39. *If any Man withdraw, my Soul shall have no pleasure in him.* But is that all? No, but of all other Men in the World, God's Wrath and Fury doth smoke against such a Man (*Deut.* 29.) as of all Men an Apostate is most hated by him. And as the Reason of this so sore a Displeasure, he insinuates withal that one Speech, that that Manna and Rock, *&c.* were *CHRIST*, *ver.* 4. That Rock was Christ, that is, it signified, represented and exhibited our Christ to them, and it is therefore called a Spiritual Rock. As our Sacraments are not Christ bodily or personally, but spiritually, that is mysteriously in signification and representation to our Faith, as was also the brazen Serpent. Jesus in the Heavens, and that hung on the Cross, is Christ personally: The Church his Body, of which he is the Head (*1 Cor.* 12.) is Christ mystically; the Sacraments are Christ mysteriously or spiritually, so as in them we see and behold Christ really and spiritually, partake of him, and have to do with him, as if we were present with him: Gal. 3. 1. *Before whose Eyes Jesus Christ hath been evidently set forth crucified among you*, that is, as really as if he had been crucified among them, as he was once at *Jerusalem*. One would wonder that so plain and express a Saying, that *Rock was Christ*, should not have decided Christ's meaning in that like Speech of his touching the same thing, This is my Body, this is my Blood, both being spoken in the same sense and no other. Now that Rock was Christ significatively and mysteriously, and the Papists themselves dare not say the Rock was the Flesh and Blood of Christ transubstantiated. Hence then it was, that the *Israelites* in all their sinnings offered an open Affront and Contempt to that Christ, whom sacramentally they did eat and drink every day, and discerned not the Lord's Body in it; and therefore (*ver.* 9.) they are said to have tempted Christ: so as hereby it came to pass their Sins were not barely Transgressions of the Law which was given them, but they were aggravated by this, that they therein undervalued that Christ, who was held forth to them, tho but in those shadows.

3. He sets before them the Severity of the Punishments that befel them, which he alledged as Tokens how highly God was displeased with them. For in those Days God shewed and manifested the Proportions or Degrees of his Wrath upon Mens sinning, by the visible and extraordinary Punishments he executed. His Expressions of those Punishments are, *They fell* (ver. 8.) *They were overthrown* (ver. 5.) both do import violent Deaths, as of twenty three thousand in one day. They died not as other Men, but were taken away in heaps by the immediate Hand of God. Then again it is said, *for murmuring they were destroyed of the Destroyer*, ver. 10. Now *Heb.* 11. 28. compared with this, tells us that the Destroyers were some of the Angels (whether good or bad I dispute not) who killed the *Ægyptians* outright at the Passover; you find it also *Exod.* 12. 23. and thus in like manner is this to be understood.

4. He plainly applies and bringeth all this home to the *Corinthians*, as living under the same and more spiritual Sacraments that represented Christ.

(1.) That he applies all this to them his Preface imports, *ver.* 1. *Moreover Brethren, I would not have you ignorant, how that all our Fathers were baptized*, &c. that is, moreover, or over and above other Considerations afore delivered to move you to Strictness, I would have you lay to heart deeply the Examples of God's former dealings with others, yea of those that were therein your Fathers, and

you their Children, in whoſe Sins therefore if you tread, you as their Children ſhall be ſure to reap from God Puniſhments anſwerable; as the Threatning in the ſecond Commandment given about Ordinances runs, *I will viſit the Sins of the Fathers on their Children.* And then in proſecution of this he further urgeth, that they and theſe *Iſraelites* had the ſame, the very ſame Ordinances for ſubſtance, which he inculcates twice, *ver.* 3, 4. And indeed the whole Diſcourſe is bottomed upon that ſuppoſition, and had otherwiſe not been to the purpoſe, his Scope being, that they therefore muſt expect the ſame or ſorer Puniſhments, committing the ſame Sins, aggravated by this, that they lived under the ſame Ordinances. But yet moreover he brings all home to them, *ver. 6. Now theſe things were our Examples* (or Types of us) *to the intent we ſhould not luſt after evil things.* This Nail driven thus home, faſtens all upon them. Theſe things ταῦτα, were τύποι ἡμῶν, Types. Chap. 3.

(1.) Prophetical, for Types have the nature of Prophecies to be fulfilled (as *Adam* was a Type of Chriſt, *Rom.* 5. 14.) and ſo did foretel, that under the Goſpel many profeſſing Strictneſs of Religion and Converſion (which was as a coming out of *Ægypt*) and boaſting in their Privileges in theſe Ordinances, ſhould fall into the like Sins, and ſo incur like Puniſhments. To which ſenſe that firſt part of *ver.* 11. ſtrongly leans: *All theſe happened unto them for Examples*, that is, God brought them upon them as Types to us, he aiming therein at what ſhould be again acted over, and more fully, under Goſpel times afterwards to come.

(2.) They were Types monitory, that is for Admonition or Warning, which the Apoſtle expreſly urgeth in that other part of *ver.* 11. *And they were written for our Admonition*, as Buoys or Seamarks to warn us that we daſh not upon the ſame Rock, Chriſt, manifeſted to us under like, and far more glorious Ordinances.

2 He inſinuates that God will be far more ſevere towards them that live under Goſpel-Ordinances.

(1.) Thoſe, he ſays, were but Types, which word is twice uſed; that is, all theſe things that befel them were, *rudiores imagines perfectionis*, ſuch as a Draught with a Cole is to a Picture, embelliſhed and drawn to the Life, ὡς ἐν τύπῳ, as *Ariſtotle*'s Phraſe is.

(2.) Theſe their Sacraments he ſpeaks of, tho for ſubſtance the ſame with ours, yet for their manner of Adminiſtration were incloſed about with an Huſk or Rind of a fleſhly Diſpenſation, which made them but Shadows of ours in compariſon. They drank of the Rock which was Chriſt, but their Beaſts drank of the ſame, and ſo it ſerved to another purpoſe beſides that of repreſenting Chriſt. Their Baptiſm was cloudy, 'twas as in a Cloud; and inſtead of its being ſaid to be into Chriſt (as the Goſpel runs, *Rom.* 6. 3.) the Apoſtle ſays, they were baptized viſibly but into *Moſes* (*ver.* 1.) and ſo into Chriſt but as at a ſecond and remote hand, typified forth by that *Moſes*. In like manner their Paſſover *primâ Intentione*, and nextly and immediately, ſignified to them their Deliverance out of *Ægypt*; but that being the Type of our Converſion from Satan to God, Spiritual Deliverance came therefore to be thus ſignified thereby at ſecond hand, *ſecundâ Intentione*, and remotely (tho yet mainly and in its primary Intention deſigned) but yet that out of *Ægypt* was the next and immediate Deliverance ſignified. Now as their Ordinances, as encloſed in this Rind, were more outward and fleſhly than ours, which have that Rind now ſhaled off, and Chriſt is thereby immediately and only held forth; ſo,

(3.) The Puniſhments for neglects or profane ſinnings under them were viſible, but outward and temporary, as by bodily Death, *&c.* which is but the breaking the Shell, the outward Man: But our Goſpel-Ordinances being more ſpiritual, have anſwerably Puniſhments that are ſo. As God bleſſeth in Spiritual Things now, ſo he curſeth in Spirituals alſo, and they are the Curſe *in Solido*. *Of how much ſorer Puniſhment ſhall he be thought worthy* (ſays the Apoſtle, *Heb.* 10. 29.) that profanes Chriſt as revealed in the Goſpel? For example, were they ſtung with Serpents (*ver.* 9.) and *deſtroyed of the Deſtroyer* (ver. 10.) by a bodily Death inflicted; we under the Goſpel that live in ſuch Sins, are given up to Satan (1 *Cor.* 5.) either by Terrors to drive the Elect to Chriſt, or by Seduction and a Curſe to drive Reprobates to Hell; as the Devil entred into *Judas* whilſt he re-

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received the Sop: I cannot say he received the Lord's Supper, but the Passover he did, and Christ sealed up his Rejection at that Ordinance.

(4.) The Apostle having spread these things before them, his conclusive Inference is, *Let him that thinketh he standeth, take heed lest he fall.* Men use in their Thoughts and Speeches to boast themselves of their Enjoyment of such Privileges as these, and do bolster themselves up in them; but know, that they will not guard you from the Curse, nor privilege you at all in that respect. Yea let every such Man know, that this sacramental holy Ground is the most slippery Ground that Men can stand on, as Ice is; and therefore if he falls, he falls most dangerously, he falls upon the Rock Christ, and he that falls on this Stone shall be broken, *Luke* 20. 18. And also together therewith all the Sermons he hath heard and Sacraments he hath received, fall upon him. The Fall of that House was great, (says Christ also, *Mat.* 7. 27.) *Therefore let him that thinketh he standeth, take heed lest he fall*, that is, fall under the participation of such Ordinances. And this Coherence of these Words with the former Discourse is manifest, and the proper drift of them. Nay, and the Apostle judgeth not this one Caution enough, but seconds it with another: ver 15. *I speak to wise Men*, that is, Men that know how to apply all this, and how fully it sutes your Case and Condition; and βλέπετε, see to it, consider or take heed unto what I say. Neither hath he done with this Exhortation, but heaps on another, *The Cup we bless is the Communion of the Blood of Christ, the Bread we break is the Communion of the Body of Christ: And ye cannot drink the Cup of the Lord and the Cup of Devils, and ye cannot be Partakers of the Lord's Table and the Table of Devils*, ver. 19, 20. Which Speech or Reasoning, I know, is more particularly intended against that idolatrous Practice of sitting in the Idols Temple (which he had discoursed against, *Chap* 8. and which was one particular Sin he gave instance for in the *Israelites*, ver. 7. for which God had punish'd them) yet for the ground and extent of it, it doth by way of Application come home against Fornication, or Indulgence to any other Lusts, feeding on the Objects of them as *Animæ pabulum*, and worshipping them as God, and sacrificing the deerest of our Intentions to 'em. These are Idolatry, says the Apostle, as some Copies have it: Col. 3. 5. *Mortify therefore your Members which are upon the Earth, Fornication, Uncleanness, inordinate Affection, evil Concupiscence and Covetousness, these are Idolatry.* A Man hath therein Fellowship with Devils, for they are the Devil's Dainties. They that feed on these Husks, eat of the Table of Devils, have Fellowship with Devils, whose Works these are, 1 *John* 3. I would not, says *Paul*, you should have Fellowship with Devils, it is an utter Inconsistency, and will overthrow your Profession and Religion, and eat it out. Ye cannot drink the Cup of the Lord and the Cup of Devils. Well, the Apostle prosecutes it yet further, for his close is *ver.* 22. *Do we provoke the Lord to Jealousy, are we stronger than he? Jealousy is the Rage of a Man*, says *Solomon*, Prov. 6. 34. And it is the height of Anger and Displeasure in God; and if any thing put him into it, it will be to find thee that professest to lie in his Bed of Love, in his Bosom, such is the Lord's Supper, then going from it to lie in Bed with the Devil, engendring Lust, Malice and Mischief. If the Veil could be taken away, Men would see that whilst their Souls brood upon their Lusts, they are entwined close and coupling with Serpents, yea with Devils. *Do you provoke the Lord to Jealousy?* You may observe that God doth only (at least above all other) profess himself a jealous God, when he gave forth the second Command, that is the Ordinances of his Worship forbidding the contrary. Now the Lord's Supper being the top Ordinance of the second Commandment under the Gospel, to profane it by nourishing Lusts, provoketh God to the greatest Jealousy, and sets God at defiance; and therefore those Words are added, *Are you stronger than he?* that is, Can you encounter him? Which you must make account to do, if you go thus on.

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Chap. 4.

CHAP. IV.

1 Cor. X. 1, *to* ver. 13.

Moreover, Brethren, I would not that ye ſhould be ignorant, how that all our Fathers were under the Cloud, and all paſſed thro the Sea, &c.

CConcerning the Danger of unworthy receiving the Lord's Supper, either in being unfruitful, or living in Luſts under the Participation of it, I ſhall add ſome Conſiderations that both aggravate the Sinfulneſs hereof, and ſo heighten the Danger of it. Both which will appear, if we conſider the Nature and Intent of this Ordinance in the Inſtitution thereof, either on God's part, or what is to be done by us or ours.

1*ſt*. On God's part, it is to repreſent and exhibit the whole of Chriſt as crucified for us, in the moſt direct, immediate, adequate and expreſſive madner.

2*ly*. On our parts, it is publickly to ſolemnize and ſhew forth his Death, and erect a freſh Memorial of it, with Profeſſion of our Intereſt in his Perſon, his Death, and all the Benefits thereof. Now to ſin againſt ſo great Obligations ariſing from both, how much muſt it aggravate our Sin?

1. On God's part in the Inſtitution of it, it repreſents theſe things to us.

(1.) It repreſents Chriſt in the moſt immediate and expreſſive manner, which will appear if we compare it with the other Ordinance of the Word read or preached. In the Word read or heard, we have directly and firſt to do but with ſome Truth, and ſo with Chriſt conſidered but either as the Author and Deliverer of that Truth, or at moſt but as that particular Truth concerneth him and treats of him, or of ſome particular Benefit of his, or ſome Excellency of his, or ſome Action of his for us. And theſe are ſingled out to be treated on by piecemeal, unto which our Thoughts are required immediately to be intent, according as the matter thereof is: yea further often, ſome point of Duty on our part, yea ſome diſcovery of ſome Sin by the Law and our Sinfulneſs, with the Threatning annexed thereto, are treated of. All which are remote from Chriſt, and but as a Schoolmaſter to drive us, and that too upon ſecond Thoughts, riſing up unto him and his Perſon. Even as the Sick thinks of the Phyſician upon a ſecond Thought, after the ſad Apprehenſion, and a long and deep Conſideration of his own Malady. But in this Ordinance of the Lord's Supper, we have to do with Chriſt himſelf, his Perſon, *&c.* We are put upon him, let into him immediately and directly, and are to converſe with him, as a Spouſe with her Husband in the neareſt Intimacies. He is the Image in that Glaſs, and not a glimmering collateral Beam of him only which caſteth a Shine; but the Sun of Righteouſneſs it ſelf is the direct and adequate Subject of that Repreſentation, and our Eyes are called to view him with open Face. The Word preached is termed the Word of Chriſt, *Col.* 3. and elſewhere, but it is no where termed Chriſt; no, nor is Prayer or any other Ordinance ſo named, but the Rock was Chriſt, the Bread is Chriſt, of which he ſays, This is my Body, and of the Wine, This is my Blood; yea and it is Chriſt entire, whole Chriſt. We have to deal with the whole of his Perſon, the whole of his Death, the whole of his Benefits, Promiſes, yea all that was purchaſed or procured by him. Yea, and we have to deal with all this in the moſt expreſſive real manner; it is whole Chriſt repreſented as to the Eye: whereas a Sermon, if it did repreſent whole Chriſt, yet it would be but to the Ear; and you know things by the Ear ſtrike more dully and ſlowly, but by Sight more really, and make a laſting Impreſſion. Mine Eye affects my Heart, as the Pſalmiſt ſpeaks.

(2.) It repreſents Chriſt alſo as crucified, which is the top and eminent Subject of the Goſpel, 1 *Cor.* 2. 2. we ſee Chriſt glorious, and ſitting at God's right hand in Heaven, and yet we ſee him too as one dying and crucified: Yea and it is that

Book IV. Christ who is now in Glory, who is represented as crucified. It is his Death that is shewn forth herein (*1 Cor.* 11.) his Body broken and his Blood shed. Whilst one Eye of Faith is called to look up to his Person as now in Heaven glorious, and we see Jesus crowned with Glory, *&c. Heb.* 2. (which is necessary, for where else can the Soul find his Person as existing, and so make an Address unto Heaven, but where he now is alive in Heaven?) with another Eye we look back upon him as formerly hanging on a Tree, bearing our Sins in his Body, bearing, and representing and undertaking for our Persons. Now what a Sight is this? and what a strong mixture of Affections must needs accompany a Sight so strange?

Now to raise up your Thoughts a little, let me speak unto you in that Language, wherein Christ spake to the People concerning their going forth in Troops to see *John the Baptist*, as a Sight of Novelty (*Mat.* 11. 7, 9.) thereby at once to reprove their common slight Esteem of him, as also to raise them up to a true value of him. When you come to a Sacrament, consider what do you go forth to see? A Thing of small value, a Trifle, a Reed shaken with the Wind; or that which is of some more moment, as you would go to see an Ambassador or gaudy Courtier making his Entrance in State and splendid Apparel. No, says Christ, I tell you, you saw a Prophet, yea more than a Prophet. But this here is a Sight of more than all Prophets, than that of all Angels and Saints (which we shall have of them as assembled together at the latter Day) if we could suppose it without him, yea than of the Glory of Millions of Worlds, if that could be represented in the twinkling of an eye.

Let me say further, Men use to flock to other Sights, either that are real, as to an ordinary Execution, or some rare Invention of Mens Art, or else that are in shew, as the acting over of some Story that hath some deep Plot in it, or of some noble and heroick Person; the Sum and Height whereof comes to this, that such an one passeth through the lowest Debasement, leaving it and despising it with an unheard of Greatness of Mind, to the end to save his Country, and to rescue his contracted Spouse fallen into the utmost Gulphs of Dangers and Miseries, and then after that himself riseth up to that Glory, which as a King or Lord was his Inheritance originally: And then to the Participation thereof he pulls up his Spouse, and crowns her with Glory and Honour in the sight of all the World. How are Mens Fancies tickled and filled with the bare shew, outward and empty Appearance of such a Story acted to the Life? How long do they stick therein? How are their Thoughts and Discourses taken up therewith a long while after? Yea and this where all that is presented concerning such a Person, doth nothing concern themselves. The Person had no relation by Race or Country, or any way to them, yea it is but a very Fiction. But here behold the greatest Act or Thing, that ever the great God did, or means to do for ever, set forth but once in this World, actually performed in a few hours space, containing in it the deepest Mystery, Plot and Contrivement that ever lay in the Breast of God, or that his Wisdom can bring forth, and in which all his other Counsels are bottomed and centred; wherein also you have represented the King of Kings, the Lord of Glory coming disguised in the Likeness of sinful Flesh from Heaven, to redeem his Church, his Spouse, from Sin, Death, Hell and Wrath, hanging on a Tree, sustaining her Person, bearing her Crimes and Miseries, and for her sake encountring with and conquering thereby all his and her Enemies, and triumphing over and making an open Shew of Devils led captive, because they were her Enemies and great Seducers; and then flinging off that Form of frail Flesh, and in an instant appearing in the Form of God, sitting down at the Right Hand of the Majesty on high, in so great a Glory, as only the only begotten Son of God and Lord of Glory was capable to be arrayed withal. At the sight of which and his first taking that Place in Heaven, all the Angels of God fall down and worship him. Is there any such Sight elsewhere to be seen on Earth? Yea, Doth Heaven it self afford such another, unless it be of him? And is this a bare Sight, an outward Shew made to strike thy Fancy? Yea, Is it not over and above of the greatest Concernment to thee? This Person who fills this Scene, and whose Story it is, is of the nearest Relation unto thee that ever any was, thy Saviour, Head and Husband.

band. Yea, and these Actings of his that are therein presented, are of the highest moment to thee. Is not thine Eternal Redemption, the cancelling the fatal Sentence of thy Condemnation, the taking away thy Sins by his bearing of 'em, acted over before thee in thine own View? *Tua res agitur.* Thou committest new Sins every Day, and still seest anew how the Book is crossed by the Lines of his Blood drawn over them; but these cross Lines are like to those which are drawn with the Juice of Onions or Lemons, not appearing until they are brought to this Light of the Word, and then upon this Occasion they rise up either more dimly or more conspicuously unto Faith's View. Either these things are true, and true of thy Soul, or thou art undone, thou art lost for ever, for thou hast an Heart like to *Gallio (Acts* 18. 17.) and regardest none of these things, and wilt not go over the Threshold to see a thousand of such Sights. Chap. 4.

But take a farther Prospect, and consider, Is all this in the Intendment and Institution of it, a mere Presentation to the Fancy and Memory, as those of other Stories are? No, they are real, and the most real unto Faith, as much as any Sight thou seest of a thing when it is first done. The Holy Ghost is the Presenter of this Scene, and to a believing Soul makes substantial and subsisting Demonstrations of all these, and a thousand more concerning him; for *Faith is the Subsistence of things not seen*, Heb. 11. 1. See how the Apostle speaks *(Gal. 3. 1.) Before whose Eyes Christ hath been evidently set forth crucified among you*, as if you had indeed stood and seen it. There is such an Emphasis in those Words, *crucified among you*, that some have interpreted this Scripture to mean their crucifying Christ by their Apostacy, answerably to what he says, *Heb. 6. 5.* But it is spoken of the Reality of the Representation which the Holy Ghost makes. And Christ tells us as much concerning this Ordinance of the Lord's Supper, *John 6. 55. My Flesh is Meat indeed, and my Blood is Drink indeed.* It is not fancy only, as when a Man dreams he eats; but if ever thou hast found a Reality, a Solidity, a Subsistence in any Meat thou hast ever eaten and digested; there is (according to Christ's Institution) a greater Reality unto Faith in this Sacrament. The Apostle also calls Faith, *A discerning the Lord's Body*, 1 Cor. 11. 29.

Tell me then now, canst thou come to, and daily live under such a sight as this (which was on purpose appointed by God to renew the Impression often, and to draw all Mens Hearts unto him, *John* 12. 32. & *Chap.* 3. 14, 15. compared) and then go away and sin, and live in thy Lusts? Or if thou dost, is it not an infinite Aggravation of thy Sins, if they be willingly indulged unto, and can the Danger be other than answerably great? I shall but urge upon you that which *Paul* doth, Gal. 3. 1. *Who hath bewitched you that ye should not obey the Truth, before whose Eyes Christ hath been evidently set forth crucified among you?* He aggravates all by this, that it was a Representation (or lively picturing, as the word signifies) of Christ, and him as crucified; and *that* so to the Life, as it ought to affect them. Yea, the thing in the nature of it was such, and so great, as should have made an Impression never to be impaired. *Paul* stands wondring and aghast at it, looking on them as Men that had not their common Senses, *Who hath bewitched you* (says he) your Stupidity must be from the super-addition of some evil Spirit more than ordinary. Suppose thou hadst been an Ocular Witness and Spectator of Christ's being crucified at *Jerusalem*, as *Mary* and *John* were, and thou hadst with all them known what had been the Intent and Purpose of God and Christ in his being crucified, yea and thou hadst believed it had been to take away thy Sins and to save thy Soul, or it could never be saved, and thou hadst known all this, and meditated so on it upon the Place all the while it was a doing, and hadst seen the Nails knock'd in, and thoughtest withal, such a Sin which I have so often committed, is the Hammer that reiterates these Strokes till they are driven unto the Head; and suppose Christ had said unto thee then (as he did to his Mother, *Woman, behold thy Son)* Sinner, behold thy Saviour; All this is for thy Sake and Sins, I hang here bearing thy Person, and thy Body of Sin is with mine nailed to the Cross, and is crucifying together with it: Couldst thou have gone away from this Sight, and sinned again as formerly? Yea, would not this Sight have so stuck with thee, as whenever thou wert about to sin, the Thought and Impression of it would still have risen up, and quelled it more than all the

Book IV. Prohibitions and the Threatnings of the Law? Let me now make an home Push upon thee, Hast thou been at a Sacrament, and hadst thou true and real Faith, that Faith did or would have set thee down by the Cross, as *Mary* was; and thou mightest stand by and behold all, and not only go over it in a way of fancy as over any other Story, but in a way of subsistence of things not seen, as well past, as present or to come. Conclude therefore (as *Paul* doth, *Gal.* 3. 1.) that it is some extraordinary Spirit of Wickedness and Fascination, which hurries thee to go afterwards and sin again.

2. Let us consider the Sacrament of the Lord's Supper, as on our part celebrated. It is a publick shewing forth by us his Death, one to another, that partake in it; and it is doing it before all others *in remembrance of him*, with Profession that we hope and believe we are the Persons for whom he hath done all this. This you have, 1 *Cor.* 11. 24, 25, 26. *And when he had given Thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you, this do in Remembrance of me. After the same manner also he took the Cup when he had supped, saying, This Cup is the New Testament in my Blood, this do ye as often as you drink it in remembrance of me. For as often as ye eat of this Bread and drink this Cup, ye do shew the Lord's Death till he come.* We do therefore avowedly give our selves up to him, as his professed Followers and Disciples; *Who thus judg, that if one died for all, then were all dead: and that he died for all, that they who live, should not henceforth live unto themselves, but unto him who died for them and rose again.* This is the Nature of your Act in it. His giving himself to Death was his own Act, but this is yours, *viz.* to celebrate and perpetuate the Memorial of it. Compare this a little with the Passover instituted upon their coming forth out of *Ægypt:* Exod. 13. 8. *Thou shalt shew thy Son in that Day, saying, This is done because of that which the Lord did to me, when I came forth out of* Ægypt (commemorating all the Deliverance) *and it shall be a Sign upon thine Hand, and a Memorial before thine Eyes, that the Law of God may be in thy Mouth,* &c. And when a Jew had taken a Passover, and understood this to be the Intent of it, and then look'd but upon his ten Commandments (the Preface whereto is this, *I am the Lord that brought thee out of* Ægypt, and so in the Force thereof sets on every Command, both against Sin and for Duty) What a renewal of solemn Obligation did that Ordinance of the Passover, the Seal and Memorial hereof, rise unto? Now then, a Christian, who joins in celebrating the Lord's Supper (and therein, in a clearer manner than the Passover, shews forth the Lord's Death) cannot but discern that the Action and Intent of it speaks, that this is done because of that which the Lord did to Christ for me; and this is a Sign and a Memorial I am to carry with me ever in my Eye, that the Love of God may be in my Heart, and held forth in my Life in suitable Obedience. This is, and ought to be the Preface writ over every Duty, or Prohibition of every Sin; and thy Conscience necessarily dictates to thee, *I must carry the Memorial of this in my Hand, lest I put forth that to Wickedness, which I stretched forth to lay hold on that Sacramental Christ. This is to be continually in mine Eyes as a Remembrancer, that look as if a dead Father, who at his Death had given such and such Instructions and Commands to his Son, should often appear to him, or appoint a Glass in which, when he looked, he presently would appear to him therein, on purpose to mind him of his Commands, and oblige him to them:* This is the Nature of that Ordinance concerning Christ to me. What says Christ? John 15. 14. *If you be my Friends, keep my Commandments*; and it is edged with this, *No Man hath greater Love than this, to lay down his Life for his Friends.* O how would we carry in our Eye, the Apparitions Christ makes and gives at a Sacrament, or offers to give unto us if we brought Faith? And if we are about to sin, the Thoughts of Christ crucified, as renewed at such a Sacrament, do or should come in and haunt us. And if we should notwithstanding indulge Sin, and not divert from it, how do we aggravate thereby our Sins against him, and provoke and tempt him? For if Christ crucified thus so oft, appears and stands in our way, and yet we go on to sin, it is worse than what the dumb Ass did at the Apparition of an Angel, and as bad as *Balaam*'s Course was, who was reproved. This we are apt to do, and therefore he bids us to renew often this Remembrance of him, *As oft as ye do this,* 1 Cor. 11. 27. As the Apparitions made to the Patriarchs,

triarchs, all the Ordinances of the Old Teſtament, and the Obligations of them, are nothing unto this in compariſon, by reaſon of the Knowledg we have of Chriſt that accompanies this Sacrament. And yet you read how heinouſly God took the ſinnings of *Solomon*, that had appeared to him twice, 1 *Kings* 11. 9. And what ſad Puniſhment for tranſgreſſings after Ordinances, or Obligations for temporal Mercies held forth thereby, did the *Iſraelites* incur? But now all the wondrous Works and Deliverances out of *Ægypt* are but Trifles unto this, our Salvation by Chriſt commemorated in this Sacrament. Chap. 4

2. Add to this, that on our parts we take an Oath of Fidelity to Jeſus Chriſt in the moſt ſolemn manner, and we do it upon theſe Conſiderations and Obligations ſpecified. You know the Name of Sacrament was given to this Ordinance by the Antients upon this account; and (as I think) there is ſome Aſpect from Scripture that looks that way. For *Paul* having diſcourſed of Baptiſm, and the Import of it as an Obligation to Holineſs and Obedience (*Rom.* 6. from the 3*d* to the 13*th*) he then ſubjoins thereto as the conſequent thereof, how every ſuch Chriſtian had as a Soldier and Servant yielded up himſelf and his Weapons or Arms (ſo he calls his Members, *ver.* 13.) as Weapons of Righteouſneſs unto God and Chriſt, as his Captain. You know what was the Law of a Soldier, 2 *Tim.* 2. 4. he gave himſelf up, and that by Oath, to pleaſe him that had choſen him to be a Soldier. You know the Severity and Danger of Martial Law in the Caſe of running away, or ſtepping aſide. Now at every Sacrament thou art drawn into an Oath to Chriſt, thou avoucheſt him to be thy Saviour, as they (*Deut.* 26. 17, 18.) are ſaid to do at the offering the firſt Fruits. *Thou haſt avouched the Lord this Day to be thy God, and to walk in his Ways, and to keep his Statutes, and his Commandments, and his Judgments, and to hearken unto his Voice. And the Lord hath avouched thee this Day to be his peculiar People, as he hath promiſed thee, and that thou ſhouldeſt keep all his Commandments.* Thou forſweareſt all thy Sins, and you know the Danger of Perjury, eſpecially when it is the Breach of ſuch an Oath ſo oft renewed, and upon ſo ſolemn Occaſions.

3. I ſhall now ſpread the Danger before you, as the Apoſtle hath ſet it forth, 1 *Cor.* 11. By going on in they Luſts, *thou becomeſt guilty of the Body and Blood of Chriſt*, 1 Cor. 11. 27. That is, thou doſt in effect do that which the *Jews* did in crucifying him; and how heavy a Sin that was to that Nation, the Curſe ever ſince ſhews. What an heavy Imprecation was that? *His Blood be upon us and our Children.* The Blood of any Man is valuable, the Blood of a Saint is much more precious to God, *Pſal.* 116. but the Blood of Chriſt, by which God redeemed us all as with a ſufficient Price, is much more precious. Now to have the Guilt of this lie on thee, O think what it is! By this thou becomeſt guilty of his Blood, both by evacuating the ſhedding of it (as *Paul* ſays, then Chriſt died in vain) and alſo by foſtering that which was the Cauſe of his crucifying, *viz.* thy Sins, whereby thou makeſt thy ſelf an Abetter of that barbarous Murder. Alſo by profaning that Blood in undervaluing it, by preferring thy Luſt before it, thou putteſt Chriſt again to open Shame, *Heb. Chap.* 6, & 10. for as by thy joining in the Sacrament thou didſt undertake publickly to ſhew forth his Death as undergone for thee and thy Sins; ſo by ſcandalous Sins, thou doſt as publickly contradict thine own Act, and ſhameſt him by doing the contrary unto what that Death was intended for by him, and unto what thy Celebration of the Ordinance tended on thy part: thou defileſt not only the Temple of God on Earth, the Church of Chriſt, and Body of Saints (and ſuch an Offender will God deſtroy, 1 *Cor.* 3. 17.) but thou diſgraceſt the Perſon of Chriſt, in whom the Fulneſs of the Godhead dwells bodily, and who is the Tabernacle of God in Heaven, *Heb.* 9. 11. This is the height of Popiſh Blaſphemy, *Rev.* 13. 6. The Blood of the Sacrifices under the old Law, which were in their ſignification an Holy Thing, were made by Mens ſinnings that offered them but as the cutting off a Dog's Neck, and ſo but as Dog's Blood (as *Iſaiah* ſays) But now in the New Teſtament, the Blood which thou diſhonoureſt is Chriſt's Blood, that hath been ſacrificed firſt for thee; and by living in thy Luſts, thou doſt ſhew that thou accounteſt it but as Dog's Blood. Thou art guilty of that Blood alſo, by making that Ordinance (appointed to ſo high Ends) to repreſent a mere nullity, and of none effect. For

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in the like Case says *Paul*, 1 *Cor.* 11. 20. this is not to eat the Lord's Supper, and (*ver.* 27.) it is termed but eating of Bread, not the Body of Christ, for 'tis but bare common Bread to such an one; even as he accounted that Body and Blood but as a common thing, in still preferring his Lusts thereto.

Yea, such a Man eats and drinks Damnation to himself, *ver.* 28. of that *Chap.* Temporal Judgments are often inflicted on the Godly, and on the Wicked Eternal: *I will curse your Blessings* (says God in the Prophet) and 'tis a certain Truth, that what is intended as the greatest Blessing, if abused, is turned into the greatest Curse. And to have the Fulness of the Blessing of the Gospel, which Christ by being made a Curse purchased, turned into a Curse, how great a Curse must that be? Thou eatest and drinkest Poison if thou comest in thy Sins, or if thy Participation of the Ordinance doth thee no good against thy Sins, and so thou art guilty of thine own Death and Soul's Blood also, as well as of Christ's Death. It will rot thy Soul, as the Water the Woman drank did her, *Numb.* 5. 27, 28. So shall thy Soul be cursed if thou returnest not. And whereas thou professest to come to remember Christ, and his Death and Suffering, God is provoked thereby to remember all thy Sins: Hosea 8. 13. *At their Sacrifices now will he remember their Iniquity.*

CHAP. V.

The Danger of those, who being in Church-Fellowship and Communion, yet their Lives are inconsistent with such a Relation.

THE fourth Ordinance of the Gospel is the publick Censures of the Church, consisting of Admonition, Rebuke, and Excommunication. There is a great Danger of a Man living in Lusts, having put himself under the Capacity of these; for God is engaged the sooner to bring thy Sins to light. 1 *Tim.* 5. 19, 20. he had given Directions to *Timothy* to deal impartially in Church-censures (*ver.* 19, 20.) and not to be rash in laying on of Hands; and then he concludes of both, ver. 24, 25. *Some Mens Sins are open aforehand to Judgment*; Aforehand, going before to Judgment: and some Mens Sins follow after, namely, εἰς κρίσιν, unto Judgment, *ver.* 25. *Those that are otherwise cannot be hid.* As I take it, 'tis spoken not of the Day of Judgment, but of that Judgment that is made at receiving in an Elder, or a Member, which was antiently done by laying on of Hands. Whoso sins, tho they have escaped the Cognizance of the Church, yet because they have adventured to take upon them so great and sacred an Office, they cannot be long hid, if they repent not and forsake them. In like manner, Men living under the Peril of the Censure of the Church (which he had spoken of, *ver.* 19, 20.) if they will venture to go on to sin, and think still to escape the Knowledg of Man, yet because they live and have put themselves under so great an Ordinance, as is the Judgment of the Church (which he there also speaks of) and fear not that God by his Providential Discovery may bring them under it; therefore if their Sins be not such as go before to Judgment, for a long time through God's Patience, yet God will in his Providence order it so, that their Sins shall follow after, εἰς κρίσιν, unto Judgment. And so the meaning is, that if Men have lived long in a Sin, and have escaped the publishing of it to a Church, which doth profess the Exercise of exact Discipline, and is accordingly heedful of Miscarriages as it ought to be; God engageth himself (if the Person repent not) the sooner to give him up to such Sins as shall follow after to Judgment, so as their Iniquity, by reason of this Dispensation, will find them out and cannot be hid. And upon the equity of that other Coherence, namely the Respect to Ordination and Admission, this Rule will in a proportion hold of this Censure also. Now how dangerous a thing it is to be given up to the Censure of the Church, the Apostle tells us, when he calls it a delivering up unto Satan, 1 *Cor.* 5. Now if any will say, we will avoid this Danger, and keep our selves out from such a Bond,

let

let them consider what follows (1 *Cor.* 5.) *Those without God judgeth*, and will do it sufficiently. I take it, those Words do insinuate a great Privilege that those within a Church, who live in a subjection to a Judgment, if they sin, have in comparison of those that live without, be they Heathen or Christian Professors. For if they be within, God forbears to judg them personally, till that means of the Church hath been used, which if neglected, he then falls on both, 1 *Cor.* 11. A Man is under a Protection (as it were) and God takes not the matter into his Court, because it is under Trial in another, which is a means to reclaim him: but those that live without, are immediately exposed to God's judging them, who will deal with them accordingly more severely, *As Whoremongers and Adulterers God will judg*, Heb. 13, *&c.* So that if any Man will stay out to avoid being judged, he falls under a more severe Court. Chap. 5.

Take the last Ordinance of a Church, *viz.* Church-Contribution and Collection for the Saints, it being not a Civil Matter (as giving Alms is) but an Ordinance religious. It is a *Ministration*, λειτυργία, 2 *Cor.* 9. 13. and it is reckoned up with Prayers, and Preaching, and breaking Bread, *Acts* 2. 42. for so I understand that Word, which is translated Fellowship, and is carried in the Translation, as if it were the Fellowship of the Apostles that were there intended. But it is κοινωνία, *Communication*, namely of Goods, more largely mentioned in the Verse after; and also in *Heb.* 13. 16. *Be not forgetful* ἐυποιΐας ϗ κοινωνίας, *of doing good, and of communicating.* 'Tis the very same word, as also in *Rom.* 15. 26. where it is translated, *Contribution to the Saints.*

1. I say, it being thus a Spiritual Ordinance and Sacrifice, as all Church-Offerings are (as *Heb.* 13. 6. it follows, *for with such Sacrifices God is well pleased*) therefore if Men deal unworthily herein, they are in danger of having a greater Curse hereby, perhaps not upon their Estates, but in their Spirits. If you will take an Estimate how heinously God takes dealing falsly in this, because 'tis a matter of Worship; you may see it in that first Example of a Judgment in those Primitive times executed on *Ananias* and *Saphira*: And thereby, as you may see how heinously God takes it, so also why it was so, not that they were bound to have given all their whole Estates, ver. 4. *Whilst it remained, was it not thine own? And after it was sold, was it not in thine own Power?* But they having dedicated the whole in an open Appearance to God, to withhold part was a lying, not to Man, but to God. It was not in a matter merely human between Man and Man, as the Promise that makes a Debt is, or as a Bargain between Man and Man, but the Holy Ghost *(ver. 3.)* was the Person, with whom in that Work they dealt, and with whom in all Works of that nature we also deal now. And tho God inflicts not such extraordinary Punishments now upon Mens Bodies, yet you may from thence gather, how much he is displeased at the like as a Sin, and in what Danger Mens Spirits are in such cases, of a Spiritual Judgment and Curse, which is more usual under the Gospel, and which accordingly Men shall find at the latter Day. *Mat.* 10. 15. he threatens those who should contemn the Gospel, not with a Temporal Judgment, but (as if forbearing such under this Dispensation) he threatens them with a greater and worse. *Sodom* and *Gomorrah* (says he) were punish'd with visible Judgments, tho extraordinary: *But it shall be more tolerable for* Sodom *and* Gomorrah, *than for these in the Day of Judgment.* Till when he may defer it. When therefore thou draweſt near to God in this loweſt Duty of Worship, yet because it is an Offering to God (*Mat.* 5. 23.) *E'er thou bring thy Gift to the Altar, reconcile thy self to thy Brother.* And by like reason, if thou be guilty of, or liveſt in any Sin, reconcile thy self to God, otherwise even this Act of Worship will provoke him the more.

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CHAP. VI.

Two Cases concerning a regenerate Man's sinning against Knowledg. The first Case resolved, How far such an one is capable of sinning against Knowledg; and what is the difference between his sinning against Knowledg, and an unregenerate Man's sinning against it.

THAT a regenerate Man may sin against Knowledg, we will take the Instance of *Solomon* only to prove it, who sinned against his Knowledg, yea and that the experimental, clear and tasting Knowledg of God and his Ways, yet remained Godly. That he sinned very far against Knowledg, see 1 *Kings* 11. 4, 7, 8, 9. where we read that his Wives turned his Heart away after other Gods, that is, so far as to build high Places for all his Wives, *ver.* 7, 8. and this for them to sacrifice and to burn Incense on to their several Gods, *ver.* 10. And this Sin of his is brought in by way of Aggravation, that God had given him a special Commandment against this Sin, and so he had had a special Light against it; yea (*ver.* 10.) it is added, *He* (therein) *turned his Heart away from God, who had appeared to him twice*, that is, after he had strong Revelations, and Impressions and Appearances of the true God upon his Heart, after he had known him, not only with a common Knowledg of Education, as others do, nor by Faith only, as all Believers do, but had superadded to it an especial appearing and drawing nigh of God to him, with a great Acceptation of his Person and Prayers, manifested by God to him, and this *twice*. Thus he sinned every way against an expressive, clear, experimental Knowledg, the best and purest of Knowledg he could have, unless he had been took up to Heaven (as *Paul* was) and yet he says, *Eccles.* 2. 3, 9. that *his Wisdom remained with him*, namely, his Grace and Knowledg, for he speaks not of his Gifts of Wisdom (since that they should remain was no wonder, such common Gifts remaining in the wickedest of Men) but of that Wisdom, which in his *Proverbs* he so commends: yea and he says, that *He acquainted his Heart with Wisdom*, (ver. 3.) *tho it took hold of Folly*, that is, closed with Sin; and therefore in the Opposition, by Wisdom he means true Grace, so that he sinned against Knowledg, and yet still remained a Godly Man. Yea and again, when for this the Prophet had appointed *Jeroboam*, as from God, to be King over the ten Tribes, when *Solomon* heard this (1 *Kings* 11. 4.) it is said, *that therefore* Solomon *sought to kill him*, which was as directly against God's Will revealed by a Prophet, as was that of *Saul*, when for the same Cause he sought to kill *David*, because he was assigned his Heir and Successor in his Kingdom. But God had established his sure Mercies with *David* and *Solomon* his Child, and not with *Saul*; and therefore God pardoned *Solomon*, and turned him fully again unto himself, as his Book of *Ecclesiastes* shews, whenas he rejected *Saul*. Having given you this Resolution of the Question in the general from this one Instance, I shall endeavour more particularly to explain the Truth by Answers to several Questions.

The Questions may be made concerning either some particular *Acts of Sins* committed, or concerning a regenerate Man's *whole Course*, as either of them do relate unto sinnings against Knowledg.

Quest. 1. If the Question be concerning particular Acts of Sins; we grant,

Assertion 1. That a Godly Man may, against actual Light and Knowledg, commit particular Acts of Sin, and omit the Performance of some Acts of Duties. Thus *David* had some Light against the *numbring of the People* when he did it, for *Joab* reasoned the matter with him, and reproved him for it, 2 *Sam.* 24. 2, 3. and in the 4*th ver. All his Captains shewed their Dislike* (namely, of his Pride in it) yet still he persisted and would have it done. But yet this was not such a strong smiting Light, as that which came upon him after he had done it, then it did strike upon his Conscience, *ver.* 10. and altho he saw it to be a Sin afore, yet he saw it not in that manner; for it is said, that then his Heart smote him, which shews that before it had not thus smote him; he knew it before, but minded it not much,

was

was not attentively apprehenſive or ſtruck with the ſenſe of it; but now his Heart ſmites him, and he cries out, *I have ſinned greatly*, and ſo recalled the doing of it. Chap. 6.

Queſt. 2. But then the Queſtion will be, May he not ſin, when he hath a ſtrong Pulſe of Conſcience againſt a Sin, *a ſmiting Light*, as I may ſo term it?

Aſſertion 2. Yes, he may ſin againſt a ſtrong Pulſe of Conſcience. Holy *Peter* without queſtion had a ſtrong Light to the contrary, when he denied his Maſter; and for the clearing of this, know that a regenerate Man's Conſcience being ſanctified but in part, there is much Light in it that is not ſanctifying Light, all his Knowledg about Sin and Grace is not the *Light of Life*; ſo as he hath a Remainder of mere natural Light of Conſcience in him, as well as a regenerate part of Conſcience: and hence it may fall out, that natural Conſcience in him may ſtir ſtrongly, and beat much againſt a Sin in a natural Way, but upon ſuch Motives and Conſiderations, as are common to him with carnal Men; when yet true Light is not ſo fully ſtirred up againſt it, it being at the good Pleaſure of the Holy Ghoſt to work in us how and as he will: 'tis a new and peculiar Work of the Will and Spirit to do that, *viz.* to ſtir the regenerate Part. *David* had a ſtrong working, and buſtling of natural Conſcience in him, when he lay roaring under Terrors of Conſcience *(Pſal. 32.)* yet ſtill it prevailed not with him to confeſs his Sin: the natural Light of Conſcience was then ſtirring in him, when yet the regenerate part of Conſcience was not; for if that had wrought thus ſtrongly, as the other did, it would have made him kindly to have confeſſed and mourned for his Sin, as it did when he confeſs'd his Sin to *Nathan*. By the like Reaſon, before a Godly Man commits a Sin, natural Conſcience may have a ſtrong Work, when yet true Light againſt the Sin hath not. There may be Thundrings and Lightnings in his Conſcience, which God's ſanctifying Spirit is not ſo much in, and ſo he may ſin againſt much Bluſtrings of that common Light, when yet true Light, which ſhould cauſe him to hate it, and ſtrengthen him againſt it, is calm and down; for the Light of natural Conſcience is as the Light of Straw or Sedg, it makes a great Flame of a great Blaze, and ſo glareth much in Mens Eyes, terrifies much but heats not; whereas true Light when it is kindled, is the Light of ſolid Fire, wherein there is leſs Flame and Flaſhing, but more Heat and Efficacy upon the Heart to reſtrain it from Sin. No queſtion but the Apoſtle *Peter*'s Conſcience ſtrongly wrought in him, his Heart throbbed within him, when yet it prevailed not to keep him, but one Look of Chriſt conveyed the Spirit to him, and ſo ſtirred up ſanctified Light, and broke his Heart preſently. So when *Nathan* came to *David* to reprove him for his Murder, tho his Conſcience had ſtrongly wrought afore, as appears by the *32d Pſalm* (which is thought to be made upon that Occaſion) yet the Spirit of Grace came not on him to ſtir up ſanctified Acknowledgment till *Nathan* came to him; and then how eaſily did he confeſs it at the firſt? *I have ſinned*, ſaid he.

Queſt. 3. But you will further ſay unto me, May not a regenerate Man ſin againſt a ſtrong, ſmiting and checking Direction of ſanctifying Light, and of the Spirit of God moving to the contrary, and ſtriving with him, by Motives ſutable to the regenerate Part?

Aſſertion 3. I anſwer yes, Why elſe doth the Apoſtle ſay, Eph. 4. 30. *Grieve not the Spirit, whereby ye are ſealed?* Now then a Sin is properly againſt the Spirit, when againſt that which is his proper Work, which is to excite to good, to reſtrain from evil; and then we grieve him when we ſin againſt ſuch a working of his, as wherein, like a Father, and as a Friend, he gives Counſel and Direction to the contrary. We grieve him in going againſt ſuch Works of his, wherein he ſhews himſelf a Father to us. When Wicked Men ſin againſt the common Workings of the Spirit, they indeed vex him and provoke him; but when a Godly Man ſins againſt thoſe peculiar ſtirrings of his as a Spirit of Grace, then it is that properly they are ſaid to *grieve* him: and yet herein they may go ſo far, even his own People, that they are ſaid to rebel and vex his Holy Spirit, *Iſa.* 63. 10. he ſpeaks it of his own People. Now Rebellion is a Sin againſt Knowledg and Light, and ſuch Light, wherein as a Friend he ſweetly admoniſhed them, for the Puniſhment is, he turned their Enemies and fought againſt them, in rebuking them in Wrath.

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But yet these things are to be considered in this Case.

1. That then the Spirit doth not put forth an overcoming Light in such Cases: for tho in all such Acts, whereon the Salvation of his People depends, as their Conversion at first, and his not suffering them to depart from him, therein the Holy Ghost works overcomingly and effectually in all that shall be saved; yet he works not so in giving Light or Strength in every Act of resisting Sin, or in perswading to Duty, therein the Spirit doth not always put in Strength enough into our Light, to prevail against the Temptation, but only to bear a strong Testimony against it, to the end that our Weakness might so much the more appear. For as the Holy Ghost doth not sanctify you as perfectly at first, as he could do if he pleased, but in part only; so neither doth he persuade us effectually in every Act or Motion of Grace, as he did not *Hezekiah*, but left him to himself, that he might see what was in his Heart. The Holy Ghost, even when he stirreth up the Light of the regenerate part, yet often doth it not so effectually as to prevail; he doth sometimes *suadere*, but not *persuadere*, often *movere*, but not *permovere*; as he stirs not up all his Wrath against us, so often not all his Grace in us, and then we fall. In the *6th* of *Gen.* 3. there is a *striving of the Spirit* mentioned, which Man's Corruption overcomes: the Holy Ghost, being a free Agent, putteth not always that full Weight into the Scale that might weigh down the other, tho it moves it much; but *Gen.* 9. 27. there is a persuading *Japheth* mentioned, wherein he puts such Weight into his Light, as it prevails with a Man, whereby the Lord makes a Motive, an Apprehension to prevail upon the Mind, as he made the Counsel of *Hushai* to prevail against the Counsel of *Ahitophel* (2 *Sam.* 17.) and so preserved him.

2. The second thing to be considered is, that when a regenerate Man sins against such Motions of the Spirit, and of true Light stir'd and acted, that always then he is in a Passion, some strong Lust and Motion of Sin, and Law of the Members is risen suddenly upon Arms in him. And tho he may sin deliberately, when Passion is not so much up, or when his Spirit is bound and becalmed (as I shall show afterwards) yet if such powerful Light be stirring in him, if right Motions and Gales of the Spirit be breathing on him, it must be a strong Tide of Passion then that carries him against it, which yet it may: as *Asa* a Holy Man, after a good Sermon of the Prophet's (wherein 'tis probable that the Spirit breathed) wherein the Prophet had reproved him for his Sin, was in such a Rage with it, his Passion and Choler being provoked by that Reproof, that he cast the Prophet in Prison; and the Reason is, because a strong Lust or Passion doth break the Intention of Judgment, and weakens it, and so diverts it, to consider in a more intimate manner the Pleasure of Sin, which his Mind hath a present Impression of, rather than to attend to the Counsel of the Spirit. So *Anima dispersa fit minor*, the Strength of the Soul is dispersed and weakened, and so soon overcome, as Vapours ascending in Sleep, bind up the use of Reason and Senses, and then Fancy prevails. In like manner, a strong Lust and Motion of Sin, lays Judgment asleep, that it is not fitly it self, but hath an interrupted, broken Working and Operation. And again, a strong Lust doth alter a Man's Judgment, as a Fever doth a Man's Tongue. The Things he knows hurtful are relished as best, whereas good and wholesom Food he hath no pleasure in; and therefore tho the Physician be by and adviseth to the contrary, yet often he will have what is hurtful: for *qualis unusquisque est, talis ei finis videtur.* We judg of Things as they suite with our Desires, therefore when a strong Desire is up, Judgment is perverted against it self; and therefore when Passion is up, tho there may be Light enough to discover the Evil and the Sin to us, yet not enough to dispel the Mist and clear up the Mind, and so a Man errs and is misled.

3. Yet thirdly, this is to be added in such a Case, that tho the Passion carries it, yet that Light is not in vain, but hath an answerable effect upon the Heart in working an inward Resistance there; and tho it hath not its perfect Work, yet a proportionable effect, so far as it stirs it works, so much stirring of Light, so much Reluctancy in the committing of it: for tho that regenerate Light prevails not to hinder the outward Act of Sins, yet it breaks the Force of the Blow and Strength of the Lusts within, it causeth a contrary Lusting and Reluctancy in the whole

whole Man againſt it even in the Act, and ſo hath a proportionable and good effect. So that tho Paſſion carries it, yet but by a few Voices and with much ado, it finds a ſtrong Party of Grace in every Faculty againſt it, in the Underſtanding diſallowing it, in Will hating it, in the Affections luſting againſt it; a ſtrong Impreſſion over the whole Man, a ſtrong Stream running another way; ſo as he cannot do that evil in that full manner that others do, ſo as that Light in the working of it avails ſo far, that he may ſtill be able to ſay, *It is not I that hath done it*; ſo as thereby the Holy Ghoſt doth manifeſt the Goodneſs of the Heart, even in the midſt of Infirmity, that by their ſenſe of that inward Combat, and of a Seed of God that cannot ſin, the Saints have as much Comfort often, as Diſcouragement in the Fall. Chap. 6.

Queſt. 4. But you may further enquire, May not a regenerate Man ſin againſt Light when he is out of Paſſion, and ſo ſin deliberately againſt Light?

Aſſertion 4. I anſwer yes, *David* did ſo in the matter of *Uriah*, wherein he went ſoberly on: and tho it be true he was in a great ſtrait, being afraid of Shame and Scandal, which he thereby ſought to hide; yet that Paſſion had time enough to cool. It was not properly a Paſſion, which is a ſubitaneous Fluſhing: indeed that of his Adultery was from ſuch a Fluſh of Paſſion; but this of *Uriah*'s Murder was a more continued Diſtemper, ſedately ſtirred, and retained and conſidered of. And ſo *Iſa.* 57. one that is the Child of God, is ſaid after God had ſmitten him for his Covetouſneſs, to go on frowardly in the Way of his Heart, and therefore without Paſſion.

1. But then when a Godly Man thus ſins, it is when he hath been already diſadvantaged and brought low, and into Captivity by ſome former Paſſion, which alſo was *David*'s Caſe. This more ſettled Diſtemper began at his Adultery, which was but a Paſſion; but yet that having interrupted his Communion with God, and his Soul being thereby ſpoiled and left empty of Spiritual Comfort, God's Spirit was already grieved and withdrawn from him, and he left naked; and the regenerate part was knock'd down with ſo horrible a Sin, and lay under Hatches manacled, and was thro the Deceitfulneſs and Guilt of that Sin exceedingly *hardned from God's Fear*, as a Godly Man may be, *Iſa.* 63. And he being thus already weakened, no wonder tho he be quietly carried on to further Wickedneſs: and tho a ſudden Paſſion is not, nor was not much up, yet the Spiritual Part being ſo much down, and Corruption fleſh'd, and he put into ſo great ſtraits, no wonder if he was bold to proceed to further Abominations. A wiſe Man being made ſuddenly drunk, may be tranſported to do ſtrange Acts in that drunken Mode, yet but whilſt that Drunkenneſs laſts; when it is over and he comes to himſelf, he wonders at himſelf. But ſuppoſe further, that tho the Drunkenneſs be over, yet it may leave him ſo enflamed, as to caſt him into a more violent laſting Diſtemper of a Fever, which doth more continuedly diſtemper his Brain. This was *David*'s Caſe indeed, the Paſſion that caſt him into this Fit was over, but it left him in an univerſal Diſtemper; it had weakened Grace, enflamed all corrupt Luſts and Humours in him, and now his Spirit was fit for any Abomination, which he ſhould by any ſtrong Temptation be put upon.

2. Or elſe, tho a Man is not fallen into any groſs Act of ſinning, yet by long inſenſible neglects he may be brought into ſome Conſumption of Grace, having neglected to ſtir and to keep up Spiritual Apprehenſions; ſo as his Light is as a Candle burning blew, or in the Socket, and he ſleeps (which was the Caſe of the five wiſe Virgins) inſomuch as tho a Man hath many Glimmerings, and actual Apprehenſions come into his Mind (and ſo his Sins are againſt Knowledg) yet they are not quick, freſh and vigorous, but wan and ſtale. I ſay, when by reaſon of this, Spiritual Affections are brought very low and weak, ſtarved as it were in regard of any Communion with God, heavy and dull in regard of any Endeavours after it: In this Caſe alſo, no wonder if Men deliberately ſteal out for Comfort elſewhere. And ſome have underſtood this to be the Caſe of the Prodigal, as being meant not of one, a new converted out of a profane Courſe, but of the returning of one who hath been converted already; but whoſe Affections thro Fellowſhip with the Pleaſures of Sin have been eſtranged from God; and thus he being ſtarved in regard of Comfort from God, deliberately joins himſelf to another for Huſks.

Book IV.

Queſt. 5. Now if in the laſt place, the Queſtion be concerning a regenerate Man's Courſe, Whether in regard of his whole Courſe, he may be ſaid to live and practiſe according to his Knowledg?

Aſſertion 5. The Anſwer is, that not only no unregenerate Man lives according to his Knowledg, but that no regenerate Man, neither doth live fully and exactly anſwerably thereunto, nor doth he, nor can he fill up the meaſure of it with Practice anſwerable in his whole Courſe.

Which Propoſition I yet limit and explain by theſe four Cautions.

1. That indeed it is true that he lives not (take his whole Courſe) in any one track of ſinning, or way of Wickedneſs againſt his Knowledg; *There is no way of Wickedneſs in me* (ſays *David*) it muſt be underſtood, *none that he knew of*, for he ſpeaks it after he had now come from an exact and diligent Search made into himſelf and Ways. *Search me Lord*, ſays he, for he himſelf had ſearch'd himſelf and found none; which Search muſt needs be, by bringing his Courſe of Life and Ways, and his Light together; but yet it is as true, that thro his whole Courſe and the tract of his Life, he doth continually fall ſhort of what he knows in all his Actions.

2. But then, when we ſay he falls ſhort of, and lives not according to his Knowledg, the meaning is, he falls ſhort of doing the things he knows in that full Latitude, whereto he ſees the Commandment which is Holy and Spiritual extends; for by Knowledg in the Aſſertion muſt be underſtood, not only the Knowledg whereby a Man doth know, but the things themſelves which are known, in the extent of their being known: and ſo it is uſed in ordinary Phraſe of Speech, for *Fides eſt vel qua creditur, vel quæ creditur*, it being taken both for the Faith whereby we believe, or for the things we do believe: ſo is Knowledg taken alſo; and as the things believed are called Faith, ſo we ſometimes expreſs the Objects known, calling them Knowledg. Now if by living according to his Knowledg be meant, that he lives exactly according to all the Latitude of what he knows concerning the Commandments, and the utmoſt Strictneſs revealed to him, which as *David* ſays (ſo far as he ſaw into them) are exceeding broad, and broader than his Life could extend to; ſo no Godly Man doth live according to his Knowledg, he knows more for the Object of his Knowledg, than he can reach in Practice. Thus *Paul*, *Rom.* 7. comparing his Heart and Life with the Law, ſaw a further Spiritualneſs in the Law, than he could anſwer in his Heart and Life. And ſo *Phil.* 3. 12, 13, 14. *I reach* (ſays he) *to the things that are before*, not as if I had already attained it; he ſpeaks it of a Chriſtian Courſe, he had Light which diſcovered ſtill a further Horizon of Godlineſs, mightily beyond and diſtant from that, to which at preſent he had arrived; a vaſter Latitude before him than he was able to ſtretch unto, a higher Pitch than he was able to reach unto: as a Child may have Knowledg to diſcern what a fair Copy that is which is ſet before him, and be able to read it and like it, when yet he wants Skill to write after it. A Man knows he ſhould love God with all his Soul, and all his Heart, that he ſhould pray conſtantly, fervently without Diſtraction: but how do we fall ſhort of all this? But if living according to his Knowledg be underſtood, of the Knowledg it ſelf, by which he knows them, that Axiom of Divines will here take place, *That ſo much as a Man knows he practiſeth; and he that ſays he knows God, and keepeth not his Commandments, is a Liar*, ſays *John*, 1 *John* 2. 4.

3. But then this muſt be underſtood of true, real, practical Knowledg, *The Light of Life* (as Chriſt calls it) ſuch Knowledg as the Apoſtle calls, *Knowing as we ought to know*: for otherwiſe we have much more Light about the Ways of Grace and Holineſs, than is ſanctifying in us; much of that Light of Conſcience, which is in a regenerate Man's Mind, remains in a great meaſure unſanctified, ſeeing Conſcience is but in part purified (as I ſaid before) and then a regenerate Man hath often a large Addition of Gifts of Knowledg, for the good of others, more than would otherwiſe ſerve his own particular only; as Stewards have more Money than for themſelves: and therefore if we take meaſure of all ſuch Knowledg as is in him of Gifts and Conſcience, it muſt needs be too big, and too wide for his Practice.

4. And

4. And then, if Practice be confined and meant of the outward Performance only, then ſo *Rom.* 7. 8. *Paul* himſelf ſays, *He was not able to perform all he knew*; but if by Practice be meant a continual ſerving of the Law in the Mind, more or leſs, as true Knowledg is active in him; as he there ſpeaks in the 25*th ver.* which in the ſame *Chap.* is expreſſed by doing, and is ſo eſteemed in God's Account: So it is always true, that ſo much true Knowledg as is ſtirring in the Heart, ſo much Practice is found throughout his whole Courſe; and tho he knows more than he is able outwardly to perform, yet the beſt of his Will is to do as much as he knows, *ver.* 18, 19. and his Will therein is as large as his Knowledg, and both to keep the Law exactly only. As his Knowledg is intenſive imperfect, tho extenſive and objectively much larger, as extending it ſelf to all the Commandments of God, and the utmoſt ſtrictneſs of them; ſo alſo his Will, tho it be intenſively imperfect, and weak or not able to bring all he knows into Performance; yet it is extenſively as large as what he knows, aiming and ſtirring after the higheſt Perfection: So that look how far his Knowledg reacheth, ſo far doth his Will alſo which is the Principle of Action; and therefore his Practice may be ſaid to be likewiſe as large as both, tho all imperfect. Chap. 6.

And now we have explained how far a regenerate Man may ſin againſt Knowledg, and fall ſhort of it in his Courſe; it will be needful to add ſome Differences to all this, between his ſinning thus againſt Knowledg, and an unregenerate Man's, leſt Wicked Men be hereby encouraged, or Godly Men themſelves made preſumptuous. And herein my meaning is, not to handle all theſe Differences which may be given in their ſinning, but only their different Carriage towards their Knowledg; and theſe Differences we will ſeverally fit to the main of the foregoing Aſſertions.

And firſt we will begin to difference this which we brought in laſt, concerning falling ſhort of his Knowledg in his Courſe, which tho it be common to regenerate and unregenerate Men, yet with theſe Differences.

1. That tho a regenerate Man fall ſhort of his Knowledg in his whole Courſe, yet he preſerves and foſters all his Knowledg ſtill in the utmoſt extent of it, and keeps up his Aſſent to all that Strictneſs he knows, and which he hath been convinced of, and labours alſo to wind his Heart up to it, and this ſtill he endeavours to do; as he goes on to know more, he preſerves the ſame Opinions of the Strictneſs of God's Ways, and ſtudies to confirm himſelf in the Truth of them, and lets not his Light to ſettle, keeps it as his Standard, which he meaſures his Heart and Actions by. But now an unregenerate Man, when he ſees his Heart and Life cannot agree with Strictneſs, he labours to cut the Standard, and makes it even with his Buſhel, to bring his Opinion to his own Heart and Ways. And what is more than he is able to do or means to do, he reckons it too much preciſeneſs. The former Inſtance of a regenerate Man you may ſee in *Paul*, and what he ſays of himſelf is true of all regenerate Men in their meaſure, as it was true of him in his meaſure; only his meaſure was larger, in which reſpect indeed he puts a wide Difference between a lower ſort of Chriſtians and himſelf in that ſame Place. *I ſee the Mark* (ſays he) *and what is before me. Now* (ſays he) *I look not to what is behind, but endeavour to reach to what I want.* Phil. 3. 13. *I do ſtretch to the utmoſt.* And, *ver.* 14. *Preſs to the Mark.* He ſets up to himſelf the higheſt Pitch of Strictneſs (he knows to be ſo) as his Mark, and that he alters not; he moves not that to himſelf, but moves himſelf to it. *And as many as are perfect* (ſays he) *are thus minded*; that is, whoſe Hearts are perfect with God. Now becauſe it would be ſaid, but ſome do not think God's Ways ſo ſtrict as you, have not ſo large Apprehenſions as you have of them, and are not ſo ſtrict as you: It may be ſo (ſays *Paul*) but yet two things he ſays.

(1.) That God will by degrees reveal it to them, who are Spiritual, in time, as fully as to me.

(2.) And he exhorts that nevertheleſs whereto we have attained, let us all walk; that is, ſo much Knowledg more or leſs that thou art convinced of, proportion thy Endeavour unto, and not thy Knowledg to thy Endeavour.

(3.) And he inſinuates as much as if he had ſaid, Whereas I may ſeem too ſtrict for ſome of you, and to have attained to more than you, therein follow me, ſays he,

Book IV. he, think not to have me come back to you, but come up to me; whereas an unregenerate Man now will perſuade one, that is more ſtrict than himſelf, to come to his Pace, or elſe he hates him.

2. Tho a Godly Man falls ſhort in many particular Acts of what he knows, and ſo can't make his Life and his Knowledg adequate and even, yet take his whole Courſe, he brings his Heart to ſubject it ſelf to all he knows, makes it anſwerable and conformable to every particular thing known, and hath a care to do ſo and keep it ſo from day to day, but eſpecially at ſuch times, when he more ſolemnly reneweth his Covenant with God, and ſets himſelf to make his Heart perfect with God; which Perfection lies in this, in a willing Subjection to all he knows. This you may ſee to be the Fruit and Effect of *David*'s Knowledg, *Pſal.* 119. 104. *David* ſays there, *He had gotten much Underſtanding*; by the Word he knew more Sins than others, had a larger Inſight into Duties commanded than others had: and as he ſays in another Place, *Thy Commandments are exceeding broad.* Now what was the Fruit and Effect of this Knowledg in his Heart? He ſays, *Therefore do I hate every falſe Way.* You may obſerve, that as his Knowledg was ſuch a Knowledg as wrought Hatred to the Sins he knew, ſo he had compared particularly his Heart with his Knowledg, and ſurveyed the one and the other, and remark'd all the particular Sins he knew, and of them all he ſays in particular, *I hate every one*: He goes over to Particulars, makes his Heart and his Knowledg even, and brings it to a Hatred of every falſe Way, which he knew to be ſuch; and ſo for Duties he doth the like, *ver.* 106. He brings his Heart in ſubjection to every Duty he knew; and tho he had fallen often, yet he takes and renews often an Oath of Allegiance of his Heart, to ſubmit to every one, *I have ſworn* (ſays he) *that I will keep thy Commandments diligently*; he will not ſuffer his Heart to ſtand out as a Rebel againſt any: but (as the Apoſtle ſays) 1 *Cor.* 10. 4. *He brings every Thought into Obedience, to the Knowledg of Chriſt*; and ſo makes his Knowledg and his Heart in the Subjection of it to every Command, to be even of adequate Extent. So that ſuppoſe in a Godly Man, that ſome Duty and his Heart have been Strangers for ſome while, yet he brings them together again, renews his Acquaintance, makes them Friends ever and anon; and when they are brought together, tho he hath omitted a Duty, and hath been a Stranger to it, yet after a little Conference with his Heart and it, they are as good Friends as ever, he finds his Heart is in it again. So on the contrary, if he hath admitted any Familiarity with any Sin; yet he makes his Heart and every Sin to break Friendſhip, and ſo makes his Heart and his Knowledg adequate; ſo as he can look about them, run over all, and go through every Particle of his Knowledg, and can truly ſay there is no Sin I know to be ſuch but I hate it, and can part with it, no Duty but I have a Heart willing to ſubmit to it, and is agreeable to it. And this making the Heart perfect is that which ſhould be done from day to day, when a Man prays and renews his Covenant with God; ſo *David* did when he came to pray, *Pſal.* 66. 18. He made a Separation between his Heart and every Sin he knew ſuch, and eſpecially when he came to the Altar with his Offering, as you to the Sacrament; ſo as ever and anon, he doth as at his firſt Converſion (every new Act of renewing the Covenant between a new Converſion) go over all particular Sins, which either he hath lately been tempted unto or may be, and breaks his Heart off from them, and ſo he views all Duties either he is called to, or may be called to, and brings his Heart into Obedience to them; ſo as he hath a care to make all adequate, and to walk ſo, to ſubſcribe to all often, as I may ſo ſpeak, tho he hath failed in that full actual Conformity required at all Times and upon all Occaſions: but there is no Wicked Man in the World that keeps his Heart thus, and makes it thus correſpondent to his Knowledg, but either he neglects to do it, or if he goes about it, he cannot get it to part with every Sin, nor to ſubmit to every Duty; it ſtands out, and will not take the Oath of Allegiance to every thing, at leaſt doth not this ordinarily in his Courſe.

3. In regard of particular Acts of ſinning, tho a Godly Man may commit a Sin againſt a ſmiting ſtrong Light in Paſſion (as in the former Aſſertions was diſcovered) yet theſe Differences may be aſſigned.

(1.) There

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(1.) There is much in his whole Heart, that takes part with his Light and backs it, and ſpeaks on its ſide; and tho his Conſcience threatneth, terrifies, reproves and checks, yet ſtill there is ſomething in his Heart is glad of all this, and rejoiceth in it: ſo ſays the Apoſtle, *Rom.* 7. 22. *That he delighted in the Law*, and the Light of it, and this as it wars and fights againſt his Luſts; for there is a regenerate part ſutable to that Light, and is glad of all the Buffets and Blows that Conſcience gives the Heart for the Sin, for the Light that is in him fights and ſpeaks of his ſide; but Conſcience, Knowledg and Light in a wicked Man hath nothing to back it and uphold it, *Rom.* 1. 28. he likes not to retain the Knowledg of God. Indeed to know the Truth, and view it, and the Beauty and Harmony that is in it, may be exceeding pleaſant to him (*John* 5. 35.) but when this Truth being once received, begins to be buſy with him, and to intermeddle in every Action, as ſuch Light will, and to tell his Heart, this Pleaſure of Sin ought not to be enjoyed, and this Duty ought to be done, and ſo applies it ſelf and ſticks in to guide him in every particular Action; this reproving Light he likes not, and ſo deſires not to retain it, nor to carry it along with him where-ever he goes: tho he was delighted with the bare ſhining of the Truth, yet the reproving of the Truth in his Heart, he likes not. But a godly Man having a Heart ſutable to his Light, delights in all the Checkings and Reproofs of it, as ſpeaking on its ſide and againſt his Enemies. Here now a wicked Man, who in a particular Act, dares not commit the Act it ſelf againſt Light, yet his Heart is againſt the Light it ſelf. As *Baalam*, *If thou wouldeſt give me this Houſe full of Gold, I would ſpeak no other than God ſpeaks*; yet his whole Heart was againſt this Light, would have given another Meſſage, and would have reverſed his Bleſſing, and went with ſuch a Hope and full Deſire, ſo as his whole Heart was againſt the Light and Truth, tho he obeyed it. But now on the contrary, a Godly Man, tho he may commit the Sin which is againſt his Light, and the Truth of the Law in his Conſcience, yet ſtill his Heart is for the Light, and ſays, *the Law is Holy and Good*, Rom. 7. 14. and this, not with an Aſſent which he cannot but chuſe to afford it, but ſo as he is glad there is ſuch a Law, tho it condemns him and Sin: any Truth of Chriſt that is revealed to him, which croſſeth his Aims never ſo much, he doth not only aſſent that it is true and good, but is glad it is a Truth, and ſays it is beſt it ſhould be ſo, and ſo takes part with it.

(2.) Hence ariſeth a ſecond Difference between the Carriage of a Godly Man's Heart towards his Light, and a Wicked Mans, *viz.* That a Godly Man's Heart is active in uſing the Light he hath againſt his Sin, and in provoking and ſtirring up his Heart to Duty; but a Wicked Man, tho he may be active in getting Light, yet is paſſive rather in the uſe of it in his Heart againſt Sin or to Duty. It is common indeed to both to have Light come in againſt a Sin, both before and after, yet ſo as a Wicked Man's Heart is but rather a Patient in regard of it; but a Godly Man's Heart is an Agent, that endeavours to bring it in, and to uſe it againſt his Sin. This you ſhall find, *John* 3. 19. where Chriſt diſtinguiſheth a Wicked and a Good Heart by this, *by coming to the Light*. A Wicked Man comes not to the Light, but the Light to him, Chriſt puts the Difference not in not having, or having Light; but in their coming, or not coming to it; which notes out, that Wicked Mens Light comes in upon them, the other call it in, and come to it, and gladly bring their Hearts, Lives and Eſtates to it. For inſtance, before a Wicked Man commits a Sin, whilſt he is addreſſing himſelf to it, Light of Conſcience may break in upon him, it being appointed as a Controuler and a Watch over him and his Ways, and not ſuffer him to ſin ſecurely and untaken notice of. But now a Godly Man when he is tempted to ſin, he himſelf ſtirs up that Light which is in him to withſtand it. When he hears the Thief knock, he lights his Candle preſently, gathers his Thoughts together, muſters up ſuch Conſiderations as he can think of as Weapons to reſiſt it with, conſiders what Motives, what Arguments are againſt it, calls up ſuch a Place of Scripture as had lain ſleeping in him, remembers ſuch a piece of a Sermon, in ſuch a Corner of his Heart laid up againſt this time; and armed with this Light, all he could muſter up on the ſudden, he encounters his Enemy: So *Joſeph* did, *How ſhall I do this, and ſin againſt God?* He conſidered what God was, and what Sin was, to keep him from it; whenas

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a Wicked Man on the contrary, when he would enjoy his Sin, he uſeth his Light to find out Shifts rather than Arguments againſt it; he would ſhut the Windows, but that there are ſome Crannies at which Light will come in, and find him out, even as *Eliah* found out *Ahab*, *Haſt thou found me O my Enemy?* Such he judgeth his Light, he would impriſon the Light that is come in, that it might not interrupt him; and ſo when he hath ſinned, tho Light be brought in as a Witneſs, and terrifies and checks, and whilſt it follows him, he judgeth himſelf, confeſſeth it to God; yet otherwiſe he would be content to paſs it over, nor would ſet his Thoughts to conſider, what he had done to the end to humble himſelf, but that ſuch Thoughts are ſet upon him, as they were upon *Cain* and *Judas*, when he repented himſelf, and upon *Darius* when his Thoughts troubled him; but he would not go about to trouble his Thoughts about Sin, but that Sin troubles his Thoughts, being ſet on by the Spirit of Bondage. But now when a Godly Man hath ſinned, he ſtays not till his Thoughts be troubled about it, but he ſets his Mind awake to conſider his Sin; he ſtays not till a Writ be ſerved upon him, but ſues out for one, uſeth his Light to examine it, ſearcheth into every Corner and Circumſtance of it, ſits as a Judg on himſelf, judgeth himſelf leſt he be judged, calls in his Conſcience as a Witneſs, and ſo goes and humbles himſelf kindly and willingly before his Father; ſo they, *Lamen.* 3. 4. ſtir up themſelves to ſet their Light a work, *Come let us ſearch and try our Ways, and turn to the Lord.* They ſtir up the Light in them, light the Candle, and go down into every Corner: As *David* did, *Lord* (ſays he) *I have ſearched.* He uſed all Knowledg he had in it, and when he had done, he ſets the Windows and Doors open, deſires God to bring in Light and ſearch alſo.

(3.) The third Difference is, that tho a Godly Man may commit an Act of Sin againſt Knowledg, and on the contrary a Wicked Man thro Knowledg and Conſcience abſtain from ſinning; yet in a Godly Man Knowledg will overcome, and be too ſtrong and powerful for his ſinning, and not let him depart from God: but in the other, in the end his Sin will be too headſtrong and overpowerful for his Knowledg, ſo as to make him to depart from God, and to go on in Sin. So 2 *Pet.* 2. 20. thoſe who through Knowledg had eſcaped the Defilements of the World, were again overcome. Whereas, *Rom.* 6. 14. Sin hath not Dominion over a regenerate Man, who is under Grace. Which Places expound each other; for to be overcome is to yield a Man's ſelf a Servant again to Sin, *Rom.* 6. 16. ſo as to be pleaſed and reſt in that Condition, and ſo to go on in it: but a Slave's Spirit never returns upon the Child of God, but the Knowledg of his former Condition reſcues him again, and will not ſuffer Indentures to be drawn between them and him, to become a conſtant Servant to it.

Now the Reaſon of this Difference is, becauſe Knowledg in an unregenerate Man hath the whole Frame of the Heart, and all the Strength of the Will and Affections armed againſt it, ſo as it governs, but as a Tyrant, by Threats, *&c.* But Grace and ſanctifying Knowledg hath a great Intereſt and Party in the Will and Affections for to back it, ſo as it fights not alone; but there is a whole Man to fight with it, if it be but muſtered up by Knowledg. And now therefore, tho Knowledg in the one, ruling only as a Tyrant, may for a time overcome a whole Country, and keep them under, and ſo Conſcience in a wicked Man rules the whole Man, and reſtrains it from Sin for a time, yet this cannot hold long; for the Power of every King lies in the Law, Hearts and Agreement of his Subjects, and willing Obedience to his Laws. Now therefore Knowledg and Conſcience in an unregenerate Man, having none other than a tyrannical Power; therefore (as all Tyrants are) it is hated of all the whole, whilſt it doth rule and curb unruly Luſts, and in the end they riſe up and overcome it, and depoſe it and impriſon it (ſo *Rom.* 1. 17.) as *Herod* did *John*, tho he feared him. And in the end they begin to ſlight his Threats, and ſo overcome Knowledg, going on in obeying the Luſts of their Hearts, let Conſcience ſay what it will; and by how much the more they were overawed with it, ſo much the more they ſlight it now. But Knowledg in a regenerate Man hath an Intereſt in the whole Heart, even as it's a natural Prince; it hath the Hearts of the chiefeſt and the Strength of the Subjects, namely, of the Will and Affections,

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and therefore tho it may be foil'd in a particular Combate, lose a Field or two, the Man carried Captive, yet Knowledg in him musters up its Forces again, having such a natural Interest in the House, as it rescues the Heart again; and therefore tho he be overcome in an act of sinning, yet he pitcheth another Battel, challengeth it into the Field again at new Weapons, *Prayer and Confession*, and never rests till it hath overcome Sin again, so as what it loseth at one time it recovers at another; if Sin overcome one way, Grace will overcome another, yea and still wins Ground, so as the Believer never continues to go on in a Sin, or is overcome of it. Chap. 6.

3. Whereas it was said in the former Assertion, that a Godly Man might deliberately and presumptuously sin, when he is out of Passion; there are these two Differences, between his sinning, and that of a Man unregenerate.

(1.) Altho a Godly Man may break a particular Commandment again and again against Knowledg, yet his Knowledg never suffers him to go on so far as to venture knowingly to break the Covenant of Grace with God, and to depart from him; when he hath gone on so far in a Sin, as he comes to apprehend he must break with God, and lose him, if he goes on any further, this Apprehension stays him, stops and brings him back again; he may presumptuously venture (tho seldom and always to his Cost) to commit an Act of Sin against Knowledg, because he may withal think, that by one Act the Covenant is not broken, nor all Friendship and Love hazarded between God and him, nor his Interest in the State of Grace nor God quite lost by it, tho he may well think he would be displeased with him: but if he should begin to allow himself in it, and to continue to go on again and again in it, then he knows the Covenant would be broken, it cannot stand with Grace; and when this Apprehension comes, and comes in strongly, he cannot sin against it, for this were to cast away the Lord, and to depart wickedly from him, now so he doth not. So *David* tho he sinned highly and presumptuously, yet, says he, *Psal.* 18. 21. *I have not departed wickedly from my God*; that is, I have not so far departed from him, as tho I apprehended I should utterly lose my Interest in him, yet I would go on. No, for he is my God, there lies the Consideration that kept him from departing from him; so *Psal.* 44. 17. *We have not dealt falsly in thy Covenant*, says the Church there. Many Acts of displeasing him may pass and be ventured; but if the Holy Soul thinks that the Covenant lay at stake, that God and he must utterly part and break off, thus far he will never go. And hence it comes to pass, that a Christian finds it often harder to deny himself in small matters, than in the great Trials and Turnings of his Life: for usually in great Trials a Man looks upon them as Passages appointed of God on purpose to try him; and if he should fail him then, he thinks he should lose him quite, never look him in the Face more, nor be owned by him: and in these Cases, and when such Apprehensions are set on, the Heart sticks close to God, and returns from sinning, for God hath put his Fear in their Hearts that they should not depart from him, *Jer.* 32.40. But now a wicked man lying in a Course of sinning, and being in the pursuit of his Sin, altho he apprehends he loseth God thereby by going so far and longer in it, and breaks quite with him, yet he will venture to go on still, as those that defer their Repentance do, and such others; as *Esau* when he sold his Birthright, wherein he is made a Type of such. So also *Saul* did, he knew God would cast him off, if he destroyed not all the *Amalekites*, yet for fear of the People he ventured to spare the best of them, 1 *Sam.* 15. and rejected the Word of the Lord, and cast God away by that Act. And so many when they have gone so far in an Estate of sinning, that they apprehend and are convinced that they are in a damnable condition, yet venture still as securely to go on as ever; these sin against the very Covenant and the Terms of it, break the very fundamental Condition of it: but this no Godly Man, apprehending or knowing it, can do, nor be false in the fundamental

Book IV

Parts of the Covenant, for such a Violation of it would shut Men out of the State of Grace, for it is not compatible to it. As God keeps the Believer from doing so, so his Knowledg and Fear doth, as *Jeremiah* says, *Jer.* 32. 40. A Wife that is loving may venture sometimes to do many things she knows displeasing to her Husband; but if she should apprehend he would certainly divorce her and cast her off, she would not venture on them, she would not lose her Husband. Now to continue in any Sin a Godly Man knows would break the Covenant, and cause an utter Divorce, this the Fear of God in his Heart, and the Knowledg of the Goodness of God, and of his Interest in him, as the Church reasoneth, *Hosea* 2. 7. will not suffer him to do. So also for the Performance of a Duty, tho a Godly Man may neglect to perform it, and that long, against his Conscience (tho it is dangerous so to do) yet herein he acts as a Man that hath a Bond in a Friend's Hand, and may neglect such a Day of Payment, because he may hope to excuse it and humble himself; but in the end when he shall come to apprehend, that if he takes not some Order about it, his Bond will be sued, all his Estate of Grace mortgaged, an Execution come out; when this is served upon his Conscience, this rouseth a Godly Man; when an unregenerate Man will go on for all this, as Deferrers of Repentance do.

(2.) Tho a Godly Man may deliberately commit a particular Sin against his Knowledg, and therein despise the Commandment of God, that is, make bold with it for that Act (as *David* did, which is most fearful) 2 *Sam.* 12. 9. yet he doth not reject or cast away the Commandment, which he thus knows, so as to forsake or renounce Obedience to it as to a Commandment, which he cannot nor will not bring his Heart to be subject unto, as a wicked Man in some one Commandment or other usually doth. So *Saul* is said to do, 2 *Sam.* 15. 23. *Thou hast rejected the Word of the Lord, and therefore God hath rejected thee from being King*; because he cast off the Government of the Commandment, and would no longer be subject to God, therefore God took away his Government over others. He stood out as an Outlaw and a Rebel in that Act, and so the word intimates in that same Verse, for his Act is call'd Rebellion and Stubbornness. Now tho *David* made bold with the Commandment, and did so much despise it, yet he stood not out as an Outlaw, as one that would not come in to obey it, or that rejected it. A Subject may presume in a particular Act to transgress a Law, and so *David* did, but yet intends not to shake off the Yoke of Obedience in any thing to his Prince, becomes not a Rebel, an Outlaw to any Commandment, as every Wicked Man doth in regard of some Command or other. Tho Wicked Men know that the Sabbath ought to be kept strictly, they will not only in Particulars make bold with it (which is a high kind of sinning) but their Hearts cannot be subject to it, yea will not, and so stand as Outlaws; they say in their Hearts, *This Man shall not reign over us*; such a Commandment they will not be subject unto, and so go on from day to day, not despising it only but rejecting it, as the *Jews* did Christ for being *King*. So also did they, *Luke* 7. 30. who are said to reject the Counsel of God within themselves; they knew they ought to subject themselves to *John*'s Doctrine and be baptized, but they scorned to seem to follow a poor Man. And so in the 50*th Psalm*, the Hypocrite is said there, tho he knows God's Will (for he *takes it into his Mouth*) *yet to cast the Law behind his Back.* Now when a thing is cast behind a Man's Back, he hath no more an eye to it, but leaves it behind him; but a Godly Man, tho in a particular Act he passeth by the Law, yet he sets it before him, looks to it as a Mariner to the Loadstone to sail by it, he turns not his Back on it: But (as *Paul* did, *Phil.* 3. 14.) he sets this Mark before him, and aims at it in a course of constant Obedience. Whereas those did the contrary, of whom

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the Prophet ſpeaks, *Jer.* 5. 5. Theſe (ſaith he) have broke the Bands and the Yoke. Every Commandment which a Man knows, becomes a Bond to tie him to God, and as a Yoke to keep him in his Compaſs and Rank, and bring him into Subjection. Now a Wicked Man breaks the Bonds and Yoke in pieces, will not be ſubject to ſome Commandment or other; but a Godly Man, tho he may go aſtray againſt his Knowledg, and run away, yet ſtill he hath the Yoke about his Neck, he hath a Reſolution and Heart ſtill to be ſubject, and doth not break the Bond in pieces, and give himſelf a Liberty and Allowance to be free from any Commandment, tho ſometimes he make eſcapes: as an Apprentice, tho he breaks the Conditions, yet tears not the Indentures as a Wicked Man doth. Chap. 6.

USE 1. The firſt Uſe is rais'd from the differences between a Godly Man's and an unregenerate Man's ſinning againſt Knowledg. Which is to exhort you to examine your ſelves by them, my Brethren; all here have ſome Knowledg, all know ſome Sins and ſome Duties. Go and examine how thy Heart carries thy ſelf to thy Knowledg: It is a ſhort way to convince Men by, uſed by the Apoſtle in *Rom.* 1. for tho the *Gentiles* had lived according to Knowledg, it would not have ſaved them; yet it might negatively demonſtrate their Eſtate naught. Doſt thou not deſire to grow in Knowledg, to the end thou mayſt know how to glorify God more? And as thou doſt grow, doſt thou not ſtill deſire to bring thy Practice anſwerable to it, and to run the faſter, the further off thy Practice is from what thou knoweſt thou ſhouldſt do? It is well with thee. But doſt thou reſt a in pitch and courſe of Duties, and ſay, This is enough to ſave me, and what needs more? Thy Eſtate is naught then. Haſt thou not a care to keep thy Heart even with thy Knowledg, to make it perfect, when thou prayeſt and receiveſt the Sacraments? Hideſt thou not thine Eyes from any Command, as it is ſaid they in the Prophet did from the Sabbath? And when thou knoweſt it, doſt thou not reſt till thy Heart be looſned from thy Sin, and made ſubject to all Duty, to pray, read the Word, and ſanctify Sabbaths, and to examine thy Heart, to confer holily? *&c.* Thy Heart is naught, if thou doſt not and wilt not be found perfect before God. Art thou afraid of any Truth, and ſorry that it is a Truth, when thou knoweſt it, becauſe it croſſeth thy Luſt? Art not glad of that buſy Light that is in thee? but doſt thou wiſh thy ſelf rid of it? Art thou overcome of any Sin, and tho thou knoweſt it to be a Sin, yet in the end goeſt on and alloweſt thy ſelf in it, let Conſcience ſay what it will? Haſt thou a Heart can defer Repentance when thou art perſuaded thy Eſtate is naught, and go on in ſinning when thou ſeeſt thou muſt loſe God if thou doſt? thy Heart is naught then. Doſt thou reject any Commandment, and daily walk, as if there were no ſuch thing to be minded by thee, as if it were not to be put into thy *Memorandum* to have a care of? Doſt thou paſs Sabbaths thus, and Praying-times over thus? thy Heart is falſe with God then. My Brethren, believe it, at the latter Day the firſt Courſe God will take in his Order of convincing, and condemning Men, will be to reckon and account what Knowledg they had, and ſo then to examine how they walk'd accordingly. *Rom.* 2. *Thoſe without the Law ſhall be judged without it,* for it will afford matter of Conviction ſufficient to take what Sins they knew to be Sins, and yet ſinned in them: And therefore in the firſt Chapter of the Epiſtle to the *Romans,* the Apoſtle goes no further, but inſtanceth in ſuch Sins as natural Light taught them. Do thou ſo of what thou knoweſt, and ſee how thou anſwereſt that Knowledg.

Book IV. And as for you that are Profeſſors, and know more, I here charge you, either leave profeſſing to know God, leave noting Sermons, and repeating them, or elſe make your Hearts perfect, and your Lives anſwerable: For St. *John* ſays plainly, *He that ſays he knows God, and keeps not his Commandments, is a Liar,* 1 John 2. 4. an Hypocrite. Wherein lies the Power of Religion, but in ruling and moulding the Heart to what you know?

USE 2. Tho a regenerate Man may ſin ſo far againſt Knowledg, yet this is not to encourage any to go ſo far, and preſume they may ſtill be in the State of Grace. No, but as the Apoſtle ſays, *Theſe things we write to you, that you ſin not.* Nor do I ſpeak theſe things ſo to you, that you may be diſcouraged, preſently to think all is naught, and to call all into queſtion. I would have ſuch as would preſume on what hath been ſaid, not to make ſo bad a uſe of ſo true a Doctrine, but conſider the heinouſneſs of ſinning againſt Knowledg, and withal the fearful Conſequences of making bold with the Commandments of God. A Sin of Knowledg will ſtop thy Mouth both to God and Man. When thou goeſt to pray to God, it will clap a Lock upon thy Heart and Lips; ſo it did on *David*'s, as appears from *Pſalm* 51. where after that great Sin, he prays to God to open his Lips, for that they had been ſealed up: Beſides, it will cauſe God to give thee up to Terrors, to loſe the Comfort of all thy Grace. And as thou ſinneſt againſt Knowledg, ſo Knowledg and the Guilt of thy Sin ſhall fight againſt thee; and tho he will not give thee up to thy Luſts, as he gave up theſe *Gentiles,* and to a reprobate Mind, for thou art his Child; yet he will give thee up to a terrified Mind: And as ſeven Devils enter into one that falls after Knowledg that belongs not to God; ſo in thy proportion ſhall ſeven Devils be let looſe to terrify thee: And as their latter End is worſe than the beginning, ſo ſhall a worſe Humiliation ceaſe on thee than at thy firſt Converſion. If thou wilt go to the utmoſt of what is compatible with the State of Grace in ſinning, God will anſwerably bring thee to the utmoſt Border of Hell, as far as thou canſt go and not go in, to the depth of that Deſpair which may ſtand with Faith. This often he doth: yea happily he will ſhorten thy Life, cut thee off before thy time; for he that ſins preſumptuouſly, *Numb.* 15. 30, 31. ſhould be cut off. And the Laws of Men not now taking notice of thee, God will cut thee off, at leaſt in thy Apprehenſion, from the Number of his People; thy own Thoughts and Speeches ſhall excommunicate thee, thou ſhalt lie roaring and cry out, thou art none of his. Therefore take heed of doing any thing preſumptuouſly by what hath been ſaid, but make this uſe of it, that if in time paſt thou haſt thus ſinned, and art therefore now in the Dungeon, and ſo thinkeſt becauſe thou didſt ſin ſo grievouſly againſt Knowledg, that therefore thou wert never truly regenerate, to comfort thee, conſider what hath been ſaid.

USE 3. Is it ſo heinous to ſin againſt Knowledg? This ſhould teach us to be valiant for the Truth, if evil times come. Thoſe Truths which you are now aſſured of, flinch not from them: remember what St. *Paul* ſays to *Timothy,* 1 Tim. 6. 12, 13. *Fight the good Fight of Faith, that thou haſt profeſſed before many Witneſſes.* And I give you Charge in the Sight of God, who is able to quicken you if you die for it, and of Jeſus Chriſt who himſelf witneſſed a good Confeſſion before *Pilate,* and denied not what he knew was Truth, that you do ſo too; tho others will ſay with *Pilate,* What is *Truth?* and make a Jeſt of it: but never deny

deny it. Be ye caſt in Priſon, the Truth will make you free, *John* 8. 32. and pay all thy Charges: and therefore do not thou impriſon it, as the *Gentiles*; for the Children of God can do nothing againſt the Truth not heartily; they cannot deny it, and ſtand out denying it, as the Martyrs could not, it will break Priſon-Doors; for when they had ſubſcribed, they could not be quiet till they had torn out their Names again. We can do nothing againſt it, but for it all we can, 2 *Cor. ult.* Chap. 7.

CHAP. VII.

The other Caſe reſolved, Wherein the Sin againſt the Holy Ghoſt differs from other Sins againſt Knowledg.

THERE is yet another Caſe or Queſtion to be anſwered concerning ſinning againſt Knowledg, and that is, what difference may be between any other Sin againſt Knowledg, and that great Sin of all other only impardonable, which is in an eſpecial manner called a Sin *after receiving the Truth, and after enlightning, Heb. Chap. 6.* & 10. And this is neceſſary to ſpeak a little of, for it is homogeneal to this Head, it being an eſſential Ingredient into that Sin, and a neceſſary Circumſtance of it, that it is againſt the greateſt Light; and ſo the Apoſtle in both Places expreſſeth it, as alſo becauſe many poor Souls that ſin after Enlightnings, or have fallen off from the Practice of what they have profeſſed, think therefore they have ſinned that Sin, becauſe againſt ſo much clear and taſting Knowledg: And indeed there is no Man almoſt, that hath been enlightened, but thoſe Places have had a Blow at him, or may come to have. Now therefore as I have given you differences between a regenerate Man's ſinning againſt Knowledg, and an Unregenerate Man's, ſo I will alſo between ordinary Unregenerate Mens ſinning againſt Knowledg and this, there being a Peculiarity in it: for it is not ſimply ſinning againſt and after taſting Knowledg, for then the Saints ſhould ſin it, *Solomon* and *David* had done it: nor the reſiſting of the Spirit in the Motions of it; for then they, *Iſa.* 63. 10. who were God's People, ſhould be guilty of it: nor is it ſimply hating the Light as contrary to our Luſts, for then every one that doth evil ſhould be guilty of it, as *John* 3. 18, 19. nor hating God as he is conſidered a Judg, commanding ſuch ſtrict Laws, for ſo the *Gentiles* ſhould have ſinned it, who never knew the Goſpel (*Rom.* 1. 30.) and then every Unregenerate Man, whoſe Mind is Enmity to God and his Law, *Rom.* 8. 17. ſhould be guilty of it: no, nor is it ſpeaking evil of, or injuring thoſe we know to be Saints, for then *Manaſſes* ſhould have ſinned it, who ſlew the Prophets, and filled *Jeruſalem* with Blood, who yet was brought up well; for *Hezekiah* being a Godly Man, ſurely had him inſtructed, and he was twelve Years old e'er he died: and at 2 *Chron.* 33. 10. it is ſaid, the Lord ſpake to him, ſo as he had notice of all. And alſo *Herod* had ſinned it who put *John* to Death, whom he reverenced and knew to be a Holy Man: But yet he did not ſin the Sin againſt the Holy Ghoſt, for he was ſorrowful. Therefore to clear this to you:

Firſt, It is not ſinning againſt any kind of Knowledg of things in the Word, that makes this Sin, for it is not ſinning againſt the Knowledg of the

Book IV. the Law, to commit Adultery, or blaſpheme God againſt Knowledg, which is this Sin; for *Heb.* 10. 28. the Apoſtle makes it a further kind of ſinning than deſpiſing any part of the Law: yet to deſpiſe the Law was to ſin preſumptuouſly, and to reproach the Lord therein, *Numb.* 15. 30, 31. and is oppoſed to ſinning ignorantly: And Chriſt ſays, every Blaſphemy ſhall be forgiven but this. But it is a ſinning againſt the Light of things revealed in the Goſpel, the Light of the Offer of Grace, of the Spirit accompanying that Light, with taſting of the Goodneſs of that Offer; ſo *Heb.* 6. *Heb.* 10. 29. and againſt the Work of the Spirit in themſelves and others; and it is not γνωσις only, but ἐπιγνωσις, a Conviction and Evidence wrought of the Truth and Goodneſs of them.

Secondly, It is not every kind of deſpiſing the Truths of the Goſpel, but ſuch as is accompany'd with a deſpiteful cauſeleſs Contempt of 'em, and Indignation againſt them. It is not the undervaluing of the Offer of Grace to the Pleaſures of Sin; ſo the young Man did, who yet was ſorrowful. So many do who defer their Repentance, prefer their Luſts to Chriſt and Mercy, who yet are converted after; for this Contempt is but becauſe they cannot enjoy Chriſt and their Luſts; if they could have him with their Luſts, they would: 'tis but comparatively they thus contemn it, joined with ſome Eſteem of it and Deſire after it. But this Sin includes in it a ſimple Contempt; therefore the Holy Ghoſt expreſſeth it, by trampling underfoot Chriſt's Blood, and eſteeming it as a common thing: If they had a Cup full of his Blood, they would pour it on the Ground, not only preferring other things before it, but trampling it as Mire and Dirt, as the *Jews* did Chriſt, ſaying that he was a Devil, yet knowing him to be the Meſſiah, (as appears *Mark* 3. 28. Chriſt ſpeaking of that Sin) debaſing it in their Eſteem, and ſo alſo doing deſpite or contumely, as the word ſignifies, to the Spirit of Grace; contemning, not reſiſting only, his Work in themſelves or others; not oppoſing the Saints only, but having no reverence of them.

Thirdly, Their Hatred to God and Chriſt, and the Light and Work of the Spirit, and his Saints, is a revengeful Hatred, therefore called a crucifying of Chriſt again, and doing deſpite to the Spirit: for you muſt know there may be a twofold Hatred of God and Chriſt, and the Saints; one primary, direct, and hating them as ſuch; another ſecondary, occaſioned and ſtirred up, becauſe they are croſſed by theſe and vexed by them: as *Ahab* hated *Micaiah*, not as a Prophet, but becauſe he ſaid contrary to what he would have had him; and ſo *Herod* againſt *John Baptiſt*, becauſe he preached againſt his Luſt, it was not as he was a Holy Man, not *ſub eo Nomine*.

Now all unregenerate Men may come thus to hate God ſecondarily, and indirectly, becauſe they look on him as a Judg, and to hate the Saints becauſe their Light reproves them and vexeth their Conſciences, and they cannot be quiet for them; for it is in Hatred as in Love. And as a Wicked Man may love a Godly Man, yet not as Godly, but for ſome Amiableneſs and Profitableneſs by his Godlineſs to him, as *Darius* loved *Daniel*, *Pharaoh* loved *Joſeph*, and *Achiſh* loved *David*, for the Uſefulneſs and Benefit they had by their Grace: So Wicked Men hate Grace alſo, and they generally do it as being contrary to their Luſts, and therefore ſpeak evil of the Saints: But now this revengeful Hatred which is bounded primarily againſt the Perſon of God and Chriſt, this cauſeleſs Hatred (as Chriſt expreſſeth this Sin, *John* 15. 24, 25.) ſeeing and hating cauſelefly all the Saints, he knows ſuch, in relation to the Covenant of Grace eſtabliſhed witn them, becauſe they are Saints and God's Children, this may ſeem to be the Form of this Sin; therefore they are ſaid

to

to crucify again to themſelves the Lord Chriſt; for were it in their Power they would do it; and that which is the Devil's Maſter Luſt is theirs alſo, John 8. 44. *His Luſts ye will do,* ſays Chriſt, ſpeaking of the *Phariſees,* who deſired to kill him out of a revengeful Diſpoſition, and ſo they ſinned this Sin. It was a revengeful Hatred ſet them awork, and thus they alſo are guilty of this Sin againſt the Holy Ghoſt, who do deſpite to the Spirit of Grace, *Heb.* 10. 28. and ſo againſt all Saints as Saints: for ſeeing they cannot be revenged on God, they perſecute them; and ſo theſe love Sin, not only ſecondarily for the Pleaſures that come in with it, but as Sin, becauſe it provokes God, becauſe they know it will anger him; which Revenge is made their Boſom-Luſt, and all reſolved into it, and is ſtirred up in them, by reaſon they apprehend God to have caſt them off; therefore they are ſaid to have εκδοχην κρίσεως, to receive Judgment, *Heb.* 10. 27. whereas others ſtanding in Terms of Treaty for Grace with God, have not this revengeful Diſpoſition ſtirred up in them, but thoſe other malicious Sinners are deſperate. Chap. 7.

FINIS.

A

DISCOURSE

Of the three ſeveral Ages which Chriſtians do run through,

In their Courſe of

FAITH

AND

OBEDIENCE.

1 John II. 13, 14.

Ver. 13. *I write unto you, Fathers, becauſe ye have known him that is from the Beginning: I write unto you, Young Men, becauſe ye have overcome the wicked One: I write unto you, Little Children, becauſe ye have known the Father.*

Ver. 14. *I have written unto you, Fathers, becauſe ye have known him that is from the Beginning: I have written unto you, Young Men, becauſe ye are ſtrong, and the Word of God abideth in you; and ye have overcome the wicked one.*

CHAP. I.

The Deſign of the Apoſtle in the Text explain'd. The Characters of the ſeveral Ages of Chriſtians are drawn from what is found as an excellency in each of theſe Ages in Mens Natural Life.

THIS holy Apoſtle, who had an advantage for Holineſs in this Life above many of his Fellow-Apoſtles, in that he liv'd the longeſt of them, and ſo to grow up therein; and in the Courſe of his Life had run through all the ſeveral Ages or Seaſons that any Chriſtians do paſs through; and having had experience in other Chriſtians of what was eminent in, and proper unto *each Age* of Men *in Chriſt*; writes diſtinctly unto all ſorts accordingly, and ſets down what *Eminency in things* Spiritual, and therewithal what *Duties* belong'd unto theſe ſeveral Ages.

Chap. 1. These Ages in Christ he divides into three, according to what Nature divides them into; tho Custom of Speech speaks four.

1. Fathers in Christ.
2. Men *grown up*; which is translated *Young Men.*
3. Babes, or new Converts, not yet grown up; but true Believers all.

But this must be notic'd by the way, for the right apprehension of these three Ranks or Classes of Christians (which hath to our *English* Readers occasion'd a confounding of what the Apostle intended should be differenced) The word *Little Children*, twice so render'd in *ver.* 13, and 14. by the Translators, seems as if *Little Children* in the 12*th* verse were the same with *Little Children* spoken of in *ver.* 13. whereas the Words in the *Greek* differ: τεκνία *Little Children* in ver. 12. is *Filioli*, or *little Sons*; but παιδία *Babes* or *Infants*, in ver. 13. is another word. The first, τεκνία, ver. 12. is the common Appellation of Saints in this Life, involving the whole Church, both *Fathers*, *Young Men*, *Babes* and all. Our Lord himself first us'd that word *Little Children* of and to his Apostles, *John* 15. 33. and Chap. 21. 5. for they are *all Sons*, as *Gal.* 3. 26. and but little Children all of them whilst in this Life, in comparison unto what in the other World they shall be; unto their elder Brethren in Heaven *made perfect.* See 1 *Cor.* 13. 10, 11. *When that which is perfect is come, then that which is in part shall be done away. When I was a Child, I spake as a Child, I understood as a Child, I thought as a Child; but when I became a Man, I put away childish things*, &c. But in the 13*th* Verse our Apostle *John* distributeth those *Little Children* that are Christians, into three sorts, express'd by three Ages in Christ, and terms the new converted ones *Infants* or *Babes*; which are but one rank or sort, distinguish'd from *Fathers* and *Young Men.*

So that this *first*, this Title of *Little Children*, ver. 12. denotes the whole Church on Earth jointly and in common; the *second* in ver. 13. the *whole Church distributively* cast into three Ranges. In that *first* he mentions a Privilege common to all three; namely, *That their Sins are forgiven them, in the Name of Christ.* As also *Eph.* 4. 3. This belongs to them all first and last; even Babes have all their Sins forgiven at first, as the *Colossians* from their first Conversion, *Colos.* 3. As the Title *Sons* or *Children* is common, so is this *Benefit* of Forgiveness.

This I pass, and handle not.

The three several Ages are my Subject.

By which the Ages of Christians, according to their Years *as Men*, are not so strictly and chiefly intended: For if the Discrimination be meant according to *Nature*, that is, their Ages as *they are Men*, then very *Infants*, that are sanctified, should be intended; but not so: for it is those only that were capable of understanding this Epistle, written by *John*; or else it were frustrate to have said, *he wrote unto such Babes:* therefore he means not Infants according to the Course of *Nature.* And besides, it may and doth fall out, that some old Men may be *Babes in Christ*, that is, *New Converts*; and that Christians long converted who should (*for the time*) be, as the Apostle says to the *Hebrews*, *of a full Age*, yet continue to be *Babes in Christ*, Heb. 5. 12, 13, 14. Tho then they are even old Men, *as Men*; and if they be in Christ, are to be treated and reverenc'd by all others *as Fathers*, 1 Tim. 5. 1, 2. because old Age is found in the way of *Righteousness* in them, as *Prov.* 16. 31. But these are not the Fathers that are here meant by *John.*

So that *these sorts of Ages* are *three degrees in Christianity*, or *in Christ*; sorted by their Stature in Christ. There is a *Stature in Christ* spoken of, *Ephes.* 4. 14. and these three are the Degrees unto that Stature: Aud therefore the Apostle is principally to be understood of what several Ages Christians are of as they are grown up *into Christ*, according as their measure is of the true saving Knowledg in them of Christ: For according to that measure we find their Ages computed. Thus the *Corinthians*, whom the Apostle calls *Babes*, and adds, *in Christ*, 1 Cor. 3. 1. to shew how he meant it, namely as they were *in Christ*; for otherwise *as Men* they were grown up in Years, yea and had been some years converted; and suitably as he says these *Babes* in Christ, so you may add the same here to and of those whom our Apostle speaks of, and say, *to you Fathers in Christ, old Disciples,*

†

ciples, as in the *Acts*, of much ſtanding and long Experience: and in like manner, *young Men in Chriſt*, and Babes in Chriſt. Chap. I.

My Scope in handling theſe is to ſhew the peculiar Appropriation that belongs to each Age, which here the Apoſtle ſchematizeth them in; to the end that you may have ſome help to diſcern what Age you are of in Chriſt: many are to ſeek as to the knowledg of their Age in Chriſt. My Scope is alſo to direct what each ſort ſhould aim at, and apply themſelves to ſeek for at God's hands; that they computing the time they reckon upon for their having been in Chriſt (tho the exact time many know not) yet by ſeveral workings may gueſs at, and have liv'd ſuch or ſo many years in having had ſuch workings on them, ſo as for the time they might well be out of their Babeſhip; they may ſee what for the time they ought to have attain'd, and ſeeing themſelves to fall ſhort, to humble themſelves accordingly: perhaps when old in Years, yet Babes in Chriſt ſtill. 'Tis a great part of *Wiſdom* to know *the Times*, ſo in *Eſther*; and Chriſt ſpeaks of *diſcerning the Times*: but this is more, to know what the ſeaſons that our particular Perſons are under, to the end to provoke us ſtill to forget what is behind, and to ſeek further.

I come now to open theſe three Characters of the three ſeveral Ages in particular.

Towards the underſtanding the Difference of theſe Characters in particular;

Firſt, ſome Cautions are to be premis'd, to prevent a miſunderſtanding either of the Apoſtle's or my Intent.

1. The firſt and principal one, and which is to be remember'd and taken all along, both as a note and guide of Interpretation, and finding out the Apoſtle's Scope, and to prevent miſtaking in judging our ſelves or others, is, that in deſigning forth theſe ſpecial Characters or Notes to theſe ſeveral Ages, his meaning is not as if what is attributed ſingly, were appropriated to the Ages mention'd, in ſuch a manner, as that the ſame are not at all to be found in the other two. For inſtance, 'tis the Character of Babes, *to know the Father*; this is not to be underſtood as if that old Chriſtians did not alſo continue to know the Father. The like of that other of middle-ag'd Chriſtians, as if they only were *ſtrong*, and as if they *only did overcome that wicked one*. No; for that Knowledg of the Father that is in Babes, may be and is continued in them when grown up to be *Young Men*; and grows up in Fathers to a higher degree than in either. And in like manner, ſpiritual Strength to overcome is continued alſo, yea and increas'd in old Chriſtians. We ſee that *Love of the Father*, and ſo the *Knowledg* of him, is common to Chriſtians of all Ages, Ver. 15. *If any Man love the World, the Love of the Father is not in him:* that is, he is not a Chriſtian. Likewiſe, whereas young Men are ſaid to have *overcome Satan*, that is, his Tentations; noting alſo, how that Age is incident to them: Yet Babes alſo have their Tentations to Sin, and ſometimes are enabled to overcome; they have their Deliverances and Victories; and Babes and *Sucklings have Strength* to *ſtill the Enemy and the Avenger*, Pſal. 8. which Chriſt applies to the little Children that cry'd *Hoſanna*. So as it is not the meaning, that any of theſe Attributes are ſo peculiar to any of theſe ſorts, but that there may be found the ſame in ſome degree in each other: but his Deſign is to ſet forth what is more ſingular in every of theſe Ages, what more eminent.

Again, theſe three appropriated Notes are to be underſtood with a *potius*, with a *Rather*: As that Babes do at that Age rather apply themſelves to purſue after, and are fond of the Father and his Love; and ſo of the reſt in theirs.

Again, nor as if when they were Babes, they had only this Grace of knowing the Father, and not of him that was from the beginning. *New-born Babes*, ſays *Peter*, 1 Epiſt. 2. 1, 2, 3. *have taſted that the Lord is gracious*: and that Lord there meant is Chriſt, as it follows Ver. 4. *To whom coming, as to a living Stone, choſen of God, and precious*: 'tis Chriſt he ſpeaks of.

Moreover, when I ſay, what is *more eminent* in any Age, I ſpeak it not *comparatively* to the other two, as if the other two had leſs of the Love of the Father, as they grow to be young Men or middle-ag'd Chriſtians, than when they are Babes; but 'tis ſpecially in compariſon of all other Spiritual Excellencies in themſelves, at that Age that this ſpecial Character, that is appropriated thereto,

Chap. 1. is found *eminere*, and to abound in the practice of it. As for inſtance, Babes (which are the loweſt) have their Victories as well as young Men, and the Knowledg of Chriſt who was from the beginning, as Fathers are ſaid to have: yet if you would know what their Hearts and Affections are taken up with moſt, it is the fatherly Mercy of God; to cry *Abba* Father to him, and to ſeek of him as ſuch the Pardon of their Sins; and perhaps alſo further, to have the Apprehenſion of the Love of the Father, in his Love and Deſign in ſending his Son to be a Propitiation for Sins (which in the fourth Chapter is treated of) ſo that this Compariſon is (not more or above the other two, but) in reſpect of other Spiritual Workings of Heart in themſelves, and which is often more ſtirring than any other.

Again, the meaning is negatively, that in compariſon to thoſe other two, Babes have not yet attain'd to the Excellency of the other two, that is, they are not grown up to that Strength, as to go thorough thoſe Conflicts and Tentations that young Men are exercis'd withal, nor to know Chriſt in that manner which Fathers have attain'd unto.

Again, it may alſo be that not ſimply what their Hearts do moſt abound in at that Age, more than in any other Age; but what is the top Excellency which at that Age they arrive at, in compariſon to whatever elſe is in them; and ſo to the Excellency of the thing it ſelf at that Age, he aims to ſet forth. The Thoughts of Babes may perhaps be exercis'd more about Humiliation for Sin, or the like; yet this of knowing the Father is the top Excellency of any other Exerciſe of Grace they have in them.

Again, there is to be an allowance given to the Liberty which God's free Grace, in his various Dealings with his Children, is pleas'd to reſerve to himſelf, and doth take and will take, according to his good Pleaſure; and his free Grace will not be bound to ſuch acceſſory Rules as are not ſimply eſſential to our being Chriſtians, nor of the Eſſence of *that Being*, in the State of Grace, and concern the *bene eſſe*, the well being of them only; but his *ſpecial Grace* will break in, where and how it pleaſeth him. Some are begotten ſtrong Men in Chriſt (which is the Property of the young Men here) as *Paul* was from the firſt. He can ripen his Corn ſoon, for his gathering them into his Floor; as is ſeen in many Converts, who ſhoot up to a ſtrange degree and ſtature of Holineſs and Communion with the Father and Son, when God means to take them to Heaven to himſelf. *Enoch* attain'd to a higher Strain of Perfection in three hundred Years, than his Fellow-Patriarchs in nine hundred: it is therefore what in the ordinary Courſe of God's Diſpenſations falls out, *plerumque*, and for the moſt part. And to ſhew in what ſeaſons Saints converted grow up into; there are ſeveral Seaſons, for Buds to ſhoot forth in one Month, then Bloſſoms in another, *&c.*

Laſtly, theſe Characters, altho they belong not ſimply unto Chriſtians, according to their Ages as Men, in this World (as was ſaid) but to their degrees of Stature in Chriſt; yet the Characters are borrowed from, and aſſimilated unto what is found as an Excellency in each of theſe Ages, in Mens natural Life; and not without a great Elegancy transfer'd to the like falling out, in theſe Ages in Chriſt.

1. Wiſdom and experimental Knowledg and Remembrance of things long ſince paſt, is that which old Men delight in, and is eminent in Men wiſe; anſwering to which is, Fathers, *you have known him who is from the Beginning.*

2. The Glory of young Men, and Men grown up, is their Strength; *Prov.* 20. 29. *The Glory of young Men is their Strength*; Wreſtlings and Victories: anſwerable to which is, *Young Men, you are ſtrong, and have overcome that wicked one.*

3. Infants, they rejoice in the ſight and preſence of their Fathers and Parents, and in their talking of them; anſwerably, *Babes you have known the Father.*

A ſecond thing to be premis'd, is an account touching my *Method* in handling theſe Characters, becauſe I ſhall not keep to the Order the Apoſtle hath ſet them in; which we ſee is *Fathers* firſt, and the Condition of *young Men* or *middle-ag'd* Chriſtians

Christians in the middle, and Babes last; he proceeding and keeping to the Order of Time, and the due Honour to be given, as to Fathers first. But my aim in handling them being only to set out the just difference of the distinct *Characters* appropriated here to them; especially between those two of *Babes* and *Fathers*; whose Character in common is to *know*, and have Communion with one of these two Persons; but distinguish'd by some special Acquaintance, with the Father the one, or with Christ the other: Whereas in his mention of the middle-ag'd, he doth not at all speak of their Communion with either of these two Persons (tho it is to be suppos'd such a Communion with each is, in the measure of their Age in Christianity, found in them also) but their *Character* carries us only to consider their *Conflicts with Sin and Satan*, and their *Overcomings*, to set them forth by. Hence I judg it meet, as to my now mention'd purpose, to link the handling the Characters of those two, *Babes* and *Fathers*, together; finding it also to be the fairest and best way to come to discern the difference between them, in respect to the difference of their Communion; whilst we view and compare them together: The Knowledg of, and Communion with the Father in the one; and of and with Christ by the other. And then after this Dispatch to treat apart, and singly by it self, that of *middle-ag'd Christians* last, but these other two first. Chap. 2.

And thirdly, because a Fellowship and Communion with one of these Persons, in a *more eminent* manner, is the difference the Apostle intendeth, when he says, *Babes know the Father*, and *Fathers Christ*; I shall therefore inlarge my Discourse, and *take into my* Method the point of Communion with these Persons, not in the Latitude thereof; but especially the point of Inequality of Communion with these Persons (which is apparent from the Instances of these two Ages in the Text) which Christians may, and do often meet withal in successive times of their Lives (and not only at those two Ages) sometimes to be more with one Person, sometimes with the other; as God is pleas'd to dispense it. And then in the end to give a more special account how, and why *Babes* know the *Father*, and *Fathers Christ*. The whole of what concerns these things, to which I limit my self, I shall proceed to prove by God's Grace, and explain by these gradual Approaches, fetcht from out of the third and fourth Verses of Chap. 1. compar'd with the Words of this 13*th* Ver. of Chap. 21.

CHAP. II.

Of Communion with the two Persons of the Godhead, Father and Son; and how a Believer in his several Ages hath sutably Communion sometimes more with the one, sometimes more with the other.

IN successive times of a Christian's Course he doth come to have more eminent Communion with one of the Persons, than with the other; as with the Father more than with Christ, or with Christ more than the Father, in Vicissitudes. This shall be treated and explain'd in several gradual Proposals, with the *Reasons* and *Uses* thereof.

That which is common to both these Ages of Christians is to have *known* either, or both of these Persons: and *to know*, is not a literal doctrinal Knowledg only, that floats aloft in the Understanding, and rests there; but which takes and overcomes the Heart: Prov. 2. 10. *When Wisdom enters into thine Heart.* And is that Knowledg which the Apostle calls *the Excellency of the Knowledg of Christ*, Philip. 3. 10. And in our *John* here, ch. 4. 7, 8. 'tis a Knowledg wrought by Regeneration and being born again; *Every one that loveth is born of God, and knoweth God:* and ver. 8. *He that loveth not, knoweth not God; for God is Love:* and Chap. 3. 6. *Whoever sinneth* (whose whole Heart is in some Sin or other) *hath not seen him, nor known him.* So as to know either the Father or the Son, is to have our deerest Affections and Desires after, our Love to, Delights and Rejoicings drawn forth to them; to have Faith on them, *They that know thy Name, will*

Chap. 2. *will trust in thee*, Psal. 9. 10. to have the multitude of our Thoughts running still upon them; *How precious are thy Thoughts to me!* So *David*, *I am continually with thee.* Also 'tis to have our wonted special Recourse unto that Person we know, in all Wants and Needs; John 4. 10. *Jesus answered, and said to her, If thou* kneweſt *the Gift of God, and who it is that saith to thee, give me to drink*, thou wouldeſt have ask'd of him, *and he would have given thee living Water.* Also to hold an *intimate Converse*, Communion, familiar Fellowship with these Persons, in our Treatings with them about our Salvation, for the obtaining of it, upon those Considerations which are most proper to that Person, whom we treat withal about it: as either according to what his Person is, or his special Work and Hand in our Salvation is; according to what he hath done for us, and the Relations he bears to us of God as the Father, and Christ as the Mediator for us. Which latter in the former Chapter the Apostle had expres'd in one Word, *to have Fellowship*; and that Fellowship mutual between us and them, [*one with another*, ver. 7.] For thereby he means not the Communion other Saints have one with another, as the fruit of that Fellowship with God; he is not speaking of that there at all: But it is a Communion of God with us, and of us with God; and of Christ with us, *one with another.* And of that he had spoken immediately before, *ver.* 3. and 6.

Obs. *The Height and Prime of Christian Religion lies in Fellowship and Communion with the Persons of God the Father and Christ.* This the Apostle openly professeth to have been the Top of his own, and his Fellow-Apostles Religion; for in their Names he speaks it, and commends it to us, in saying, *Truly our Fellowship is with the Father and the Son.* And therewith (as their Religion) commends it to all Christians, to the end of the World. In that Word [*our*] *Fellowship*, he speaks of themselves, the Apostles; who also were those [*we*] *who have heard*, &c. *ver.* 1, 2. And certainly what was the Top of the Apostle's Religion, must be accounted the Height of our Christianity in this Life. And therefore the Apostle also proposeth it at the beginning of his Epistle, as the ultimate Scope thereof; and thereby to draw on all sorts of Believers to make it their Mark also, and to bring them to such Fellowship as themselves had.

The Height of Popish Religion, and of many others also, is to converse with Maxims and Articles of Faith: and take we the soundest of those Truths they profess, yet their Faith of them is but a Fellowship as with so many Propositions Theological; with a general Knowledg of, and Assent to them. And this Faith they set up instead of Faith justifying; which first draws our Souls unto a Communion with the Person of Christ, and to the Father, and to seek his Grace and Face through Christ, to justify us, as Persons that are in our selves ungodly. This first brings us into Fellowship with the Father. This Faith is the first occasion of, and begins our Acquaintance with either of them. But that other general Faith is that which they cry up as the *Catholick Faith*, as they call it; without drawing our Hearts unto the Persons themselves, and our applying our selves to both or either; leaves us without intimate Acquaintance with them at all: which that justifying Faith, as we teach it, doth; and it is the Nature and Property of it so to do. But to believe on the Pope, and on the Church as the Judg, and formal ground of all their Faith, which they term *believing as the Church believes*; and so they finally issue in Fellowship with the Pope as their Head. And the utmost end they have of exacting this kind of general Faith, is to bring Men into, and retain them to hold *Communion* (forsooth) with their Church: and that's the main they drive at.

And then in their Worship also, whom have they Communion with, but *Saints departed?* whom they pray to more than to *Christ*, or the *Father:* and in Prayer is exercis'd our highest Communion; and theirs with God and Christ is convey'd mediately through them. And which falls lower yet, this Communion in this Worship is with the *Images of those Saints*; and accordingly they have but a dead lifeless Communion: for their Images are dead, and their Worship of them *is like unto them*; and at best but the Image of what is true Worship, and Fellowship with the Person of the Father and the Son.

* Others

Others ask them their Religion; they declare it to be a Belief of what the Chap. 2.
criptures ſay to be true, and to give aſſent to them (which we do alſo, and re-
eive with all acceptation all the Sayings and Truths deliver'd in the Word of
God) as to believe that there is a God; That Chriſt is the Saviour of the
World, and died to ſave Sinners: And unto which general Faith they add a
Devotion (which is in all naturally towards a Deity) out of which they worſhip
im; having this good hap, to be caſt upon the true God and Chriſt, as the Ob-
ects of that Devotion. And then they ſtir up the Principles of Vertue that are
n them naturally, edg'd by Goſpel-Motives of Heaven and Hell; which, with
he Aids of the Spirit aſſiſting theſe Principles in the Will, is the whole of
heir Religion. But to have perſonal Communion with the Father and Chriſt,
nd to keep ſuch ado about getting Chriſt, and to hold and preſerve Communion
with God the Father and Chriſt, and to make them the great Aim and Work of
Faith; this they think to be at leaſt needleſs.

But let them and all the World know, that the Top and Summity of our Re-
ligion is to obtain, and then to retain and hold Fellowſhip with the Perſon of
God the Father, and of Chriſt; and that hereunto we exerciſe our ſelves night
and day: That tho the general Faith is our Faith alſo, and that we make uſe of
that great Principle of *Faith*, as the great Engine, Inſtrument, and Means,
whereby to have Communion with theſe Perſons, and that to live in a Converſe
with them as Perſons; yet our Faith reſts not, can no way content it ſelf with
the Belief of *the things*, Truth or Propoſitions, tho about Chriſt and God the
Father, or the Spirit; that is, thoſe Divine Truths or *Maxims about them.* For
our Communion is not with *Propoſitions*, but the Perſons; and aſpires and carries
us ſtill to come at, and to the Perſons. We ſeek continually to have their Love
manifeſted, their Hearts won to us; and behold the Glory of God in the Face
and Perſon of Chriſt, as the Apoſtle ſpeaks, *Phil.* 3. *That I may win Chriſt.* And
have the Father and Chriſt made ours: *They are our Reſt*; the Center of our
Souls. We make uſe indeed of the Faith and Belief of the things or Truth
aforeſaid, to affect our Hearts to the Perſons the more, whom they are ſpoken of;
as that, *it is God that juſtifieth*, it is *Chriſt that died*: And therefore the *Love of
Chriſt conſtrains us, becauſe we thus judg*, that *Chriſt died for us*, who were *all*
(in our ſelves) *dead*, and condemn'd to Death of Soul and Body: and this
affects us, and draws forth Love out of us, *to live to him that died for us.* But
the Objects that ultimately terminate our Faith, are the Perſons of the Father and
Chriſt themſelves, to find and obtain their Loves to our Souls. They are not
the things abſtracted from Communion with their Perſons that ſatisfy us, or which
we live upon. Our Faith makes uſe of them as Helpers and Inducers, and the
Bringers of our Souls to them; and then Soul and Perſon treat together: and
we plead and urge thoſe things ſpoken of them Perſons in the Scripture, in our
Treatings with them. But it is their Perſons, and their Hearts or *their Deſires* to
be towards us, as the Spouſe ſpeaks in the *Canticles*, that we ſeek. Alſo we pray,
and are converſant in all Ordinances of publick and private Worſhip, ſerving
God night and day; we ſeek, we pour out our Souls, we repent, and turn from
Sin, and ſet our ſelves to all known Duties: but theſe are not our *Reſt*, no not
in this Life. But all we do is in a tendency to arrive at an acceptable *Acceſs* and
Reception by thoſe Perſons, even before we come to Heaven; and thereby to
keep up Communion with them, as holy *Jude*, ver. 20, 21. *But ye, Beloved,
building up your ſelves on your moſt holy Faith, praying in the Holy Ghoſt; keep your
ſelves in the Love of God, looking for the Mercy of our Lord Jeſus Chriſt unto Eter-
nal Life.* If God would ſend Angels down to us, or *Mary* the Mother of
God to converſe withal, whom the Papiſts make their greateſt Object of Con-
verſe, and would not vouchſafe a gracious Intercourſe with his Perſon, that
would not ſatisfy our Hearts: Yea, if God ſhould take us up to Heaven it ſelf,
and there are many glorious things and Privileges to be had there, Reſt, Felicity,
Joy, the beſt Company of all the Angels, and Spirits of Men made perfect;
we profeſs that our Souls in the midſt of the Enjoyment of all theſe, if looking
about us we ſhould not ſpie out Chriſt, and the Glory of the Father, we ſhould
cry out, O but where is Chriſt! we ſee not him yet: we ſhould be at a

loſs

Chap. 2. loſs for want of him. Col. 3. 1. *Seek thoſe things which are above:* and ſo we profeſs to do; but how? Becauſe Chriſt is there, to whom our Hearts run: *Where Chriſt*, ſays he, *ſits on the Right Hand of the Majeſty on high.* 'Tis he draws our Hearts upwards to the things above. And if he would continue (as now to our Faith) being *hid in God*, when we come thither, we ſhould be dampt: But if he *appear* once, who is our *Life*, our Hearts would live, and we ſhould *appear in Glory with* him. All the things there would not content our Souls, were he not there; *Whom have I n Heaven but thee?* you know who ſaid it. And not Chriſt only, but *God* alſo is the Object of our Aſpirement, ver. 3. *Your Life is hid with Chriſt in God.* Even Chriſt's Life is in God, and therefore ours much more; and to them by Faith we go for it, even to their Perſons continually.

And our Apoſtle *John* puts the reaſon for this upon the very ſame account that *Paul* doth there in that Third of the *Coloſſians*. For having term'd Chriſt *the Word of Life* (ver. 1. and in ver. 2. *that Eternal Life which was manifeſted, and who was with the Father*; that is, who himſelf had his Life in, and perſonal Converſe with the Father, during all Eternity) hence therefore *our Eternal Life* alſo lies in Communion with theſe Perſons of *Father* and *Son*: and therefore Chriſt in his laſt Prayer to his Father, to move him towards us, propoſeth this as the ſummary End of that Errand, of his being ſent by him into this World, John 17. 2, 3. *As thou haſt given him power over all Fleſh, that he ſhould give Eternal Life to as many as thou haſt given him. And this is Life Eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* And this Life is not enjoyable only in that *Life to come*, but this Fellowſhip is begun and attain'd (for ſo it may be) in this Life, and hath a *Fulneſs of Joy*, as the Product of it; ver. 4. *And theſe things write we unto you, having of this Fellowſhip, that your Joy may be full.* I ſay to be enjoyed in this Life; for to *that end* it is he ſays he directeth them to theſe things, which he wrote whilſt in this Life; even whilſt we walk with God here, as ver. 6. And our Apoſtle expreſly ſays, *Chriſt who is our Life*, Col. 3. 4. And theſe Perſons are always *living*, for us by Faith to have acceſs unto, *Eph.* 2. 18. *For through him we both have an acceſs by one Spirit unto the Father.* And we find them to be alive, and to give forth that Life to our Hearts, when we come and make our Addreſſes to them: and it is the Converſe with their Perſons, which puts Life into the Truths we believe; as without which they would be but dead things to our Souls.

Let our Oppoſites content themſelves with their general Faith, for Faith, and deſpiſe that Faith of Application and Recumbency, and cry up their moral Vertues, of which they boaſt, that they are the Principles and Seeds of gracious actings which are found in any; and that the whole and main of their Salvation in this Life, is but the Reſtitution of them by Chriſt, unto that State of Holineſs which *Adam* was created in: unto which by the Improvement of thoſe vertuous Diſpoſitions left in corrupt Nature, through an aid of the Holy Ghoſt, which is but external to the Soul, they hope by their own Endeavours, with imperfect ſteps, to attain unto. And in their Catechiſms, let ſome of them give this account why they omitted *conſultò* to have put in the *Doctrine of the three Perſons*, becauſe forſooth they wrote a *practical Catechiſm*; as if the Notion of the three Perſons influenceth not at all the *Practice* of a Chriſtian. No, that is with them no part of their active Exerciſe, but a mere contemplative Speculation. Whereas we profeſs with the Apoſtle in this Epiſtle, that the Knowledg of and Communion with theſe Perſons, is both that which is the ultimate End and Tendency of all the other part of our *practic Religion*; as alſo which all along quickens and gives life to our Souls, in all that is of practice whatſoever; and alſo into all other the Doctrines that are found in that our Religion. And obſerve but the Scope and Procedure of this Holy man in this Epiſtle, whoſe Method in our Religion and Practice we profeſs to follow. Now he propoſeth this Fellowſhip as the ſupreme End of his writing, at the very beginning; and therewith propounding the Doctrine of the Father and Son, againſt all Errors then extant, *ch.* 2. he then exhorts to Holineſs, and keeping the Commandments, as the means to obtain, and keep our Souls in this Communion. We profeſs we can no longer enjoy this Fellowſhip with either Father or Son, than that thus we walk; even as he

 thus

thus expreſly chap. 1. v. 6. affirmeth, *If we ſay that we have Fellowſhip with him, and walk in darkneſs, we lie, and do not the Truth.* And chap. 3. 3, 4, 5, 6. *Hereby we do know that we know him, if we keep his Commandments: He that ſaith I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him; but whoſo keepeth his word, in him verily is the Love of God perfected: hereby we know that we are in him. He that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked.* I need refer to no more Paſſages, for you meet with this Doctrine of his up and down the whole Epiſtle: and this is the Order and Method of the Practice which we profeſs in our Religion. Chap. 2.

I only add, to the end none may be diſcourag'd, that Chriſtians either enjoy this *Communion*, or have their Spirits reſtleſly carry'd on to ſeek it, and cannot ſit down quiet ſhort of it; and ſo are of *that Generation* that *ſeek his Face*, as *Pſal.* 27. 8. which muſt neceſſarily proceed from God the Father's or Chriſt's having firſt made himſelf known to them: and ſo it is affirm'd, *God* (firſt) *ſaid, Seek ye my Face, and* my Heart *ſaid, I will ſeek thy Face*, Pſal. 27. 8. And the conſtant ſeeking of Communion with him is ſanctified effectually to cauſe ſuch Souls to keep his Commandments, as well as to rejoice in the ſenſible Enjoyment of that Communion.

Obſ. It is a Property common to all the Saints, to have had from the firſt ſome knowledg of, and to hold and maintain ſome Fellowſhip, in ſome meaſure and degree, with both theſe two Perſons, God the Father, and the Son. This is in common to all more or leſs, plainly or obſcurely, either implicitely or explicitely; therefore *John* in this Epiſtle is not only peremptory that thoſe who ſhall deny the one of them, doth conſequently *deny the other*, ch. 2. 23. *Whoſoever denieth the Son, the ſame hath not the Father*; but on the poſitive too, ch. 4. 15. *Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God.* [He that confeſſeth] that is, believes on Chriſt, and receives him as a Saviour, and treateth of his Salvation with God in and through him (according to that in *Rom.* 10. 9, 10. *If thou ſhalt confeſs with thy Mouth the Lord Jeſus, and ſhalt believe in thine Heart that God hath rais'd him from the Dead, thou ſhalt be ſav'd: for with the Heart man believeth unto Righteouſneſs, and with the mouth Confeſſion is made unto Salvation*) and then it follows in that of *John*, that *God*, that is, *the Father* (as in the Verſe before) *dwells in him, and he in God*; which Dwelling, in *John*'s wonted Phraſe, notes ſuch a mutual Fellowſhip, as two that dwell in one and the ſame Houſe, and under the ſame Roof together, uſe to have one with the other: and therefore *he that knows the Son, knows alſo the Father*; and *vice verſa.* And truly when theſe two Perſons are in the Heart, the Spirit muſt be alſo: read the Verſe before that laſt, ver. 13. *Hereby we know that we dwell in him, and he in us, becauſe he hath given us of his Spirit.* It is not therefore, nor can it be that any true Chriſtian ſhould be utterly a ſtranger unto either, but if he knows the one, he muſt know the other; although with *Philip* they may not ſo diſtinctly reflect upon that Knowledg. God the Father to ſave through Chriſt, and Chriſt to ſave as ſent by the Father, are thoſe fundamental Points of New-Teſtament Faith; and both compriz'd by Chriſt in that Summary, the famous and ordinary Sanctuary of Believers; John 3. 16. *For God ſo lov'd the World, that he gave his only begotten Son, that whoſo believeth in him ſhould not periſh, but have Eternal Life:* unto which the 14*th* Verſe of our *John* the fourth Chapter anſwers; *And we have ſeen and do teſtify, that the Father ſent the Son to be the Saviour of the World*: And the mind of that Speech, *Whoſoever believeth on him*, in that third Chapt. v. 16. is thus to be underſtood on Chriſt as ſent, and given out of ſuch a Love by the Father; and therefore Chriſt joins both, John 5. 23, 24. *He that honoureth not the Son, honoureth not the Father that ſent him. Verily, verily, I ſay unto you, he that heareth my Word and believeth on him that ſent me, hath everlaſting Life, and ſhall not come into Condemnation, but is paſs'd from Death unto Life.* So then both Father and Son are the Objects of our Faith, if we be ſav'd; and therefore ſome knowledg of both is requiſite in every Believer: as if their Faith be chiefly or more explicitely carry'd forth to God the Father, yet it is God the Father in Chriſt. *God was in Chriſt reconciling the World*, is the Subſtance of the Goſpel Miniſtry; and *in Chriſt* comes in and muſt come in, as God's Inſtrument, ſent to merit our Salvation.

Chap. 2.

The fourth Aſſertion from the Words of the Text is, that although it is common to all New-Teſtament Chriſtians to have a true diſtinct ſaving Knowledg both of the Father, and of the Son Chriſt, in ſome meaſure or degree; yet that then the Knowledg of the one may abound, more than of the other: But ſpecially that in their growing up into Acquaintance and Fellowſhip with both, it may and doth fall out, that in ſucceſſive times of their Lives, through God's Diſpenſations therein, they are led into, and have and enjoy a more intimate Fellowſhip, free and open-hearted, and inlarg'd Converſe with ſome one of theſe three Perſons, more than they find to be with the other of them; that is, both on thoſe Perſons part whom they converſe with, they find one of them more acceſſible, more free and open-hearted towards their Souls, more ready to entertain them, and receive them graciouſly; and alſo on their own part, as they find themſelves more diſpos'd, according to their various Ages, to treat with one more than another.

Now to the end I may explain this Point of *ſucceſſive Communion* with the ſeveral Perſons, thus at times and in this manner, indefinitely to be underſtood; I ſhall ſtill continue to have recourſe for Help and Light unto the third and fourth Verſes of the firſt Chapter, which I have already made ſo much uſe of, and join'd with this my Text of *Chap.* 2. and ſhall give thoſe Animadverſions upon thoſe Words, comparing them together with theſe Words of my Text, as will conduce to this my propoſed aim.

1. That it is that Fellowſhip and Communion (which I term the *After-Fellowſhip*) which Chriſtians hold after Converſion, that this Interchangeableneſs I intend falls out in, in the Courſe of the whole of their Chriſtianity till Death. I am not inquiring now into what falls out, as to the inequality of the knowledg of Father or Son, at firſt Converſion; for it is this *After-Fellowſhip* the Apoſtle intends, and which he here exhorts thoſe he wrote to, when he ſays, that *you may have Fellowſhip with us, and truly ours is with the Father and Chriſt*; that is, the ſame Fellowſhip which himſelf and his Fellow-Apoſtles, whereof ſome were yet alive (in whoſe names, or at leaſt in his own, he ſpeaks) who had been long ſince converted, and had grown up into a high and ſteddy continued Converſe and Fellowſhip with both Perſons; in which they had liv'd to that day, and now enjoy'd. And that is the Fellowſhip he invites all unto (as being capable of it) being already Believers, as he ſuppoſeth them he wrote to; and it is ſuch a Fellowſhip, which in proceſs of time would produce in the Courſe of it *a Fulneſs of Joy*, ver. 4. which at firſt Converſion uſually falls not out. Laſtly, it is that Fellowſhip which Chriſtians have in their Walkings, that is, their Courſe of Chriſtianity, which he ſpeaks of: for in ver. 7. *If we walk in the Light*, that is, *in Holineſs*, &c. *we have Fellowſhip*, &c. having oppoſitely refuted and diſcovered falſe Profeſſors, ver. 6. *If we ſay that we have Fellowſhip with him, and walk in darkneſs, we lie, and do not the Truth.* The mind of his Invitation therefore is, that all you that have an Entrance (which is *Solomon*'s word in the *Proverbs*) or a Beginning of the Knowledg of God and Chriſt, ſet your Hearts and Endeavours with your whole Might, by and with holy Walking, to grow up into a further and higher Fellowſhip and Acquaintance with theſe Perſons; and then your Joy will at length be full, when your Communion comes to be with both.

2. The ſecond Animadverſion from theſe Words is, that our Apoſtle *John*, and the reſt of the holy Apoſtles, had attain'd unto a Fulneſs (ſo far as in this Life men are capable) of this equal or like Fellowſhip with both the Father and Chriſt, in their daily Walkings; and therefore it is attainable at once in this Life by us Chriſtians: for elſe he would not have propos'd his and their Example to provoke us to Communion with both. And when he ſpeaks of himſelf and them, he ſpeaks indifferently, you ſee, of this Fellowſhip with both; not mentioning either with any Pre-eminence of one above the other. And his adding, that their Joy may be full, confirms it; for unleſs it be with both unto a like Fulneſs, it would be but Joy in part, not full Joy. We find alſo the Apoſtle *Paul* prays for the *Theſſalonians*, for their Communion with both, in 2 *Theſſ.* 2. That both Father and Son might *comfort their Hearts*, ver. 16, 17. *Now our Lord Jeſus*

Chriſt

Christ himself, and God even our Father, which hath loved us, and hath given us everlasting Consolation and good Hope through Grace, comfort your Hearts, &c. And to them that are grown up into much Holiness in the diligent and faithful keeping the Commandments, Christ promiseth, John 14. 23. *If a Man love me, he will keep my Words, and my Father will love him; and we will come unto him, and make our abode with him.* Hence therefore Christians in their future course of Walking are capable of intimate Communion with both (as to the *Thessalonians*) through the distinct Manifestation of the Love of both to their Souls, as that in *John* shews. Chap. 2.

3. Yet thirdly *de facto*, or in the Event it so falls out, that in the long progress of God's more slow and ordinary Dealings with Christians, by reason of, and through their like uneven, unequal, and imperfect Walkings with God, they attain not to a full enjoyment of Fellowship with God and Christ, in an Eminency, in a Constancy, and at once together: for unless it be thus with both, their Fellowship ariseth not to a full Joy, here spoken; which ariseth not unless an eminency of Fellowship be held with both. But God with great Intermissions vouchsafes it imperfectly, and what he doth is by turns and vicissitudes; sometimes more with one, sometimes with another. One time Christ doth personally more openly visit the Soul with his Presence and Love; sometime the Father, and that singly. This seems plain to me, from comparing this Text and that other, ch. 1. that whereas in the first Chapter he utters this as a general Maxim, *These things I write to you* (meaning all) *that you may have Fellowship with the Father and Son:* which is a general Incouragement given unto all Christians, and belongs to all to entertain it, as that which they were all capable of, and was their duty to seek. Yet, mark it, here in this place coming to the particular sorts of Christians, severally and apart consider'd, that then he should in such a sever'd manner say of Babes, *I write to you, for you have known the Father*; and of Fathers singly, *I write to you, because you have known Christ the Son.* This his attributing it specially to *Babes* to have known the Father, without mentioning their knowing of Christ; again in a special manner to *Fathers* to know Christ, omitting the mention of their knowing the Father; argues that in the Course and Progress of the Communion which Christians ordinarily do enjoy, it proves usually that Babes do especially know the Father; and Fathers, Christ the Son: And that *de facto* it had so fallen out in the Apostle's Observation ordinarily. The Apostle writes thus out of Experience, and upon a Survey of Christians in his days, which were Patterns of the like ordinary Dispensations in after Ages. However, I acknowledg, there might and may be some special Exceptions, and more frequently in such as live not many years after Conversion, and so are ripen'd thereby for their compleat Communion with all the three Persons in Heaven; growing up unto much Holiness in a short space: As also in such whom God out of his good Pleasure vouchsafes extraordinary Dispensations of Grace unto, above what he does to many others.

This Assertion thus stated, and for the present indefinitely only propos'd, as to particular times and seasons, without defining that Communion with the Father unto Babes, or with Christ to old Christians, or confining the one and t'other to either of these Ages; I shall endeavour to prove by Instances.

1. Take a view of God's general Oeconomy, or Dispensation to his whole Church, comprehensively taken in one Prospect and set together, that is, of his Church in the Old and New Testament, from the first to the end of the World; and perhaps it may serve aptly to represent unto you some Image or Pattern of his dealing with particular Souls, the Members of that Church, and afford some Semblance at least of the various Manifestations of himself and his Son unto them. In the Old Testament, you know how God manifested himself as the Father, far more abundantly and clearly than he did Christ his Son; and their common frequent Converse with him, did accordingly far more exceed that of theirs with the promis'd *Messiah*, whom they yet all look'd for to come into the World. Their Thoughts, Affections, Hearts, Prayers, Addresses, and Recourse, ran out to God under the Title of *Father*; yea and directly, and plainly, and ex-

Chap. 2. presly to him, as such by name, and under that Notion ran out unto the Father with a full and open stream. *Moses* speaks it of him as a relation that was commonly known, and taken for granted among those in his Times, Deut. 32. 6. *Do you thus requite the Lord? is he not thy Father that bought thee, and made thee?* thus speaking to the whole People. A *Father* by a double Title; *of Creation, that made thee*; *of Redemption, that bought thee:* which in the Type is New-Testament Language: And they had it by Tradition; for *Moses* speaks it as generally receiv'd. And so it follows, ver. 7. *Ask thy Father, and he will shew thee; thy Elders, and they will tell thee as much.* It was the common Profession of that Nation, Mal. 3. 10. *Have we not all one Father?* of that whole Church, which therefore our Translators in their Margin parallel with that in the New Testament, Eph. 4. *One Body, one Spirit, one Lord Christ, one God, and Father of all,* &c. *ver.* 4, 5, 6. And upon that account God as owning it, urgeth them with it, for Obedience from them, Mal. 2. 6. *A Son honoureth his Father; if I be a Father, where is my fear?* And when they, or any of them were in any distress, they us'd to urge that same upon God for help; Jer. 3. 4, 5, 6. *Wilt thou not from this time cry unto me, my Father, thou art the guide of my Youth? Will he reserve Anger for ever? Will he keep it to the end? Behold thou hast spoken, and done evil things as thou couldest. The Lord said also unto me in the days of* Josiah *the King, Hast thou seen that which backsliding* Israel *hath done? She is gone up upon every high Mountain, and under every green Tree, and there hath play'd the Harlot.* This the wickedest Hypocrites had learned, but the truly Godly; when they began to repent, and turn truly and in reality to God, their Conversion is set out by this, that they avouched him to be their Father indeed, and in another manner; renouncing all their Sins, and cleaving to him as a Father: for in the same Chapter, ver. 19. *But I said, how shall I put thee among the Children, and give thee a pleasant Land, a goodly Heritage of the Hosts of Nations? And I said, thou shalt call me my Father, and shalt not turn away from me.* They cried *Abba* Father as well as we, and in the same sense that we: this was the foundation of their turning to him. And again on God's part he avowedly declares that to be the ground and motive in his Heart, why he did work a saving Work upon them, even that he was their Father, Jer. 31. 9. *They shall come with Weeping, and with Supplications will I lead them; I will cause them to walk by the Rivers of Waters, in a streight way wherein they shall not stumble: For I am a Father to* Israel, *and* Ephraim *is my First-born.* Who from everlasting had lov'd them, ver. 3. *The Lord hath appear'd of old unto me, saying, Yea, I have lov'd thee with an everlasting Love, therefore with loving Kindness have I drawn thee:* And that I am sure is the Father in the New-Testament Language, *Eph.* 1. 4, &c. And unto these Passages in that Chapter of *Jeremy* do our Translators refer that Promise, 2 Cor. 6. 18. *And I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty:* the same Person God the Father intended in both; which I observe to prevent an Objection, that God as God is only so call'd in the Old. And after Conversion, their Converse and Fellowship with God was maintain'd, as with a Father to them, they claiming an Interest in him, knowing him to be such, and pleading it with him, *Isa.* 63. 16, 17. *Doubtless thou art our Father, tho* Abraham *be ignorant of us, and* Israel *acknowledg us not; thou, O Lord, art our Father, our Redeemer, thy Name is from Everlasting, O Lord! why hast thou made us to err from thy ways, and harden'd our Heart from thy Fear? Return for thy Servant's sake the Tribes of thine Inheritance.* Their Hopes of Mercy and Forgiveness lay therein, *Psal.* 103. 12, 13. And the Mercies of God (which are so specially attributed to the Father, and he as the Father of them) are more often and more largely dilated on, and set forth unto us in the Old Testament, as the other Attributes of the Godhead are, than in the New. And unto those in God they mostly had recourse, as expos'd to them in the Promises and large Declarations thereof to them; and convers'd with God under the Apprehension and Faith thereon. 'Twas a current Character of an Old Testament Saint, *One that hoped in his Mercy, trusted in his Mercy:* and you find the Pleas of it in every eminent Prayer almost; as by *Moses*, Num. 14. *David*, in the Psalms, and others of the Prophets; read *Nehem.* 9. *Ezra* 9. *Dan.* 9. Also in their Thanksgivings, we know the constant

Song

Song of Praise in the Temple was, *for his Mercy endures for ever*, &c. and of *Isaiah* the Prophet, *Isa.* 64. 1. And in this manner was their Communion with God, distinctly and by name the Father, managed and transacted, and God's with them. Mercy's Gates had all the Suitors, the Addresses went this way. *All Flesh came to him, because there was Mercy with him, that he might be feared.* Whereas Christ the Son was rarely in a plain explicite manner nam'd, that is, by his Name spoken of; and his Redemption was involv'd most in obscure Types: which tho they pointed their Faith towards him as to come, yet their Fellowship and Converses with him were rare; as his also with Men were extraordinary, and vouchsafed but to extraordinary Persons, upon extraordinary occasions: as to *Abraham*, in the case of *Sodom*; to *Jacob*, when *Esau* came with four hundred Men to seek his Life; to *Joshua*, under the Title of Captain of the Lord's Hosts, to encourage him to those Wars with the *Canaanites*. Nor did they put up their Petitions in his Name unto the Father; none that I remember of them, unless *Daniel* in his *for the Lord's sake*, ch. 9. and *David* (as some interpret it) *for thy Word's sake*, 2 Sam. 7. 21. Or unless that in the Sacrifices they offered, when they worshipped, which was a Converse with Christ at second hand, and but in outward Shadows and Figures, as in the Epistle to the *Hebrews*: Types of Christ's Sacrifice, and hiddenly signified thereby, which the carnal *Jew* understood not, and but as something understood by the Godly themselves remotely; but not so clear and professed as the Father. Chap. 2.

There may perhaps an Objection start up in some Mens minds, which I preoccupated even now, by parallelling some of those Scriptures alledg'd at first in the Old Testament, with others out of the New.

The Objection is, That it was the Godhead, or God in the three Persons was he, whom as so consider'd the Old-Testament Saints had recourse unto, under the Relation and Title of *Father*; but not with the Father, as in the New-Testament sense Christ reveal'd him, the first Person of the Trinity, the *Father of Christ*, and in him our *Father*: and therefore this Instance will not hold, as to the present Argument in hand.

But besides what I animadverted to prevent this, I further answer.

Ans. 1. That it is one and the same Person bore the Relation of Father in the Old, and whom Christ came more clearly to reveal under the New, *John* 1. 18. *No man hath seen God at any time; the only begotten Son, which is in the Bosom of the Father, he hath declared him.* It is God, as the Father of Christ the Son, who is especially spoken of there; and 'twas he, one and the same, who bore the Title of *God* and *Father* under the Old. There is but *one God* and *Father* under both, as *Eph.* 4. who had been honoured with that Title commonly (and no other Person commonly but he) by the *Jews*: unto which Christ gives testimony, in saying, John 5. 23. *That all Men should honour the Son, as they had honoured the Father.* He speaks it to *Jews* of the Old Testament, who had all along in an open Profession honoured the Father, who was the Father of Christ as the Son, and had committed all Authority to him; that now under the New Testament, they should honour the Son as professedly and knowingly, as the *Jews* had done the Father.

Ans. 2. That under the Old he was known as the Father of the Son, and so as distinct from the Son, as the Father of him. To this Assertion two Scriptures, *Psal.* 2. and *Prov.* 30. give witness. Prov. 30. 4. *What is his Name, and his Son's Name, canst thou tell?* And the same is evidenc'd by Promise to *Solomon*, 1 Chron. 22. 10. which in the Type was God the Father's Speech, spoken to his Son (*Heb.* 1. 8.) and as a distinct Person, as the Father is from the Son; the like to which see in *Psal.* 89. 26.

2. The other Instances of some *Primitive Christians*, that long after the Apostles had diffus'd the Knowledg of Christ upon the World, and it had taken root, and *brought forth fruit over all the World*; there yet continued upon divers Christians of these times, a very dim and obscure Knowledg of Christ, through their being addicted to the Old Testament way: And this not only upon the *Jews* converted to Christianity, which the Apostle *Peter* insinuates, when

writing

Chap. 2. writing to his Countrymen, *Jewish* Christians, his second Epistle, as he had also done his first, chap. 1. 1. And it was in the latter end of his Days too, when the Gospel had long been preach'd by himself and his Fellows, as in the 2 Epist. 1. 14. he declares, *Knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath shew'd me.* And Christ's Words to him were, *When thou art old.* He thereupon tells them, ver. 19. that tho *they did well to take heed unto that Word of Prophecy*, viz. the Old Testament prophesying of Christ; unto which they were so addicted, that they would entertain no more of Christ than they found fore-prophesy'd concerning Christ therein, as *Paul* before *Agrippa* testified of himself, *Acts* 26. 22. that he *said none other things than those which the Prophets and* Moses *did say should come:* Yet that *that Word*, *Peter* tells them, *was but as a Light that shineth in a dark place, until the Day-dawn, and the Day-star arise in your Hearts:* and that *Day-star* is Christ, *Rev.* 22. 16. And the *Day-dawn* is the clear Manifestation of the Gospel, revealing Christ as it had been preach'd, in its full Brightness, by himself and other his Fellow-Apostles. And the reason of their shortness herein was the want of an inward Light of the Spirit and Manifestation of him, that was yet further to arise and visit their Hearts; whereby (as in 2 *Cor.* 4. 6.) *God who commanded Light to shine out of Darkness, hath shined in the Apostles Hearts, to give the Light of the knowledg of the Glory of God in the face of Christ.* Whilst yet the Knowledg of God as Father, shining more brightly in that Old Testament, which they attended more unto, must needs accordingly be ascendant to them, in comparison of their Knowledg of Christ from thence.

Nor did this Divine Knowledg of Christ, and an Old Testament Spirit, abide upon these *Jewish* Christians only, but among many new converted *Gentiles* also; which I have formerly shewn, from the third Chapter to the *Philippians* (who were *Gentiles* converted) where the Apostle having made discovery of his own personal Exercise of Spirit in his daily Communion and Fellowship with Christ, from ver. 8. to the 11th. *Yea doubtless, and I count all things loss for the Excellency of the Knowledg of Christ Jesus my Lord; for whom I have suffer'd the loss of all things, and do count them but dung that I may win Christ; and may be found in him, not having my own Righteousness, which is of the Law, but the Righteousness which is by Faith of Christ; even the Righteousness of God, which is by Faith: That I may know him, and the Power of his Resurrection, and the Fellowship of his Sufferings, that I may be conformable to his Death; if by any means I may attain to the Resurrection of the Dead.* And how much his Soul was fir'd therewith, you may read in the Verses that follow. But the Close wherewith he shuts up that his Discourse, may seem strange; ver. 15. *As many therefore as are perfect, let us be* thus *minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you*: which manifestly refers unto that whole foregone Narrative, how and what his Mind and Heart was, and had stood towards Christ, and the excellent Knowledg of him; so as to win Christ and have Fellowship with him, even in his very Sufferings: wherein as many as were perfect and compleat Christians, he says were like minded with him herein; and were addicted and affected towards this Knowledg of Christ and Fellowship with him, as himself was. But there were but few of these (as his Complaints, and Usage of that Speech in other Epistles shews) and if in any thing of what I have now profess'd, says he, of the excelling Knowledg of Christ, *ye be otherwise minded* (not in Opinion so much as in the Affections and Exercise of Spirit) otherwise, as the Word in *Col.* 3. 1. is us'd, addicted, affected, and carried out more towards other things reveal'd, so as that your Minds should at present be diverted, the Stream running in other Channels more; *God shall reveal even* this *to you.* Now I could not, when I consider'd the Coherence of this Text, and that how the occasion of the Apostle's writing that Epistle having been that the Leaven of the Doctrine of the Circumcision, and thereby cleaving to the *Mosaical* Law in force, had been urg'd by false Teachers to be received by them; the Doctrine of which, tho we read not that it had taken place in their Opinions, yet there remained so much of an Old Testament Spirit in them, and so much Effect; that noise of the Circumcisionists Doctrine had upon them, as to draw their Eyes to look more wishtly upon the Old Testament way in the moral Parts of it, as to incline and dispose their Spirits more and more attentively that

way:

way: When I consider'd these things, I could not, I say, put any fairer Interpretation upon this Passage and that in the following Verse, or give any other account about these *otherwise-minded*, who were true Christians (for that he plainly supposeth and distinguisheth them from *Circumcisionists*) but that an Old-Testament Spirit did so abide upon them, as they entertain'd not, nor took in that excellent Knowledg of Christ, as it shone in the Gospel, in that eminent manner that the Light that had shin'd about them did require: which tho they had receiv'd and profess'd, yet in so remiss a degree, as caus'd him thus to speak. Their Spirits were addicted unto the way of the Knowledg of God, and the exercise of the Fear of God, and Motives to his Commandments, which they met with in the Old Testament, which damp'd much their practical Light towards Christ; and to live by the Faith of the Son of God, and from being so kindly affected and acted by the Motives of the Gospel drawn from Christ. Chap. 2.

And the reason was, that although all Truth belonging unto the whole of our common Salvation, was once for all deliver'd unto the Saints, as *Jude* ver. 3. even the whole Body and System of Faith, by Christ the Son, *Heb.* 1. and his Apostles, as fully as ever it was to be; yet in respect to the setting it on, and bringing home that Faith unto their Hearts (and we may say to *Ours*, of many to this day) in respect to such a *sealing Instruction* (as *Elihu* in *Job*) and in some with a deeper Impression than other some, and even those Points of Faith that are of necessity to Salvation it self (as the Knowledg of God the Father and of Christ are) God is therein pleas'd to go over them in some Hearts with a slighter hand, and but as the first Draught of a Picture, with dim Colours and less bright; and so lets them abide for a while: tho yet he makes a true Resemblance, such as that you may know the Person by, whose Image it is. Whereas in some other Hearts he goes over the same again and again, and ceaseth not, but works it up unto a far greater Life and Glory. God takes several pauses, so as we may say of these *Teachings*, that he doth it at *sundry times*; even as well as under the Old 'tis said he did. And herein God and his Spirit useth a liberty *to whom and when*, and knows not a certain Method, 1 Cor. 12. 8. *For to one is given by the Spirit the word of Wisdom; to another the word of Knowledg by the same Spirit.* And hence the Apostle speaks of *Supplies of the Spirit*, Phil. 1. yea, of *perfecting what is lacking in our Faith*, 1 Thess. 3. 10.

2. I shall give the reasons of this Dispensation.

1. These two Persons are both in themselves and in their works for us distinct, and would therefore accordingly be known distinctly of us; and to be so fully known, as to be honour'd by us in the most ample manner, in which they are in the New Testament reveal'd to us, John 5.23. *That all Men should honour the Son, even as they honour the Father:* from which place I observe,

1*st.* That it is the design of the Father, that both himself and his Son be honour'd by all Men, yea and the Son [as] the Father; and this is the design of his *sending his Son* into the World, and of his *committing that power* of *quickening*, v. 21. and of *judging Men*, ver. 22. unto him.

2*ly.* I observe, that this is yet effected at and by *successive times* (which is the Point before me) The *Father's* being honour'd by Men, he speaks of in the present time, *as they honour*; as at that time when Christ spake this, the *Jews* generally did: but of the Son, as of that which was yet more and more to be done; *That they should honour the Son, even as*, &c.

2. If they come to be known as fully as they ought to be by us, and as they are reveal'd in Scripture unto us. There are a great many things concerning them, and belonging to either of them, to be known by us, which for us to do fully and distinctly will require successive times and successive Impressions for either; and such as to have our Thoughts to dwell upon them too: As

1*st.* For the Father.

(1.) There is the Person of the Father, as the *Father of Glory*, *Eph.* 1. the Fountain of the Deity, the Begetter of his so great a Son, and from whom the Holy Ghost proceedeth: This as to his Person.

(2.) We ought to know the *Riches of his Mercy*, *Love*; for these are more properly attributed to the Father, as in the same *Eph.* 1. so 2 *Cor.* 13. 14.

Chap. 2. The Love of God (the Father) spoken with distinction from Christ and the Spirit; and *Father of Mercies*, 2 Cor. 1. 3. said of him who is the Father of Christ.

(3.) We should know the whole of his Work and Hand in our Salvation; as in chusing us in Christ, *Eph.* 1. sending his Son into the World, which Christ in *John*'s Gospel so dilates on, and our *John* in this Epistle, Chap. 4. 8, 9, 10. *He that loveth not, knoweth not God; for God is Love. In this was manifested the Love of God towards us, because that God sent his only begotten Son into the World, that we might live through him. Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins:* and all spoken of the Father. And ver. 14. *We have seen and do testify that the Father sent the Son to be the Saviour of the World.*

(4.) The bestowing on us all spiritual Blessings ought to be known by us. 'Twas he was the Contriver, and is the Donor of them all, *Eph.* 1. whereof that one of Sonship and Adoption, wherewith we have a right to glory, our Apostle in this Epistle also so admires, and sets out with a *Behold*, in chap. 3. 1, 2, 3. of this Epistle; *Behold! what manner of Love the Father hath bestowed upon us, that we should be call'd the Sons of God; therefore the World knoweth us not, because it knew not him. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is: And every Man that hath this Hope in him, purifieth himself, even as he is pure.* There are multitudes of other things more, like to these, whereby the Father's part is set out, as in *justifying us*, Rom. 4. *Drawing us to Christ*, John 6, *&c.* And to know the Father in and by all these distinctly, and to have our Minds to dwell upon them, will ask time and multitude of Thoughts, both to take them in, and then to be answerably affected with them: *to dwell in God*, in the Intuition of all these, which is our *John*'s Phrase up and down this Epistle; but especially upon this Theme and Argument of the *Father's Love*, ch. 4. 16.

2*ly.* The like may be said of Christ; that we are to know and have *Fellowship* with him, viewed in the Excellency of his Person; to know and have Communion with him in his Offices, Priest, Prophet, King: also to contemplate what *he did for us*, in that he took Flesh, bore our Sins, suffer'd Reproach, all Sorrows, died, bore the Curse and Wrath of his Father, rose, ascended into Heaven, and there appears for us, and brings us to God; intercedes for us continually, pleads the Fulness and Over-sufficiency of his Righteousness, his Ability to save to the utmost: then his Mercy, Grace, likewise in all these, Bowels to receive Sinners; his Gentleness, Meekness, Lowliness of Mind to converse with them, after they come to him; his Long-suffering to bear with them that come to him, his Faithfulness to stand by them in all their needs; his avowed Resolvedness *not in any wise to cast them out* that come to him, but *to raise them up at the last Day.*

I mention these on the Persons parts, and proceed unto those on our parts.

2. On our parts; we are in our Capacities *narrow-mouth'd Vessels*, and cannot take in all at once, all these things of either; which was seen in the Apostles, as Christ tells them, John 16. 12. *I have many things yet to say unto you, but ye cannot bear them now:* even the Knowledg of the Father, wherein of the two they excel'd in; yet thereof he says, John 16.25. *These things have I spoken to you in Proverbs; the time cometh when I shall no more speak to you in Proverbs, but I shall shew you plainly of the Father:* In Proverbs, that is, but obscurely. We in this Life are Children, 1 *Cor.* 13. and our Capacity of being taught is but as of Children, *here a Line, and there a Line*, as the Prophet saith; and we say of the Mind, *Intuitio est tantum unius*, as the Eye looks wishtly but on one thing at once, so our Minds. But these things, the Mystery of God the Father and of Christ, are so great, as the Mind need go over them by parts; one piece of them to be presented and set on upon our Hearts at one time, other of them at another; as in your great Optick Glasses, the Eye is fain to go travel over the Body of the Moon by parts and quarters. This Scantiness and Clungness, that the Intention of our Minds is but upon some one thing at once, we find in our knowing and minding of other Divine Objects and Duties or Exercises. As in Humblings for Sin, our Thoughts are swallow'd up therewith abundantly at some times, and are as it were wholly

in it; then at another time we are all upon seeking for Grace and Holiness; then at a third season, for Faith and Assurance, &c. We are as wholly intent on these by fits (if I may so speak) so as to be less on other Duty's and Exercises. And so it may and doth fall out in our Communion with the Persons, as if we did cease to value the one as well as the other; or so as if we were wholly taken off from the other: but our actual Intentions for that present are lessen'd through our Narrowness, whilst they are intended and heighten'd towards the other. Chap. 2.

But this *Deficiency* on our parts is not simply to be understood in respect to that disproportion of our Understandings, only consider'd as *naturally*, unto these so transcending Divine Objects; but from that dimness of a true *Spiritual Light* in us, without which supernaturally given, the natural Man understands nothing at all of Communion with these Persons, nor any other Divine Objects. Concerning which dependance upon Spiritual Light, I propose these few things to clear this Point to us.

1. We must know that there is a *double sort of Knowledg* of spiritual things in the Hearts of Men. There is first a true spiritual Understanding (which is proper to the Regenerate) as the Apostle, *Col.* 1. 9. by way of distinction terms it; as likewise in ver. 6. he calls it *a Knowledg in Truth*: and either Phrase is us'd with connotating a difference from another sort or kind of Knowledg; namely, a literal speculative Knowledg of them. The first *Spiritual Understanding* is to be understood, not in respect of the *Object* only, as because it is of spiritual things; but further, from the *manner of Knowledg*, to know them *spiritually*: and so the Apostle accurately distinguisheth, to shew the difference of it from that Knowledg of them that is in *natural* Men, 1 *Cor.* 2. 14, 15. And in like manner the second, *knowing them in Truth*; which is when the Mind doth really attinge, and take in spiritual things, as they are in themselves; being represented by the Holy Ghost to the Minds of spiritual Men in their real Nature and Excellency: and that only is a *true Knowledg*. The same you have in *Eph.* 4. 20, 21. to know the *Truth as it is in Jesus*; even as in *Col.* 1. the *knowing the Grace* of God the Father *in truth*: both which import a Knowledg that is otherwise, and may justly be termed *Counterfeit*, because it reacheth not to the reality of the things, but only entertains Pictures of them. And the differing Character and Truth of this spiritual Knowledg is, that it is operative, and carries on the Heart with it unto the things spiritual it apprehends, and as they are represented and apprehended in their real spiritual Nature; and as such attracts and draws the Heart to them: which is by a Divine Seed of Light cast into the Heart, that hath a formative Virtue accompanying it, and that *forms* Christ really in them; whereas natural Light forms but *false Conceptions*, as they are call'd; whereof the Wombs that go with them do always miscarry in the end.

2. The second Proposal is, that even in Persons truly regenerated, especially that are knowing, there may be and is much of such literal Knowledg of *things that are spiritual*, that yet is not true spiritual Knowledg (in that sense it was explained and stated) but mingled with what is spiritual. This you may see in the *Corinthians*, 1 Cor. 1. who were *Saints*, ver. 2. and *sanctified in Christ Jesus*; of whom he gives this *Elogium*, for their Knowledg of spiritual things, in ver. 5. and 7. *In every thing ye are enrich'd by him in all Utterance and in all Knowledg; so that ye come behind in no Gift.* And yet of those Persons of them he thus sets out for Gifts, he gives the true Character of Saints; *Waiting for the coming of our Lord Jesus Christ.* And yet of these Saints he in ch. 3. 1. speaks thus; *And I, Brethren, could not speak unto you as unto spiritual, but as unto carnal; even as unto Babes in Christ*: which could not have been, unless it be allowed that their knowledg in Gifts and Utterance about spiritual things far exceeded their true *spiritual Knowledg*; of which spiritual Knowledg he had discours'd in the latter Verses of the foregoing Chapter, ver. 14, 15. which I even now cited. And then this immediately follows, and in respect thereunto he plainly says they were not spiritual: which if that Knowledg he speaks they had, had been such in the total of it, it would have made their Hearts answerably spiritual; which they were very far from, as if you read on in that Chapter you will easily acknowledg. And the reason why, and how it comes to pass it is so, is clear: for as you all acknow-

Chap. 2. ledg that in a regenerate Man there is in every Faculty a great part that is unrenewed, a mixture of Flesh and Spirit; so by consequence it follows that there is such a knowledg of spiritual things as is common to other Professors that yet remain unregenerate. And that part of Understanding in Men regenerated but in part, so far as it is unregenerate in them, is yet capable of a knowledg of them by common *Gifts* spiritual, as well as those that are not truly as yet renewed are. Therefore the Apostle distinguisheth in those believing *Corinthians*, *spiritual Gifts*, and *saving Love* and Charity, 1 *Cor.* 12. 13.

'Tis true that this difference of Knowledg being most conspicuous in what is in the several Persons of Men regenerate and unregenerate, in that in the Unregenerate there is no true spiritual Knowledg at all, no not in the lowest degree, but it is but notional and literal; whereas in the Regenerate there is by Regeneration a principle of this real Knowledg inlaid; and therefore we difference the spiritual Estates of the one and the other by the difference of their *Knowledg*, as well as by other Characters: Yet there is a mixture of notional Knowledg with spiritual in the same regenerate Person; which tho it prejudiceth not his being in the Estate of Grace, no more than his having Sin in him, and Darkness in his Understanding doth, yet still that mixture is from a distinction and difference of the Knowledg it self that is in him. When therefore we difference the Knowledg of a Man truly regenerate from that which is in a common Professor and temporary Believer, our meaning is not as if *all* and *the whole* heap and bulk of Knowledg of spiritual things, that is in a regenerate Man, were in the total of it all of it holy and sanctifying, affective and effective, according to the full extent of that his knowledg of them; whereas in the other, the common Professor, it is wholly unsanctified: Nor is it that the Height, Breadth, Depth of a regenerate man's Affection towards those spiritual things he any way knows, should be adequately answerable to the Dimensions of his Knowledg, every way consider'd; no, but knowledg by Gifts for the good of others and himself, and knowledg of saving Grace are distinct in such a Man regenerated: And both being mixt and put together in his Understanding doth bear the name of *Knowledg*, or the *Knowledg* which that one Man hath and is the Possessor of; we may as so consider'd in the general affirm, that *his Knowledg compounded of both*, doth far exceed his holy Affections, and that his Heart is not in a measure sanctified according to the measure of his Knowledg. And to that Christian that discerns by experience the difference of these two Knowledges in himself (which is a great and true sign of Grace to discern it) it becomes the greatest matter of Humiliation to find that his knowledg of holy things objectively, doth exceed the Holiness of his Heart affectionately and effectively, his Life falling so short of it: yet still take it with this Caution to be added, that their Knowledg objectively consider'd, doth extend with some degree of spiritual Affection accompanying it even unto all things which they know; and which in respect of the Sincerity of their Hearts they have a respect and affection unto all which they know. But yet this is no more intensive, than according to that degree of true spiritual Knowledg, more or less, that is blended with that notional Knowledg; so as in respect of that additional of speculative and *gift Knowledg*, their Hearts fall so much short, and are not adequate unto that Knowledg.

If it be reply'd; But is not all the Knowledg a godly Man hath sanctified to him?

Anſ. Yes, in that sense that all other things are sanctified to him, to be some way or other for his spiritual Good. But it is not all of it *sanctifying* Knowledg, and directly operative: And yet it hath this more near and appropriate Tendency unto the Sanctification of him, than other things have, that it is in his Heart as fit combustible matter, as Tow and Flax that lie near Sparks of Fire, ready to be enkindled by that true spiritual Knowledg that is in him: and his case is, as if we suppose as if Tow and Flax encompass Fire in the same Hearth, and there wanted but a blowing up the Fire, and it readily enflames the Tow presently, and assimilates it into Fire; and then both work together upon the Heart. Yet this falls out but as the Holy Ghost shall vouchsafe a special Assistance, and stir up the spiritual Light and Fire in a Man; which Similitude agrees with the

Apostle's

Apostle's Phrase in his Exhortation to *Timothy*; *Stir up the Gift that is in thee:* which is done by the Holy Ghost's Assistance. You have commonly heard that word *stir up*, is in the Original, *as you do a Fire.* And the *Gift* that was in him, was that additional Knowledg, which is always larger than a Man's gracious Knowledg, and lies in a great part of it like Materials unkindled, yet laid upon the Fire, to the end to be kindled by it: and so that *Gift Knowledg* becomes spiritualiz'd and sanctifying Knowledg together. Chap. 2.

The use I put these Premises to, and the *Corollary* I draw from these two Proposals, is to prevent a great Objection, which might be otherwise made against what was alledg'd in the former Instances. The Objection may be this; That the Doctrine of Christ and his Apostles, having as fully discover'd Christ as the Father, and the Father as Christ, unto their Disciples in the primitive Times; and that they were affected in some degree to either of the Persons according to that Doctrine: yet how should it come to pass that their Spirits should be carried forth and addicted to Communion with, and towards one, rather than the other?

The Resolve of this appearing Difficulty lyeth in this, that tho their literal, notional *Gift Knowledg*, by the Doctrine of the one, might be equal with their Knowledg of the other, yet the true spiritual Knowledg, which affects and turns the Heart, was unequal: the Holy Ghost did not blow the Fire to enkindle the one, as much as the other. And so they came not to have that intimate, affecting, operative Knowledg towards Christ, as towards the Father; and so their Hearts were not drawn out to a like Communion with both of those Persons at once. And then it was they were *otherwise minded*, as to the knowledg of Christ (as the Apostle's Phrase is in that *Philip.* 3.) that is, otherwise *affected*, addicted, *&c.* as I open'd it; unto which the third Proposal being added, will further clear.

3. The third Proposal; That indeed the Holy Ghost doth direct, draw out, and intend more or less, that true spiritual Knowledg in the actings of it towards spiritual Objects, that yet are of equal weight and moment, according to his own good Pleasure: And therefore an unequal Communion of Believers with the Father and Son, at one and the same time, may and doth often fall towards them. This is certain, that the degrees of our spiritual Communion with either of them, depends upon a more large, or less degree of true spiritual Knowledg; and that as it is at the instant time acted, and drawn forth more or less by the Holy Ghost. And the Holy Ghost may enlighten us with such an affecting and enflaming Light, in a more intense degree to the one, whilst to a lesser degree towards the other. I added, when it is acted and drawn forth, *&c.* and the reason is, that tho every regenerate Man hath an inherent Principle or Habitude of spiritual Knowledg, capable alike of all and each of spiritual Objects; yet that which makes them more or less manifest, is a Divine Light which God causeth to shine into the Heart, and hereby to actuate that Principle: *It is Light* (says the Apostle) *that makes things manifest.* And as the degree of Light about them is, accordingly are our Apprehensions of them; and according to our Apprehensions of them, our Hearts and Spirits are affected; our Communion with them is higher or less intense. We see in Nature that it is not only the less or greater Vigor in the Eye, which is the Principle of seeing inherent in us, which causeth the difference in seeing; but 'tis the Light also shining more or less, doth actuate and bring forth things to a visibility, to a greater or less degree; which if wanting, the clearest Eye in the World, if in the dark, sees nothing: or if the proportion of Light be dim and small, it discerns less. Now the vouchsafing of this spiritual Light, and the degrees of it, doth depend wholly upon God's good Pleasure; who takes a liberty to dispense it as he pleaseth: and the reason of this is, because we of our selves are not sufficient to think one good or holy Thought. And that tho we are not totally in habitual Darkness, but have a spiritual Principle of seeing spiritually; yet in respect of true actual sight and the degrees of it, in that respect we should be continually but Men in the dark. And therefore in the same place the Apostle says, 2 Cor. 3. 5. *Not that we are sufficient of our selves to think any thing, as of our selves; but our sufficiency is of God:* we are not able to educe one good

Chap. 2. Thought. And ch. 4. 6. *For God who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledg of the Glory of God, in the face of Jesus Christ.* It is not that God did at first once shine into our Hearts and enlighten'd us, or that we have an abiding Principle of Light in us; but he must give us every moment Light to see withal. And we are no wiser, nor spiritually know any more of things spiritual, than at the instant he gives it; which is the Apostle's Phrase to the *Ephesians*, *Christ shall give thee Light*: yea command it, or create it continually, as he did Light out of Darkness.

And, which is yet more to this purpose, whereas other Light of the Sun, Moon, or from any other lightsome Body, do alike irradiate all the Objects that are near them in a House or other open place; this of spiritual Light from God doth not equally enlighten all, or any spiritual Objects, but doth in a more especial manner irradiate some one particular Divine Object at once more than another; which he casteth Light upon more than others, and terminates the Eye of the Mind thereto: or like as a Hand that manageth the Light in a dark Lanthorn (and such is his spiritual Light shining in our dark Hearts) that he opens and shuts (as the Phrase in the *Revelation* is) as he pleaseth. And the Spirit of God, who is given to reveal these deep things of God, is the freest Agent in this, and takes a liberty, dividing to every Man as he will, 1 *Cor.* 12. 11. Even as in *John* 3. he is said as the Wind to blow where he listeth, and as to what Person he pleaseth, unto what light or degree thereof he pleaseth: and hence also comes this unequality in the Point in hand. These reasons are from what is on our parts. I return again to such as concern the Persons of the Trinity, to be now added after those that concern us; for I said, I should sort and handle the one and the other intermingledly.

There are these farther Reasons that concern the Persons that move them to *this* Dispensation of this alternate Communion with themselves.

1. They are willing and content to take their turns and vicissitudes of manifesting themselves, sometimes the one, sometimes the other, in our narrow Hearts; to the end that each of them may have in the issue, the fuller and more distinct Manifestation of themselves: They are pleas'd to give way one to the other in their Communion. From hence it was, as we said, that the Son suffer'd himself to be so much and so long conceal'd, during the time of the Old Testament; and the Father had the vogue in the Church then. And under the New, altho all Judgment is originally the Father's, yet hath he committed all Judgment to the Son, and judgeth no Man, but in and by the Son; to the end that all might honour the Son, *&c. John* 5. 22, 23. We may observe likewise the Spirit under the New: Also the third Person conceals himself; insomuch as tho 'twas he who indicted all the Epistles of the New, and therein wisheth Grace and Peace from God the Father and from Christ, not mentioning himself, from whom yet Grace and Peace do proceed equally with the Father and the Son: And altho 'tis true that both *Father*, and *Son*, and the *Spirit* also, be in some measure and degree known by every Believer, which the Words of Baptism shew; *In the Name of the Father, Son, and Spirit*, as having a joint and equal Interest in our Salvation: yet are they content that our Intentions of Mind and Affections should run with a shallower stream at times towards some one, than they do towards another: Altho *appretiativè*, or in the esteem of them in their Judgments, all Christians value and honour all three alike, as one God, three Persons blessed for ever. So that it must not be understood as if I meant that our Minds were quite taken off from the one, whilst they are carried forth to the other, whilst thus our Affections are more intentionally taken up with any one of them.

Yea, these Persons are so far from Jealousy in this case of one another, lest one should have more of us than himself, that they do help forward and advance the glorifying of one the other unto us. Jesus Christ the Son, when he hath once been thorowly reveal'd and made known to any Soul himself; 'tis he when once believ'd on by it, that reveals the Father unto us, Mat. 11. 27. *No Man knows the Father, but the Son, and he to whom the Son reveals him.* And, *vice versâ*, when Christ is reveal'd and made known to you, and your Hearts drawn to him,

and

and your Hearts taken up with the Communications of him; you must know it is the Father that concealedly doth this, John 6. 45. *It is written in the Prophets, And they shall be all taught of God: Every Man therefore that hath heard and learn'd of the Father, cometh unto me.* So *Gal.* 1. 25. And then Christ taketh his turn afresh and anew to reveal the Father; John 16. 25. *The time cometh that I will shew you plainly of the Father.* And the Spirit is as zealous and forward to glorify both; John 16. 14. *He* (the Spirit) *shall take of mine and glorify me,* (and take of the Father's too, and glorify him also to your Hearts) *by shewing it to you.* And I say, he glorifies the Father, as well as Christ; for so Christ intends his Speech, ver. 15. *All things that the Father hath, are mine; therefore said I that he shall take of mine, and shall shew it unto you.* Herein they take their turns also; John 17. 1. *The Hour is come that thou, O Father, shouldst glorify thy Son, that thy Son may glorify thee:* in their Courses to glorify one another. And they having an Eternity of Time to glorify themselves unto us in, are not hasty for themselves; they have time enough afore them to do it in, and take their seasons. And however in Heaven they will be sure then to manifest themselves to us at once, to the full, and together. Chap. 2.

2. Seeing that by reason of our great Sinfulness that remains in us, and through want of growth to a perfect Holiness, we are long a growing to be fit, prepar'd, and dispos'd to enjoy an eminency of Fellowship with both at once, and together alike (which is yet attainable) yet till then, each Person is pleas'd to take a singular Contentment in such sole single private Visits, with a Soul by turns. And the very Privacy, that it is done alone, doth afford a special Delight to the Person; and the Privacy of them, in that they are single thus alone, doth afford a special Delight in the mean time to that Person that communes with us, till we grow up to be meet Company for both. This the whole Book of the *Canticles* shews, wherein Christ hath those Intercourses with his Spouse, he and she alone. You may see how he caresseth her, and talks to her, and she again to him, *I am my Beloved's, and my Beloved is mine*; as if none's else: when as yet she was the Father's as much as Christ's. But Christ was her Husband, and by that relation having a special and appropriate Interest in her, thence a peculiar private Converse with her, came to have an answerable Solace in it. The Sweetness of a Friend when alone enjoy'd, hath some Advantages in it in some respects, which a joint Society of others with him, tho Friends also, hath not. As that alone one can be more free and enlarg'd in Expressions of mutual Love one to the other, and more particularly direct his Love to that one Friend alone, and the like. As in the way of our Friendship we often do; when we would enjoy a special Friend indeed, we invite him to Supper alone, to have his Company alone. And there is a Resemblance of some such thing, as affected as it were by Christ himself, in that Overture of Christ's, Rev. 3. 20. *If any Man hear my Voice and open the Door, I will come into him, and will sup with him, and he with me.* That Reduplication [and he shall sup with me] denotes an Aloneness of them two together, supping hand to hand, as we say: And he names no other but himself, to come with him in that eminent way that he himself came. It denotes also that 'tis mutual; that she entertains him, and he her, and each bring their Cost with them. He sups with her, and she with him: He feeds her with his Fruits and Viands, and his Love better than Wine; read Cant. 5. 1. *I am come into my Garden, my Sister, my Spouse; I have gather'd my Myrrh with my Spice; I have eaten my Honey-comb with my Honey; I have drunk my Wine with my Milk: Eat, O Friends, drink, yea drink abundantly, O Beloved.* And she again invites him to eat of hers, Cant. 7. 12, 13. *Let us get up early to the Vineyards, let us see if the Vine flourish, whether the tender Grapes appear, and the Pomegranats bud forth; there will I give thee my Loves. The Mandrakes give a smell, and at our Gates are all manner of pleasant Fruits new and old, which I have laid up for thee, O my Beloved; there will I give thee of my Loves:* 'Tis all of it her Speech to him. And thus this private Intercourse of Loves, proper to them two alone, doth in the *interim* serve to please, till the Fulness of God the Father, Son, and Holy Ghost, come together in upon the Soul.

3. They

Chap. 3. 3. They are all there in the mean while stay'd and contented with private Transaction, during our Narrowness and Non-age: even this, that when we have a more eminent Communion with any one Person, we have a secret under-Communion with the other two; tho implicitely with the other, and more distinctly with some one. And 'tis well it is so; for otherwise we should be guilty of a forgetting the Holy Ghost in the most, whilst we have Communion with the Father and the Son objectively; that is, as the Persons whom our Souls are taken up with, as the Subjects of our Converse, whilst the Holy Spirit is content to be the Revealer of both, and to have the honour of that; as also that he knows he is honour'd in their being honour'd by us. And the reason is, because the Foundation of our Comfort in our Communion with any one Person lies in this; that that Person we have the joyful Fellowship with, is *God*; that is, it makes our Joy *a full Joy*, as chap. 1. in such a Fellowship. That's the Spring, the Source of all Comfort, that in that Person the Fulness of the Godhead is; without which our Converse would be empty, and but as with a shadow. Now if our Fellowship with one of the Persons, be fundamentally with him as he is God, and all three are but one and the same God; then in having Communion with that one, we have it with the rest. The common Interest of the Godhead (which is one and the same in all) is glorified thereby in us, to us, and by us; and some give that as the full Intent of the Apostle's Speech, 2 *Cor.* 4. 6. We beheld the Glory of God in the Face or Person of Jesus Christ. For why, because both he is look'd upon by us to be God, and as in whom we apprehend (whilst we exercise our Faith, *&c.* on him) that the Fulness of the Godhead dwells personally in him, and so we have Communion with him as God; and in beholding him, we behold the Glory of God the Father also. Yet because this Enjoyment of all three in some one is but impliedly, therefore hath God order'd a further special distinct Fellowship with each. And hence the Love of the Spirit is made mention of, *Rom.* 15. as well as of the Father, or of Christ. The Spirit is God, and he that dwells in God, dwells in Love with any of the Persons. And so in having Communion with the Holy Ghost in his Love, or with any other Person in their Love, we have Communion with God. And therefore in this case it is not a leaning to one Person more than to another; for they are all but one God, and each one glorified as one God: *I and my Father are one*, says Christ. Likewise in honouring the Son, we honour the Father who hath such a Son; a wise Son is an Honour to his Parents, as often in the *Proverbs*.

CHAP. III.

The Character of Young Men, or middle-ag'd Christians in Christ.

1 John II. 14.

THE Word here translated *Young Men*, says *Grotius*, notes out Men *militaris Ætatis*, that have attain'd to the Age and Fitness of being Soldiers; and in that semblance is here apply'd unto Men in Christ, those that in a special manner are drawn out into the Field against Satan. And this Condition being the middle between that of Babes, new Converts, and that of old Age in Christ, who in nature use to be exempted from War; hence therefore all that space between an old Age in Christianity and that of Infancy in Christ, is comprehended under the Title of *Young men*, who are in a special manner *military Men*. By this rule the Christian *Æra*, or account of Ages in Christ, is measur'd here: whereas in Nature, according to our wonted Division, we reckon four, *Babes*, *Young men*, *middle-ag'd*, and *old Men*; whereas here but three: and upon this it is, that the greater space of time is allotted to this of *Young men*. New Converts in Christ, tho Men grown, are not young Men in Christ presently the first hour; and there is a middle Age besides to be pass'd thorow, e'er they come to be Fathers; and thence all that time between those two, of Babeship in Christ,

and

and old Age in Chriſt, muſt be underſtood and meant by what is tranſlated *Young men*; comprizing and taking alſo in, that which anſwers to what in nature we call *middle Age*, even all that time from Babeſhip, till old Age in Chriſtianity comes, as a time of more uſual Conflict and Fighting againſt Luſts (which are the bloody Battels) and it ordinarily falls out, God converting Men more generally whilſt young in natural Years, that that middle Age in Nature is co-incident with this middle Age in Chriſtianity. Chap. 3.

There are two things to be handled, as touching this Age.

1. That during that Age, or ſpace of time, Chriſtians are moſt aſſaulted with Luſts.

2. How it is that they are ſaid to have overcome, and that this ſhould be attributed to them in ſo ſpecial a manner.

For the firſt.

1. The Condition of a Chriſtian is deſcrib'd to be a Warfare; *Fighting againſt Sin*, Heb. 12. 4. Their Intereſt is to fight againſt Sin and the Tentations of it: And that is the ground of all other Quarrels with the World.

2. Satan and his Angels are at the head of this Battel; *That wicked one*, ſays the Text: and Eph. 6. 12. *We wreſtle not againſt Fleſh and Blood, but againſt Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World; againſt ſpiritual Wickedneſs in high places.*

3. There are ſpecial ſeaſons for War; ſo in the World, as *Solomon* ſays, *Eccleſ.* 3. 8. A time when Kings go forth to Battel; and ſo in Chriſtianity.

4. The ſpecial time of this Conflict againſt fleſhly and worldly Luſts, is this *middle Age* of Chriſtians in Chriſt. 'Tis true that old Men to the laſt become not wholly *Emeriti*, are not *diſcharg'd from this Warfare* (as *Solomon*'s Phraſe is of Death) for *Eph.* 6. 13. the Apoſtle ſpeaks to them that have fought to the laſt, *That after you have done all, you may be able to ſtand.* There are therefore Aſſaults upon old Chriſtians to the laſt to caſt them down; even thoſe who have yet done all that good Chriſtians are ſuppos'd they ought to have done, in the foregone part of their Lives: yet when *you have done all*, ſays the Apoſtle, it is well ye have Grace given *to ſtand*, and keep your Poſts at laſt. And above all, their Danger lies, that the World is apt to enſnare them; and therefore the Exhortation here in the 15*th* Verſe, *Love not the World, &c.* is made unto both the middle-ag'd Men and the Fathers, according to their ſeveral Inclinations. *Piſcator* hath obſerv'd this. But to take heed of Errors in Faith, and the way of believing, is incident to *Babes*; and therefore that Exhortation, ver. 18. is more peculiarly made to them, παιδία, Babes, *&c.* The *Theſſalonians* were new Converts, Babes, when he wrote his Epiſtle. And what was *Paul*'s fear of them at that Age, but leſt their Faith had been aſſaulted? 1 Theſſ. 2. 5. *For neither at any time us'd we flattering Words, as ye know, nor a cloak of Covetouſneſs; God is witneſs.*

5. Yet this middle Age is the eminent time of Warfare unto Chriſtians, during that Age of their Chriſtianity. *Overcoming* importeth a Fight, a Warfare; and in that Overcoming is attributed in a ſpecial manner to them, it argues the Aſſault to be fierceſt then, then to be the heat of the Battel with the Adverſary.

The Reaſons of this.

1. They are in a middle Condition, between that lower of Babes, and that of old Age; and ſo they partake in a great proportion of both. The working of Corruptions doth follow mens Inclinations in Nature; and middle-ag'd Chriſtians in the poſture of their natural Inclinations, are precipitant of both; of Luſts of Youth, as the Apoſtle calls them, becauſe of their Violence and Predominion, which is moſt in them, that flow from Fancy, Heat, Vigor of Nature; as Mirth, Jollity, Frolickneſs of Youth, as you call them. And truly I think Chriſt had ſome little Reflection upon ſuch as theſe, in what he ſaid to *Peter*, John 21. 18. *When thou wert young, thou girdeſt thy ſelf, and wenteſt whither thou wouldeſt.* *Peter* had ſhewn a forward Youthfulneſs in ver. 7. in caſting himſelf into the Sea with his Coat girt on; 'twas a youthful trick, and what of Folly and Oſtentation was in it, Chriſt ſeems to reprove. Pride of Parts alſo, and of Gifts; *Let*

him

Chap. 3. *him not be a young Novice, lest he be puft up.* Voluptuousness, Incontinency, Intemperance, overmuch Delight in vain Company, and such Lusts as these, are not yet so abated and cool'd in these middle-ag'd ones, but that they retain a great Inclination to them; and then they partake of old Mens Lusts. Pride and Lusts of carnal Wisdom, Love of the World, and Honour, and Riches, are already begun to grow up in them; for they are come to a ripeness of Temper: Cares likewise begin to enter, and to come about a Man, and to grow up with the Word: their Heads are full of business, intent upon things earthly. Children grow up, and call for a Provision for them. And thus being in the middle of both, when it falls out as middle Age, as they are Christians, doth contemporize with a middle Age in Nature, as often they do; they are then under their Æquinoctial, under which Climate mens Bodies are incident most unto Distempers.

Babes are more obnoxious unto Doubts and Tentations about their Estate in Grace. The Sun's rising is accompany'd with Clouds and Mists, which, as it ariseth higher, are scatter'd: and Christians in their Infancy, are by the mixture of the Remains of the Spirit of Bondage, with some dawnings of Faith, and Hopes of God's favour (which they are usually yet fully assur'd of) kept more awful of yielding to Sin, and Indulgence to Lusts; which by *John* Baptist's work of Humiliation, had stounded them more than mortified them: But the middle Age having somewhat outgrown those Fears, and attain'd more quietness of Spirit, as to the Hopes of their spiritual Estate, the Spirit of Bondage being much worn out; and yet perhaps those are not grown up to a full and settled assurance neither, so continually actuated in them, as to keep Lusts down. Their Lusts therefore are apt to gather up much of their crumbs again; and assurance not being full and spiritual enough yet in them, they walk in a greater Expossedness to the rising up of Lusts, and Satan's stirring them up in them.

Then 2. their Adversary the Devil, he is let loose more by God upon Christians in that Age, as to the point of stirring up Lusts (for so still I state it) In the Parable, at the first when he is cast forth of a Man, he is much restrain'd as to entering into a Man again, when he is thrown out for a while: and the measures and methods of his assaulting are order'd and dispos'd of by God; his times are in God's hands: Satan shall cast you into Prison for ten days. Now in the Parable, Mat. 12. 43. *He walks a while in dry places, seeking rest, and finding none*: being put out of trade and dealings with that Man he's cast forth of, as he had afore; not having power over and upon the Man, as he had wont, in point of carrying him to Sin and several Lusts. This Confinement thus against his will, notes a restraint of him from God, that in a Punishment interdicts him to places that are dry, and as a Wilderness to him; even as 'tis thought that when Satan hath tempted a man to actual Murder, or to perpetrate some such great Villany, which cannot be known by Man; God often in that case confines that Devil that tempted him to the house or place where 'twas committed, till by the disturbance he makes (which you call haunting the House) notice is given to some of Mankind, whereby it may be known both *that*, and sometimes *what* the Murder was, and where the Man murder'd was buried: that being come to Mens cognisance, then let Man look to it to search it out. Then the Devil is releas'd; God having made that promise, that by whom Man's Blood is shed, by Man shall his Blood be shed. So is it here: God for a present Punishment to that Devil, who had so long born rule over a poor Sinner, whom he had taken captive at his will, and been the Tempter of to so much evil, throws him out and banisheth him; takes away his power as to the violence of such kind of Temptations, as formerly he had wont to use, namely unto grosser Evils of sinnings; puts him out of that Employment; lessens his trade that way with his old Customer, tho he may permit him to tempt in another kind, as to Despair or Presumption, but not this way; which is the worst and most grievous of Temptations, when a Man is overcome by them.

And it is as to such Defilements in point of Lusts, that Satan is thus restrain'd; for the Man had reform'd greatly upon the casting out of Satan, and there is both time and season allowed and allotted by God to do it in: for he *sweeps* the house, throws out the filth and dust, and *garnisheth it* with the outward Paintings of many

many new Vertues and Gifts: insomuch as *Peter* (referring to this) says, 2 Epist. Chap. 3. 2. 20. *That he is clean escap'd the Defilements of the World*; or which the World lieth in. And by the Co-incidence of the Matter in both places, of Christ's here, and *Peter's* there, 'tis evident the Apostle refers to this Parallel of Christ's: compare but the Apostle's words, ver. 21. 22. (*For it had been better for them not to have known the way of Righteousness, than after they have known it, to turn from the holy Commandment deliver'd unto them. But it is happen'd unto them according to the Proverb, The Dog is turn'd to his own Vomit again, and the Sow that was wash'd, to her wallowing in the Mire*) with Christ's words in the Parable, ver. 44, 45. *Then he saith, I will return into mine House, from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other Spirits more wicked than himself; and they enter in, and dwell there: and the last state of that Man is worse than the first. Even so shall it be also unto this wicked Generation.* So as they are worldly and miry Lusts he assaulted them with, to turn them from the holy Commandment.

And this is for some *time* also, that the state of this Man continues in this freedom from Satan in these respects; for when he hath walk'd *his walk through dry places*, vext and melancholy at his Disappointments, he after a while thinks thus with himself, to return to his old exercise and employment, and makes trial (but so at first, ver. 44.) then he saith, *I will return to my house, from whence I came, &c.* and finding a Man yielding, he takes more and worse Devils to aid him.

If the Objection be, that this Instance is of a Man that falls away, and so not applicable to true Christians that hold out.

My Answer is.

1. 'Tis true, that in the point of falling away, these two, a true Christian, and this Instance, agree not.

2. My Assertion stands good in this, that if God restrains Satan from tempting, or prevailing over such temporary Professors in grosser Evils, at their first reforming for a time, then he doth it much more unto true and real Converts of his own.

3. Satan's new invading and returning upon this Man, who after apostatizeth, is not from this, that he knew him to be not a sincere Convert, with difference from one that is sincere: No; God reveals no such thing to him. Nor can he discern that soon; but the one and the other are alike at first in his eye. And so he returns upon the same Opinion, and Apprehensions that are common and alike of either, one as well as t'other; he makes his assault upon the like ground, hoping to prevail upon the one as well as t'other, not knowing which God will preserve and cause in the end to stand, and which not. And therefore the Argument I have us'd from that Scripture doth hold good; and the case of a sincere Convert and another, comes all to one, in respect to Satan's renewing his assaults: for the reason for his new assaulting the one, is the same for the other; and he is by God alike restrain'd from the one, as he is from the other, and let loose again by God in a like manner upon either. For otherwise, if God should therein put and discover a difference, Satan would have knowledg afore-hand, who are sincere and who not; if any constant difference were observ'd by God in this particular.

And 4. God thus orders it in a tender gracious Dispensation towards his own, whose Condition at first needs this; *They fall into Temptations, if need be*, 1 Pet. 1. 6. But truly there is no need of the falling into, much less prevailing of such Temptations at first; for they would utterly put them off, and split their Faith quite: God reserves them till they are habitually grown stronger in Grace, as the Text here; *I write to you, young Men, for ye are strong.* God suffers not his *East-wind* to blow upon tender Plants, at their first shooting forth, Isa. 27. 8. *In measure when it shooteth forth, thou wilt debate with it: he stayeth his rough Wind in the day of the East-wind.* Nor lets he out *any Temptation they are not able to bear.* This holds in point of sinning, as well as in point of suffering; yea much more.

(4.) This Dispensation is in conformity unto Christ. When was it that Christ began to be tempted (and indeed he with all sorts of Temptations by Satan

Chap. 3. at once) but when he arriv'd at the years of the middle Age of Man, at thirty years? You read not that during his private Life he was tempted afore (tho we cannot affirm that he was altogether free and devoid of them) but there is an Intimation that ſometimes afterwards Satan did return; he departed from him, ſays the Story, for a ſeaſon. And to be ſure that all along after his entrance into that publick Life, he was exercis'd with continual Temptations from Satan and the World; inſomuch as himſelf notes that time, whilſt he had walk'd with his Diſciples, to have been his ſpecial time of Temptation, Luke 22.28. *Ye are they who have continued with me in my Temptations.* And at, or about thoſe Years of natural Age, unto moſt Converts, may the account of their middle Age of Chriſtianity begin.

Thus much for their incidency unto Temptation, inſinuated in that there is a Conflict, an Overcoming, which was the firſt thing ſingled out.

But there is a ſecond, and of greater difficulty, and that is, *How and in what reſpect they are ſaid more eminently to have overcome Satan?* For are they not in their Conflicts apt to be overcome, and to yield to corrupt Affections? and how far they may be overcome, is not to be determin'd by Man.

Gualter uti maluit præterito, propter certitudinem victoriæ.

1. This as a difficulty *Calvin* and others have took notice of; *Viciſſe dicit, qui adhuc ſunt in ipſo bellandi; alia conditio in hoc bello, Mars enim aliis dubius, & eventus belli anceps: Nos priuſquam congrediamur, jam ſumus victores; quia Caput noſtrum Chriſtus ſemel totum mundum vicit.* "He ſaith theſe have overcome, who "are yet in the very Act of warring; the caſe is otherwiſe in this War, for the "Battel to other Warriors is doubtful, and the Event of the Battel uncertain: "whereas we, before we encounter, are already Conquerors; becauſe our Head "Chriſt at once hath overcome the whole World.

2. If Chriſt maintains a Conflict in thy Heart againſt Sin, that there is a *Seed* of God yet *abiding in thy Heart*, that doth never, can never yield to Sin, or an Act of Sin; although the corrupt Law in the Members carry them to the outward Act, yet this reluctancy is a keeping the Field, a not laying down the Sword: thus our Apoſtle in his third Chapter, ver. 9. *Whoſoever is born of God, doth not commit Sin, for his Seed remaineth him; and he cannot ſin, becauſe he is born of God.* And *Rom.* 7. *ult.* when you hear that Outcry in your Hearts, *O miſerable Man that I am, who ſhall deliver me?* As *Jehoſaphat* cry'd out, when inviron'd with Chariots, fighting againſt him, 1 Kings 22.32, 33. and 2 Chron. 18.31. *And it came to paſs when the Captains of the Chariots ſaw* Jehoſaphat, *that they ſaid, it is the King of* Iſrael; *therefore they compaſſed about him to fight: but* Jehoſaphat *cry'd out, and the Lord help'd him, and God mov'd them to depart from him.* So that Man there in *Rom.* 7. *ult.* cries out, and by Faith gives thanks afore-hand, in the aſſurance of the Victory; *I thank God, through Jeſus Chriſt our Lord.* When it comes to be a confidence, God hears *our Cry*; *we then have the Petitions we ask of him.* 'Tis our Apoſtle's rule, though the performance be delay'd, and thou mayſt ſtill be actually overcome. Here this Paſſage is added, *The word of God abideth in you: and ye have overcome the wicked one.* Whence I gather, that if the word of God (which is that *Seed of God*, chap. 3.9. as *Peter* tells us, 1 Epiſt. 1.) abideth in thee unexcuſſed, not ſhaken out of thy Heart, *UNCHOAKED* (as I may difference the caſe of true Believers from others, the thorny ground, from Chriſt's Word us'd in the Parable, in ſaying that in the thorny ones Luſts *CHOAK* the Word in their Hearts) but in thee it remains rooted; and as a Spring works out the Mud that ſtopt it, and humbles you, and reduceth you to God again: *This is a Victory.* Join theſe two together that are in the Text; *The Word of God abides in you*, and *you have overcome that wicked one*; to this ſenſe that this is an evidence you have overcome, becauſe a *Seed of God* ſtill abides in your Hearts unconquerably, ſo as the Aſſaults of Sin and Satan have not, cannot totally prevail againſt you.

But you will ſay, theſe are but Generals, common to all Ages of Chriſtianity: They all, yea Babes, in theſe reſpects may be ſaid to have overcome, as well as young Men.

The anſwer is; That this laſt-mention'd Conſideration may in a more ſpecial reſpect be attributed unto middle-ag'd Chriſtians, rather than Babes: for by that time

time this Age is come and gone, they must be suppos'd to have run through much, and a long space in fighting against Sin, and to have had many bloody Noses given and taken in those Conflicts: and yet that they should be able to say after so many wounds receiv'd, I have still the same spiritual Life of Christ abiding in me, *I am yet alive*, I am still heartned to fight it out, I will never lay the weapons down; this is an evidence to them, namely that *after so long a time*, the Word of God is still abiding in their Souls: *The root of the matter is in them.* A signal evidence it is that there is *that* in them that *cannot sin*, nor close with Sin. Conscience alone will not keep the field so long, nor hold out; at best it doth clamour against Sin, but will soon be flatted, and the edg of its resistance be taken off. But this is a constant Principle of Holiness abiding in them, that really fights against Sin, which can never be still'd nor *return thither.* And this is a Pawn and Pledg of a certain Victory in the end; and a surer Pledg thereof, than that which young Beginners, who have not run through so great a time in so sore and so re-iterated Temptations of all sorts, can have experience of; such as these middle-ag'd Christians have: and therefore this Honour is rather attributed unto them, than unto Babes. That Grace is preserv'd in the midst of violent Assaults, tending to extinguish it; that a drop of Oil should maintain it self above Water, or in the end still get uppermost, notwithstanding all the stormy Surges of the Sea, when they rage most to overwhelm it. Chap. 3.

5. Take the most of Christians, and their Experience will tell you, that in their Conflicts against grosser Evils and Lusts, they oftner not yield to the Act, than are overcome into it: for which I refer you to other Writings.

6. Instead of many other Answers, I will add this; That the estimate of Overcoming, lies not in accounting how oft thou hast been foil'd, rather than overcome, by not yielding; but in this, that if thou hast had *many times* in thy Life, yea and at *any time* thou canst remember (for *such Overcomings* as I shall now mention, are more rare and less seldom discern'd, than in reality they fall out and occur) that thou hadst a clear Victory, out of pure Motives and Considerations, which are proper to true Grace; as which were drawn from the Interest that God and Christ have in thy Soul, and thy Soul in them; as from the Grace of God, Union with Christ; the Power of his Death apply'd, through Faith its having recourse to it; and the power thereof brought home to thy Heart thereupon; *Thou that hast overcome, shalt overcome.* There fall out often to God's Children many frustrations of Temptations from Lusts and Satan's assaults, *by providential Occurrences and Motives*, whereby God restrains his own in the nick of opportunity, as he did *David* by *Abigail*; which we are indeed to bless God for, as *David* there did, 1 *Sam.* 25. 32, 33, 34. for they are out of Grace and Favour towards us, when not out of pure Grace in us: And therefore *David* blesseth God for that of his there, and so should we. Yet these are not so evidential to us of our overcoming, or of Victories on our parts; they are *ways to escape* (as 1 *Cor.* 10. 10.) rather than Victories: But such as are purely from our having had recourse to Christ for Strength against them; and then Motives that arise precisely from our Converses and Communion with God and Christ, as aforesaid, with Strength coming in, with downright Blows to dead them; and not *per modum diverticuli*, by way of diverting the Mind: for so any other Thoughts that get in do; they may take off and turn aside for the present the Mind from a Lust, a Fancy, a strong Incursion: but such Overcomings mention'd are *signal*, in open Field, and by force of Arms, spiritual Arms; and may be recorded Exploits of spiritual Chivalry, and among the famous and wondrous Works that God works in us, and for us.

Use 1. The first Use is an Admonition to middle-ag'd Christians. 'Tis an *hour*, or rather a *long season* of *Temptation*; and no Man knows what Trials he may in Temptations to Sin run through, nor at what time most: we are therefore call'd to stand upon our *watch* continually, and to *be sober*, as in 1 *Pet.* 5. 8. where at ver. 10. *But the God of all Grace, who hath called us into his eternal Glory by Jesus Christ, after that ye have suffer'd a while, make you perfect, stablish, strengthen, settle you. Suffering a while* is not only or mainly in a time of Persecution for Christ, whereof he had spoken *chap.* 4. 17. but from Temptations to Sins, which

Chap. 3. are the greateſt Sufferings; and the Devil watcheth that he may devour or *drink up* a man's Soul (as the word is) he ſwallows down ſome Profeſſors, as we do a Draught; and ſo *Judas* was ſerv'd by him. He ſprings a Mine, and ſuddenly blows them up. Cities beſieg'd ſtand upon their guard, when an Enemy is at the Gates; and keep double watch and ward, and eſpecially in the ſeaſons, as in the Nights, when the ſeaſon is for Onſets and Aſſaults; and countermine their Mines. This middle Age is the time wherein moſt Temporaries fall away, as the thorny Ground, in whom Luſts grew up with the Word, till they had chok'd the Word; ſo that there was ſome long time of Profeſſion paſs'd firſt. Whereas the ſtony Ground preſently gave out; when the Sun of Perſecution was up, they withdrew in the infancy of Profeſſion, and did not ſtay till their middle Age: Theſe were as rath ripe Fruits, and are nipt with an *April* Froſt before Summer comes. Thoſe other, the thorny, abide longer, for their Humiliation was deep; yet not ſo deep, but that the ſenſe of the Bitterneſs of Sin went off and decreas'd, and ſo they prov'd unfruitful for ſome time before they died: They are wither'd Trees, as *Jude* compares them; autumnal Fruits, as his Expreſſion is. They fall as Leaves in the Autumn, in the declenſion of their Years, before the Winter of old Age comes; and ſeldom or never continue till then.

Uſe 2. Again, you middle-ag'd Chriſtians, ſet your ſelves to overcome at that ſeaſon with all your might; for as it is the ſpecial ſeaſon of *Temptation*, ſo of *Overcoming*. Make it your Glory to obtain Victory, during that ſeaſon; *The Glory of young Men is their Strength*, Prov. 20. 29. Which was ſeen in the Wreſtlers and Strivings at the *Olympian* Games, where Crowns upon the publick Charge were given unto the Overcomers; unto which the Apoſtle alludeth, 2 Tim. 2. 5. *And if a Man alſo ſtrive for Maſteries, yet is he not crown'd, except he ſtrive lawfully.* And if you will know what 'tis to ſtrive lawfully, read 1 *Cor.* 9. 25. *And every Man that ſtriveth for the Maſtery, is temperate in all things: now they do it to obtain a corruptible Crown, but we an incorruptible.* Therefore go on thus to fight that good Fight, that you may lay hold upon eternal Life, 1 *Tim.* 6. 12. And tho you be often foil'd and put to the worſe, yet riſe up, and to't again. And there are two Motives: 1. 'Tis a *good Fight*, wherein you are to overcome, if you continue to fight, and faint not. 2. Lay hold on *eternal Life*; this is the Reward, the *Bravium* in your Eye. *He that is ſlow to Anger, and ruleth his Spirit*; that is, overcomes himſelf; *is better than he that takes a City*, Prov. 16. 32.

Uſe 3. Reckon with thy ſelf how many Victories thou haſt had; how oft you have overcome, and how often been foil'd; how many ſet Battels thou haſt fought, wherein the Archers have ſhot ſorely at thee, but thy Bow abode in its ſtrength: theſe do turn greatly to thy Glory at laſt at the Day of Judgment, and thy Comfort now in this Life. The Promiſe that concludes all the Epiſtles to the Churches, runs thus, *To him that overcometh.* The *Indians* in *New England* fighting with ſhort Hand-clubs, wherewith they knock down their Enemies, look how many Men they have kill'd in ſeveral Fights, they ſet down at the Club-ends ſo many Notches; which they keep and ſhew for their Glory. How often thou haſt kept thy ſelf from thine Iniquity, and how often thou haſt been overcome, keep an account, to the end to humble thy ſelf the more.

I come now to the opening of the firſt Character given to theſe young or middle-ag'd Chriſtians; *I write to you, Young men*, ſays he, *becauſe ye are ſtrong.* There is a double ſpiritual Strength; one that is radical in the Soul it ſelf, conſiſting in the ſtrength and vigor of habitual Graces: The other aſſiſtant thereto from the Spirit, according as he is pleas'd to arm and fill the Soul with himſelf, joining with it by ſtrengthning the Graces in us; which you read of Eph. 3. 16. *That he would grant you according to the Riches of his Glory, to be ſtrengthned with might by his Spirit, in the inner Man.* And this latter acceſſory Strength is there meant, as that which is granted by God, as we have need of it, which we have every moment; but in ſpecial Aſſaults and Temptations, ſo as to overcome, 'tis a Strength given to help *in time of need.* There is ſome likeneſs in both theſe, in the Strength of the Body; there is an inward and abiding Hability in the Limbs and

inward

inward parts; a sprightly Vigor fit for any Action, whereto Strength is needful to be put forth; which others that are Children or sickly want: and this is abiding in them when asleep, as in the Body of a Lion or Elephant, in *Job* 40. 17, 18, 19. *He moveth his Tail like a Cedar, the Sinews of his Stones are wrapt together; his Bones are as strong pieces of Brass, his Bones are like Bars of Iron; he is the chief of the ways of God: he that made him, can make his Sword to approach unto him.* And there is an assistant Strength, which strong Wine, or some spiritful Cordial gives, over and above the natural. The Psalmist's similitude of a Giant, implies both; like a Giant (who is stronger than other Men in his natural Hability) *refresh'd with Wine*, which adds thereunto, and makes him more potent to act: so there is an habitual Strength in the inner Man of a Christian, grown up from a Child to be a Man, to a full age; which here the Apostle hath in his eye. That as in nature Babes are weak, Children are weak, but middle-ag'd Men are strong, in respect of such an inward abiding Strength in them; and so 'tis here intended. And in respect to this habitual Strength it is, that in other Scriptures some Christians are term'd strong, others weak, as in the 14*th* and 15*th* Chapters to the *Romans*, and the Prophet *Zach.* 12. 8. of the times of the New-Testament Saints; *In that day shall the Lord defend the Inhabitants of* Jerusalem, *and he that is feeble among them at that day shall be as* David; *and the House of* David *shall be as God, as the Angel of the Lord before them.* The Angels, they are said *to excel in Strength*, and so the opposition runs between weak and strong Christians. But then the assistant Strength of the Spirit filling that inward Man, whereof *Eph.* 4. 18. *Be not drunk with Wine in excess, but be fill'd with the Spirit*; who filling you, strengthens, cheers you as Wine; and wherein is no excess, but an access of a mighty Power, when he mingles with our Spirits, and is as Wine that flushes our natural Spirits. And that is the Strength that Petition *Eph.* 3. especially intends; and the main Strength also, in respect of which these middle-ag'd Christians are said to be *strong*, and by which to overcome: for therein it is that indeed our Strength now lies. Chap. 3.

But although this habitual Strength of the inward Man may be intended here by *John*, yet we must know that the Compare of our spiritual Strength, with that of the Body, instanc'd in, runs upon unequal feet; for our spiritual Strength lies principally in the *Supplies of the Spirit*, as *Phil.* 1. they are stil'd, and not in our habitual Graces: whereas the chief of bodily Strength lies in the Body it self and natural Spirits; and the additional Strengthners are small comparatively. I would therefore for illustration sake of this great Point, fetch my Parallel or Comparison from such Persons, whose Bodies, tho by natural Constitution strong, yet had that Strength intended and elevated by the Spirit's coming upon them, enabling them to act, and fight, and overcome; which was *Sampson*'s case: and that indeed will serve to set forth this. *Sampson* had no doubt a natural Strength, far exceeding other Men, in himself and in his Limbs, such perhaps as Giants, which yet we find not that he was: But then he had superadded to that the Might of the Holy Ghost, falling upon him at times, and upon occasions; as when he pull'd down the Pillars of that Play-house of the *Philistines*, like as 'twas afore said of him, Judges 15. 14. *And the Spirit of the Lord came mightily upon him, and the Cords that were upon his Arms became as Flax that was burnt with Fire, and his Bands loosed from off his Hands.* And ver. 15. *He found a new Jaw-bone of an Ass, and put forth his hand and took it, and slew a thousand men therewith.* And chap. 13. 25. *And the Spirit of the Lord came upon him at times*, &c. And this Assistance he sometimes had by Faith and Confidence in God, that he would vouchsafe; as in the story of that 13*th* Chap. he ventures unarm'd, yea bound, to meet more than a thousand *Philistines*, that were resolv'd to kill him; and the Spirit came not in him till he was amongst them: yet he ventur'd it afore. This was therefore in Faith (whereof the Apostle speaks, *Heb.* 11.) that such an Assistance would come upon him: and so in the other case of the two Pillars.

And this extraordinary Supply of strength by the Spirit, suites best to set forth spiritual Strength here; though withal I profess not to compare such *extraordinary* Exploits and Atchievements, wherein *Sampson* was made to excel all other Men whatever, and himself at other times, by the Spirit's coming on him, with those ordinary

Chap. 3. ordinary Overcomings here; as if I intended that the middle-ag'd ſhould be acted by ſuch miraculous Exceſſes and Actions, comparatively to other Chriſtians, the Spirit's coming on them. No; but I make uſe of it to this purpoſe, to illuſtrate how as *Sampſon*'s ſtrength to do what he did, lay not in his own inherent Strength, but the Spirit's aſſiſting him with his Power, hiddenly joining with his and elevating of his; and that therein it was his Strength did lie: Thus ſo here, in the Spirit's ſupplies it is, that theſe middle-ag'd mens Strength doth alſo lie, or any others in ſpiritual Actings and Overcomings; and that it was not the habitual Strength of their own Graces. And the Scriptures are expreſs in it, 2 *Tim.* 2. 1. *Thou therefore, my Son, be ſtrong in the Grace that is in Chriſt Jeſus.* It were to contradict this Paſſage, and diſhonourable to Chriſt our Head, to narrow this *Grace that is in Chriſt Jeſus*, unto that habitual Grace inherent in us from Chriſt; as if that were our Strength. No; 'tis that which is in Chriſt Jeſus his Perſon, in his keeping, and his giving forth, as we are to act: for when he exhorts, *Be ye ſtrong*, &c. he ſpeaks it as in order unto doing and acting, and the increaſe of Strength. And it would ſoon be ill with us, if we ſhould be left to that kind of Strength alone, to act withal, as *Adam* was: No, ours is in the Perſon of Chriſt, the Power of an endleſs Life reſiding in him, and aſſiſting us according to his Strength, which by Faith going to him for, he gives forth to us. For as he is *our Life*, Col. 3. 4. ſo he muſt be acknowledg'd *our Strength:* for what is Strength, but Life in an active Vigor? And this the Apoſtle tells us, from his own Experience, was it that enabled him to do all things, Phil. 4. 13. *I can do all things through Chriſt who ſtrengthneth me.* 'Twas a Strength in and for the act, that ſtrengthneth me; and 'twas in what he was to do, I am able to do all things through Chriſt that ſtrengthneth me in the doing. Let us walk therefore in an habitual emptineſs of Self-confidence, waiting on Chriſt for Strength, remembring that of the Apoſtle, that when I am weak, then I am ſtrong; and be in this ſenſe weak, that the Power of Chriſt may reſt upon you. There was one King, of whom it is ſaid, he was help'd till he was ſtrong. *Peter*'s Confidence in the preſent ſenſe of his own Grace, *though all Men leave thee, I will not*, was the ground of his Fall; he went out in his own ſtrength: Iſa. 45. 24, 25. *Surely ſhall one ſay, In the Lord have I Righteouſneſs and Strength; even to him ſhall Men come, and all that are incens'd againſt him, ſhall be aſhamed. In the Lord ſhall all the Seed of* Iſrael *be juſtified, and ſhall glory.* We all profeſs that Righteouſneſs of Juſtification (and that is meant there, as appears by ver. 25. *In the Lord ſhall all the Seed of* Iſrael *be juſtified*) that's alone in Chriſt, *the Lord our Righteouſneſs.* Now the ſame is ſaid of *Strength*: Our Strength lies in him, and as he will give it forth, we have Strength; and as he with-holds, we are weak. And there is the ſame reaſon for this, as for that other, in their ſeveral proportions, wherein they may differ; that in him we ſhould *glory*, as it follows there: therefore *look* out to him for it, as the word is, ver. 22. *And unto him ſhall Men come.* Ver. 24. *Surely ſhall one ſay, In the Lord have I Righteouſneſs and Strength; even to him ſhall Men come.* Therefore go to him, come to him for Strength; he will ſtrengthen you.

But you will ſay to me, If you interpret this of middle-ag'd Chriſtians, *becauſe you are ſtrong*, to intend chiefly the ſtrength of the Spirit of Chriſt, in reſpect of aſſiſtance to act; and not ſo much that inward Strength, which is in themſelves, wrought by Chriſt and the Spirit; how could he make this to be middle-ag'd mens eminent Property? for this Strength, tho it works in us, yet is extrinſecal to our Spirits. And again, even Babes may be influenc'd as much with ſuch a kind of Strength, as middle-ag'd Chriſtians may be ſuppos'd to be; for it is wholly what is without themſelves, till ſent in at the time of acting: and Babes are as capable and receptive of this kind of Strength to overcome Temptations (which is the matter whereto we ſpeak) as the middle-ag'd, if the Spirit of the Lord come upon them. And what can the middle promiſe themſelves more thereof, than Babes may do; or the Apoſtle for them, that he ſhould ſay comparatively to Babes, *ye are ſtrong?* Doth not the Prophet, ſpeaking of the *Meſſiah*'s times, *Iſa.* 35. 3, 4. ſay, *Strengthen ye the weak Hands, and confirm the feeble Knees: Say to them that are of a fearful heart, Be ſtrong, fear not; he will come and ſave you.* And at ver. 6.

Then

Then shall the lame Man leap as the Hart; even from the first hour that the Power of Christ, and the Spirit comes upon him. Which is spoken not of the Miracles in such mens Bodies only, but of spiritual Strengthnings also. For those words in ver. 3. *Strengthen ye the weak Hands, and confirm the feeble Knees*; that precede these other; are applied by the Apostle in the Epistle to the *Hebrews*, unto spiritual Feebleness and Strength. Chap. 3.

'Tis true that the Dispensations of assisting Grace in the acting our inward Man, is depending wholly on God's good Pleasure, as *Phil.* 2. 13. and he can, and doth sometimes ordain, that is, vouchsafe Strength unto Babes and Sucklings, *Psal.* 8. and they are often carried at first, as with a Spring-tide of extraordinary Assistance; which yet afterwards, when that Land-flood extraordinary is run and spent, the Stream is contracted to an usual Channel, and falls unto and becomes Ebb-tides, and greatly decrease: as in my Treatise *of Growth in Grace* I have observ'd. Yet for answer to the Objection.

Answ. 1. That God more ordinarily vouchsafeth adjuvant efficacious Grace to overcome Temptation, according to the measure of Grace habitual or inherent: and therefore when men are grown up to more radical inward Strength, he gives more effective assisting Strength; he meteth forth Temptations to the ability our inward Man is furnish'd withal, as that we are able to bear them, as 1 *Cor.* 10. he declares his measure to be. And then he vouchsafes his actual supply of aiding Strength, according to the proportion of that inherent stock of Ability he sees in the inward Man; which if it effectually assist us, will prevail: And then as the Conflicts grow greater, our additional Aids are together therewith increas'd. Now if it be thus, then the Objection comes to be in a great measure solv'd; for the additional is ordinarily proportion'd to the inherent habitual Grace, and so the measure of both comes to one. It falls out in this, as it was with *Sampson*; the Spirit assisted *Sampson* when grown up to the full strength of a Man, far more than when he was a Child, and naturally weaker; although when of younger years he at times fell on him and by Fits, as we heard out of *Judges* 13. *ult.* yet not to perform such prodigious Exploits, as after he was grown elderly. The Spirit observ'd a *Decorum* of his Assistance, proportion'd to his Years.

The Grace of God works freely indeed, and will shew his Freedom; he obligeth not, nor ties himself absolutely to such Rules and Measures as these always, and to all Persons: but at his good Pleasure takes liberty to withold his supplies from such as have most of this inherent Grace we speak of, to shew the Weakness of all our Grace, as it is in us, without his further active influencing Grace, working the Will and the Deeds, and also that his Grace is tied to none. This we see in *David*, when he was left to sin more foully in his middle Age, than in his *first days* (as they are call'd) and so in like manner *Hezekiah*, both grown up to a middle Age in Grace. Yet this Assertion of ours concerns only what his more ordinary Dispensations are. And truly of those I may say, that although God's Grace is free, yet it delights to observe set rules in those Dispensations; as to give promise, that *he that bringeth forth much Fruit, he will purge to bring forth more Fruit*, John 15. 2. That is one rule with himself likewise, *He that is justified, let him be justified still.* Yet more and more, Rev. last. *And to him that hath, shall be given*: and the like. For therein his Grace is seen to give Grace, that he may be mov'd to give more Grace: and thus it come to pass, that habitual Grace being increas'd by the exercise and using of it it self, where it is once begun by Regeneration; that then the Influences of active and overcoming Grace from God come to abound more, as habitual Grace through long exercise hath abounded. 'Tis like God's blessing some Men in their outward Callings (and 'tis God that gives power to get Wealth) the Promise being, that the diligent hand makes rich. God giving a Man power to be diligent, superadds Riches as cast in, over and beyond that diligence, as the Reward of it. This we see in some Merchants, who through Diligence having obtain'd a large stock for Trade, God in his good Providence vouchsafeth their special *Hits* (as they call *good haps*) singular overplus Advantages that fall out in their way: and thus it is here. And that God increaseth the inward stock of habitual Grace within us, by gracious Diligence in holy actings, I have long understood to be the mind

of

Chap. 3. of that, in Rom. 6. 22. *If ye be Servants to God, you have your Fruit unto Holiness.* To be the Servants of God, is to be holy; the Fruit therefore of serving God, is a Communication of more Holiness. Fruit imports what is of the natural growth of a Tree according to its kind. If the good Tree increaseth in bulky Holiness, the Fruit thereof will be more and larger Holiness. And which is strange in Nature, the Tree will grow bigger in the Body and Sap of it, by how much it bears more Fruit. The Fruit it brings forth in holy Actions, causeth the Stock to grow more in quantity still greater. The ground I interpret that place thus, is, that in the foregone Ver. 19. 'tis said, that yielding our members Servants to Righteousness unto Righteousness; that is, that our active Righteousness in our Walkings and Obedience, or Righteousness acted and exercis'd, is Righteousness *unto Righteousness*; that is, tends to an Increase of habitual intrinsecal Righteousness, which is the Principle of further acting.

Whereunto I add, that God gives assisting Grace in proportion to the measure of Grace acquir'd and gain'd: He crowns his Graces in us with more Grace: Ten Cities to him that had increas'd his one Talent to ten: he crowns *habitual* Strength, gotten by exercise of Holiness, with more enlarg'd Strength. And so the Apostle might well say of them, who through long exercise of Grace, had acquir'd much inward Grace, that *ye are strong*; and that in both these senses of a *being strong*, in comparison to Babes.

Nor doth that Objection wholly or universally enervate this Assertion, *viz.* That he suffers some in their middle Age much to decline and fall away in Strength; for still it often in experience proves to be in the issue, that they are recover'd to their wonted Vigour again, and act more strongly than ever: as *Sampson* did at last, when his Hair was grown again; which was the Signal, and as a sacramental Token of his recovering the Spirit again, as it had been before the cutting of it. And it may perhaps prove the truth, that by Falls, and great and long Languishments, and gradual Decays in actings of Grace in some middle-ag'd Christians; it proves there is not so much a decay of the stock it self of habitual Strength in the Root and Principles of it, but in the exercises of it: such as we see in strong-bodied Men, that fall into a Consumption, or some other Infirmity, that occasions a present languishing, that they become for outward Motion as weak as Children; when yet the radical strength of their Constitution, and of that which they were grown up unto, recovers again, as *Sampson*'s Hair did; and they die in a far greater spiritual Vigor than ever: as *Sampson* at his death was empower'd and cloth'd wsth a far more mighty strength by the Spirit, than ever he had in his whole Life, after the recovering of his Hair.

Answ. 2. Middle-ag'd Christians have through long Use and Experience learnt Self-emptiness in their acting Holiness more, so as to make them not to be so confident they can do this or that, in the strength of Grace inherent. And this is a Lesson long a learning, and perhaps more hard to be learnt, than to go out to Christ for the Righteousness of Justification. And it is taught by long Experience: for as Experience breeds Hope in the way and course of believing, so Experience of having so often been foil'd, through going about to act from the strength of inherent Grace in our selves, doth at last teach us the most effectually this dependance on Christ.

And truly there are divers things that concur upon and after our first Conversion, that give occasion to us, if not to think it is from the strength of inherent Grace receiv'd by Regeneration, that we do then act; yet so far at least, as to divert our Thoughts from so attentive looking out of our selves for a further efficacious assistance from Christ, to work in us both the will and the deed. As,

1. They find in themselves, as other Men, a Will, which by God is appointed to be the free Principle of its own Motion, and of our actings.

Then 2. upon Regeneration we find a new Principle of Holiness wrought in us by Christ; which, as another Nature, poiseth and inclineth our Hearts unto what is holy, and residing in our Wills, disposeth them in some measure, tho imperfectly, so to act; there being by reason thereof, a natural Agreeableness and Sutableness between our Hearts and such Actions, as such, so far as we be regenerated.

3. Christ

3. Christ leaves not this his new Creature to it self, but himself with his Spirit dwelling therein, cherisheth and acteth it, as the Mother doth the Child in her Womb, and nurseth it as when she hath brought it forth; yet this he doth unknown that it is he that doth all. He is *a God that hides himself* in these his actings at first, as in other things he useth to do; whether the Soul puts forth acts of Faith, and dependancy for his special help in the acting of it, yea or no. Christ bears from the Womb, as well as to the hoary Age; as the Prophet *Isaiah* under this similitude expresseth it: and it is said of *Ephraim*, when he was a Child, God holding him up in his Arms, taught him to go. In which case, though a Child useth his own strength, else it were not a teaching him to go; yet the Weakness of his Limbs is such, as it is the strength of him who holds him up, in the virtue of which he goes: and yet when it is thus holden up, it takes no notice of the other's supporting of it, but is ready to ascribe it chiefly to its own Ability, and so to be confident in venturing to go alone, and then it falls. And yet Christ bears us, and carries the Lambs, and those which are with young in his arms: Thus assisting, because he would encourage it in our Weakness, and also to make a discovery of the Quality and kind of this new Creature, acting it self in us. Chap. 3.

And 4. This new Creature thus assisted, being a Divine Nature, and inclining us, as a Nature useth to do, unto good Works to walk in; although we cannot but be sensible that the Infusion of that new Principle it self, has been wholly from the Power and Efficiency of Christ, and not of our selves; the new inward frame of our Hearts being in a good degree so contrary to what was formerly in the unregenerate Estate we had liv'd in: Yet still as to the actings of that new Creature, after it is wrought, we are not presently made so sensible and aware of that great Power that carries it on, and so not of dependance on Christ without us, as of our Head that influenceth all those our actings also, but are apt not to look on it further than that it is, or as if it were the *Pondus* and Sway of that new Creature, which as a new Creature carrieth on our Wills and Affections, as in a natural way, so far as we are regenerated: even as in sinning we had found afore and do after, that our corrupt Inclinations naturally carried us unto the contrary. And this new infus'd Nature we look upon working as a contrary Nature to that other of Sin, as two contrary streams running cross, as indeed they are. And having been but newly brought acquainted with Christ, that acquaintance begins at first chiefly in our seeking out our Righteousness of Justification in him, and receiving from him therewith this inherent Principle of Holiness, which is his Image; as both being absolutely necessary to that season, and the Condition of a new Convert, who having come forth newly from a state of sinning with full Career and Consent of Will, and made sensible of Sin and Damnation, and possess'd with fears of Hell and Wrath, the grudging Fits of which we for a long time are not quite rid of: the strength and intention of the Mind is swallowed up with these so necessary things, at that present to be had from Christ, as the sole Remedy to the present case. And then the Spirit secretly supplying us with that Assistance, we by Faith should from the first go to him for it, but he hiddenly performing that in us and for us, without our minding it or looking out for it; the Spirit mingleth his Power (unperceivably to us) with the Activity of our Wills, in the new Creature. And further, we being as then fresh water Soldiers, not train'd up enough to the observation of the many Ebbings of this Stream, and the flowings again thereof, to be from the Spirit of Christ; we do not discern his either increasing and raising up the Flood, or his with-holding so to do, to be the Causes of such a Variation in our actings, according to his good Pleasure.

These things consider'd, it is no wonder if we be more Strangers for a while at the first, unto this great point in our Christianity (and all of Christ is not learnt at once) of this continual dependance on Christ for acting, than we were of his Power in regenerating us. For at Regeneration we were convinc'd of that total contrary Corruption that had invaded, possess'd, and fill'd our Souls, so that we saw no one spiritual Good to have been in us; but now the Activity of our Will being thus furnish'd anew, with that new stock of habitual Grace to set up withal, and so vigorously assisted (though insensibly to us) by the Aids of the Spirit; we are prone to think that we have a spring of Good within our selves, that bubbles up

Chap. 3. continually what is good; and ſo our Thoughts are far remov'd from the ſenſe that we are not able to think one good Thought within our ſelves, but that all our ſufficiency is of God. And although it may be ſuppos'd we might more eaſily be brought to receive the Doctrine, of this our Emptineſs and Inſufficiency to act; yet practically to diſcern it, ſo as to ſet our Spirits a-work upon it, and enure our Hearts to the exerciſe of it, it is no wonder if (conſidering what hath been ſaid to be our caſe) we be in the courſe of our Spirits apt and inclinable to put much of that hidden aſſiſtance the Spirit ſupplies us with, upon the natural Tendency and Activity of the new Creature, as a Divine Nature in us: aſcribing the power and force of the Wind we ſee not, that carries on and drives the Stream, unto the natural *Pondus* and Propenſeneſs of the Stream it ſelf to run that way; till we come to have had the experience of ſuch Interchanges, Ebbings, and Flowings mention'd, and thereby come to ſee and judg what little Strength we of our ſelves have, with all our inherent Graces, and when left never ſo little by the Spirit, and his ceaſing to act us, and what difference there is when we are enlarg'd by Chriſt and his Strength, to run the ways of his Commandments.

But 5. There is yet a further thing at the bottom of this matter, and is the ground of our aptneſs to be miſled in this point; which is, that we are prone to it by Nature, both that corrupt Nature by the Fall, yea and pure Nature alſo, as it was in *Adam*'s firſt ſtate by Creation; for in that pure Eſtate he and we his Poſterity, if he had ſtood, had been under the Covenant of Works in all its differences from the tenor of the Covenant of Grace; whereof this was one part, *to work and act from what is in our ſelves.* And tho by Converſion we are brought into the Covenant of Grace, yet the Principles of the Covenant of Works do mightily abide in us, and the ſecret unperceiv'd Influences thereof greatly prevail in us, and at leaſt obſtruct us and keep back our Hearts from the clear Knowledg, at leaſt Practice and Exerciſe of Goſpel-principles: although they be by Conviction entertain'd by our Judgments, yet the Principles of the Covenant of Works cleave as the Skin to our Fleſh; for they are the Law of Nature. This needs not to be largely inſiſted on.

'Tis evident enough, that corrupt Nature in Men unregenerate, but enlighten'd and endow'd with excellent ſpiritual Gifts, *gratis* given them, together with ſome ſupernatural Aſſiſtances vouchſafed in, and for the exerciſe of them in holy Duties; doth convert them all, both Gifts and Aſſiſtance, to its own ſelfiſh ends predominantly, and from the Strength of ſuch ends moving and acting them, they perform what they do in holy things. I need not inſiſt on this neither. But I carry up my Demonſtration higher, and deduce it from that of pure Nature in *Adam* afore the Fall.

1. Now *Adam* had firſt a Will, that was to be the free inward Mover and Author of its own Motion, and of thoſe imperate Acts his Will ſhould command to be put forth by him.

2. He had a full and perfect ſtock of Holineſs, and of Love to God, concreated with, and reſiding in his Will; poiſing it only unto what was holy.

3. He had a Concourſe (as they ſpeak) or Concurrency (which we better underſtand) of an Aid and Strength from God, giving ſufficient power to will and act what was holy and good; a *poſſe ſi vellet*, a power if he would act holily.

And theſe he had from God, as due by Creation, or, which is all one, by the Law of pure Nature, which it was meet God ſhould furniſh him withal: if he would create ſuch a Creature reaſonable, it was meet that then God ſhould at, and by virtue of his firſt creating him, furniſh him with all theſe; eſpecially giving withal Promiſes of Life and Threatnings of Death according to his holy actings, or the contrary. And if we ſuppoſe him not ſufficiently furniſh'd with all theſe, his Fall, or Deficiency had not been imputable, as Sin to him.

Now he that hath thoſe two firſt Principles of a Will; 1. Its being the Mover of it ſelf from within it ſelf; and 2. a compleat Holineſs ſwaying that Will only to what is holy; 3. Join'd with a power of Aſſiſtance from God, as ſhall excite the Will, and give his Will ſufficient power to act, if he will, he may and muſt be ſaid to act and will from himſelf, when he acts or wills; for the Will is his own,

the

the Holiness he acts from and with is his own due, and in that respect natural to him by Creation-Law; and the concurrent *Assistance* from God, that is, so much and so far as to have power to act and to will, is no less his Creation-due likewise. And God in vouchsafing such an Assistance requisite to enable him to will, did therein no more for him in his kind; that is, according to the natural Law and due of a free-will Agent, which was to be its own Mover from within it self, unto the Act; than he did in his Concourse with each and every one of his Creatures in their actings in their kind, who keep his Ordinances to this day, through that Concourse God gives them. But Man through his Free-will, not using that Power, fell by what was purely his own. Chap. 3.

But my Scope in this recital of these three Principles, which may be stil'd *Adam's* own Strength, due to him by the Law of Nature, is to shew that these Principles of acting from our selves, naturally sticking in us, as κοιναι ἐννοιαι, common Principles of Nature use to do, are so prevalent, even after we have been enter'd into the Estate of Grace, and receiv'd the knowledg of Christ, that we are exceeding apt and obnoxious to those Principles still, and to be misled and misguided by them in the actings of Grace, and to go their way in seeking of Salvation; and that therefore it is no wonder if new Converts do so, when they find they have a Will that must still be the immediate Mover within it self of its own Action now when regenerate; and that by Regeneration they have a new principle also of Holiness, the very same for the bulk and matter of it that *Adam* was created in after the Image of God, *Col.* 3. 10. and find that Principle to be fitted, suted, and dispos'd agreeably to every good and holy Work; and tho when they act and have efficacious Assistance, that works the will and the deed in them, they have it all from Christ living in them, effectually working in their Hearts, beyond giving them a bare *posse*, power to act holily; yet this exceeding greatness of his power they discover not; and therefore, *Eph.* 1. the Apostle prays that the Eyes of their minds may be more and more enlighten'd, to know the exceeding greatness of his Power that works in them, whilst they act holily and spiritually, and yet conveying its Influences so hiddenly, that they are apt to think it the Efficacy of a new Nature. For they finding they are, tho supernaturally, yet secretly assisted by the Spirit in holy ways, so as to think, and to find that it is as a Nature in them, that they do it naturally with delight, *&c.* such is the Suitableness between their Hearts and the Duties of Holiness, when they are drawn out to them; I say, it is the less wonder that their Hearts should think they act in that manner that *Adam* did, from this Strength as if it were their own (tho indeed wholly receiv'd) and from themselves: or that they should attempt to act from those Principles within them, and put so much Confidence therein, so as to omit to look out for a continual renew'd Assistance from Christ, their new constituted Head. We see the like Ensnarement lies in the point of Justification. Men find they have good Works, perform holy Duties, *&c.* and the Scriptures term it a Righteousness; and the Principle of pure Nature in *Adam* having been, that he was justified by that Righteousness of, and in himself, how doth this Principle, because it is the Law of Nature, adhere and cleave to mens Souls, and caus'd *Paul* to be afraid of his own Righteousness, lest he should be found in it? so that it is a long time that Believers stick in those Weeds clinging about them, and obstructing them in their way of believing on Christ's Righteousness alone. But so it falls out, that when they have through long and often Renunciation of their own, and wonted endear'd Embracements of Christ's Righteousness alone, got free of that Intanglement, they yet remain longer incumber'd and obstructed in this other I treat of, *of acting in their own Strength.* And as in a Tree that is to be pull'd up by the roots, after that some greater Roots, whereby it was naturally fastned in the Earth, are loosened and cut, yet it will stick still by some other lesser Fibres, smaller Strings that have no less hold fast than those other had; even so it is here. And till all whereby we cleave to old *Adam's* state be broke, which is long a doing by degrees, we are not grown up into that Compleatness in Christ which we ought to have, and which Union with Christ affordeth. And although I dare not say, the Holy Ghost may not secretly act them efficaciously beyond these Principles, whilst they discern it not, and so help them to overcome; and that the acts of Holiness, which the Holy Ghost

draws

Chap. 3. draws forth of them, according to theſe Principles, may not be acceptable to God; being in reality and truth from the Image of Chriſt, wrought in them by Chriſt; and Chriſt effectually working in them, though they have not the cogniſance of it, nor recourſe to him for it; as hath been the caſe of many true Profeſſors: yet ſtill there is this wanting to make them ſtrong indeed, to act ſteadily and conſtantly.

And this hath been the caſe of many true Profeſſors at firſt for ſome time. and was of the Apoſtle *Peter*; till by the woful Experience of ſo dreadful a Fall, he ſaw his own utter dependancy on Chriſt, as without whom he could do nothing, and therefore was to abide in him: as Chriſt in his laſt Sermons a little before had inſtructed him, which he then underſtood not. And his Sin lay not in this, that he had not a true and real Reſolution at that preſent time never to forſake his Maſter; (yea, to me it ſeems certain, that it was a Reſolution ſprung from out of true Grace, and cleaving to Chriſt at that time, and drawn forth by the Spirit, and it was not feign'd: And take that purpoſe of his abſtractedly conſider'd, and it was acceptable ſo far) But his Sin lay, 1. In that he diſcern'd not that it was Chriſt and his Spirit, who was the Author thereof at that preſent, and was to be the Maintainer of it and Finiſher of it in him; and ought to have, in the ſenſe of his own Inſufficiency, pray'd as *David* did for the People, 1 Chron. 29. 18. *Keep, O Lord, this purpoſe in the Heart of thy Servants.* 2. His Sin lay in the Confidence he had for the future, or time to come, that he ſhould ever retain that Spirit; whereas a Man is no further holy, than at the inſtant God makes him ſo to be. 3. In vain boaſting of his preſent Strength, comparatively to all others; *If all Men forſake thee, yet not I:* and for this cauſe Chriſt let him fall with this reſerve, praying his Faith might not fail; that he might learn what *Paul* did in another caſe, *not to truſt in himſelf*, but in Chriſt to ſtrengthen him. And in like manner thus it is and hath been with many Profeſſors, till in the end through Experience of their own Inability, they come to ſee and know what it is to have Chriſt a ſupernatural Head to them as Members, for Motion, and a ſpiritual Root to them as Branches; and thus as Branches to bring forth Fruit in and by him, *Phil.* 1. and in him all their Fruit is to be found, and therefore Juice, and Sap, and Strength to bring forth, is to be fetcht from him. And that therefore they in ſpiritual Actings are to walk in an habitual Self-emptineſs, and a daily Renunciation of this active Power of their Wills, as ſtrengthned by inherent Grace alone, though wrought in them by Chriſt; and ſtill to be ſaying within themſelves, that which *Iſaiah* propheſied of, *One ſhall ſay, In the Lord have I Strength*, Iſa. 45. and ſenſibly to acknowledg, that that Power that is in Chriſt as their Head, united to them, muſt give the effectual caſting ſtroke in holy Actings, and carry on the Will to them with Power. And this is the Strength the Apoſtle *Paul*, Phil. 4. and *John* here ſpeak of; which Chriſtians, till grown and beaten out of Self-confidence in their Wills and inherent Grace, do not learn ſufficiently, and for want of this they come ſo much to fall, as *Peter* did; God having pronounc'd that in his own Strength no Man ſhall prevail. Now the Experience of the Saints failings, through the want of theſe things, as alſo on the contrary, the Experience poſitive, that when they are weak in reſpect of their own Strength, Chriſt's power doth reſt upon them; theſe two Experiments, beſides other Leſſons given them by Chriſt in time, cauſe middle-ag'd Chriſtians to live in a greater dependance upon Chriſt's Strength to be communicated, as without whom they find they can do nothing; and that all their Fruit is found in him. And this, I ſay, caus'd the Apoſtle here in both reſpects, whether of habitual Grace, or aſſiſting efficacious acting Grace, to ſay of them, *Ye are ſtrong.*

For 'tis a certain truth, that the more we walk in a conſtant ſenſe of our own Weakneſs, and Dependance and waiting for Chriſt's ſtrength to be put forth in us, the more ſtrong we are: not in our ſelves, but as the Coneys are in their Rock, as *Solomon* ſays. And this juſtly and deſervedly is to be ſaid, in compariſon of Babes, who like young Boys, in fighting with their Fellows, have more eagerneſs and ſtomach, but find themſelves weak, and eaſily overcome: whereas to ſay in our Hearts, as *David* did againſt *Goliah*, *I come againſt thee in the Name of the Lord of Hoſts*, confirms our Strength.

Anſw. 3. God vouchſafes occaſional Helps and Aſſiſtances, according as our Temptations do grow and increaſe; according to the rule of *Paul* the Apoſtle, that as his Diſtreſſes abounded, ſo his Conſolations abounded alſo. And this proves true in Temptations to Sin, our greateſt Sufferings, as well as in any other. Now God having (as the Doctrine was) allotted Temptations greater to middle-ag'd Chriſtians, than unto Babes; hence he is graciouſly pleas'd in the end and iſſue, to afford Strength to overcome: and in the view of this, the Apoſtle might deſervedly ſay of them rather, *Ye are ſtrong.*

FINIS.

THE

WORKS

OF

Thomas Goodwin, D.D.

The Fifth Volume.

PART III.

CONTAINING A

DISCOURSE

Of the Bleſſed State of Glory, which the Saints poſſeſs after Death.

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A

DISCOURSE

OF THE

Bleſſed State of GLORY

WHICH THE

Saints poſſeſs after Death.

CHAP. I.

Of the Bleſſedneſs of a Dying Believer.

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And I heard a Voice from Heaven ſaying; Write, Bleſſed are the Dead which Die in the Lord from henceforth: Yea, ſaith the Spirit, that they may Reſt from their Labours, and their Works do follow them.

MY deſign is to Diſcourſe from this Text concerning Death, which is the ſhooting the Gulph into the ſeparate State of Souls.

1. It is apparent from the Words immediately preceeding, that the *Seaſon*, and ſo the *Occaſion* of theſe, was an imminent Danger of Saints ſuffering unto *Death*; and all other Perſecutions accompanying the *keeping the Commandments of God, and the Faith of Jeſus.* This is pointed at as with the Finger, and that Twice in that 12th *Verſe. Here* (ſays he) *are they that keep the Commandments of God, and the Faith of Jeſus.* That Particle *Here* in hiſtorical Narration, is ſet to Note out *the Time*, when ſome obſervable Thing fell out, as well as it doth a Place; wherein *Piſcator* gloſſeth upon that Word thus, *in hac parte Prophetiæ*; for an hiſtorical Propheſie began a New at the 12th Chapter; which from thence goeth over all Times, *viz.* from the Primitive, till the Day of Judgment. And this Particle *Here*, accordingly Points at ſome ſpecial Succeſſion, and Occurrent that falls out in a *particular Time*; as a Time wherein there would be extraordinary Trials of the *Patience* of Saints to the utmoſt; the Word *Patience* by a Metonimy, ſignifying the Objects, or Matters of the Exerciſe of Patience; the Particle *Here* likewiſe, Points at ſuch ſad Occurrences to fall out at that Time, as would try every Vein of their Hearts, who kept the Commands of God; and alſo Denotes, that

Chap. I. God would then Vouchſafe ſuch Meaſures of Patience to his People, as ſhould be ſignally Eminent, and Singular; and deſerving this Remark, *Here is the Patience.*

If you be deſirous to know the Time wherein theſe things are to fall out, look back to, and Compare herewith, another Paſſage in the 13th Chapter foregoing: Wherein you have at once an entire Scheme, or Repreſentation of the Riſe, Power and Cruelty of Chriſtian *Rome*, when turned Antichriſtian; and of her Followers and Adherents. And there you find a Note of Animadverſion inſerted, *ver.* 10. *He that leadeth into Captivity, ſhall go into Captivity; he that killeth with the Sword, muſt be killed with the Sword; here is the Patience and Faith of the Saints.* And ſuitably to this next enſuing 14th Chapter, there is given another like entire Map, and Repreſentation of an oppoſite Company that followed the Lamb, in a Succeſſion all along Contemporary with the Times of that Beaſts Reign; and of his Aſſociates. And you find in the middle Part of that Story there, the ſame *Reflections* for Subſtance, that are here given, and there firſt uttered; and here in the appointed Time marked out, when Death, and all Cruelties were to be Executed on theſe Saints. It is again repeated here in *ver.* 12. of this Chapter; as that which occaſioned theſe Words of my Text, in *ver.* 13. where you find Death, *and Dying alſo* ſpoken of; anſwerably to their being *killed* in that Paſſage of the former Chapter. So then, we know where we are; and the Perſons whom the Words concern: And withal a punctual Deſignation of the Time; all which the 7, 8, 9, 10, 11, *verſes*, do inſtruct us in; teaching us to reckon from the beginning of the breaking forth of the Light of the *Everlaſting Goſpel*, in the heighth of Antichriſtian Darkneſs that went afore, Preach'd by Three Angels, each after other; Age after Age; and more clearly the latter, then the foregoing, diſcovering *Rome* to be *Babylon*; and ordained to Ruine: And crying Louder, and Louder againſt their Idolatries; and calling upon Men to *worſhip God* alone: And alſo detecting their *unwritten Traditions*; which they had mingled with the Goſpel. All which you may obſerve to be apparently reflected upon, in thoſe *Verſes* 7, 8, 9, 10, 11. *And I ſaw another Angel flie in the midſt of Heaven, having the Everlaſting Goſpel to Preach to them that dwell on the Earth; and to every Nation, and Kindred, and Tongue, and People: Saying with a loud Voice, Fear God, and give Glory to Him; for the Hour of his Judgment is come: And Worſhip him that made Heaven, and Earth, and Sea; and the Fountains of Waters. And there followed another Angel, ſaying, Babylon is fallen, is fallen; that great City: Becauſe ſhe made all Nations drink of the Wrath of her Fornications. And the Third Angel followed them, ſaying, with a loud Voice; if any Man worſhip the Beaſt, and his Image; and receive his Mark in his Fore-Head, or in his Hand: The ſame ſhall drink of the Wine of the Wrath of God, which is poured out without mixture, into the Cup of his Indignation: And he ſhall be tormented with Fire, and Brimſtone, in the Preſence of the Holy Angels; and in the Preſence of the Lamb: And the ſmoak of their Torment aſcendeth up for ever, and ever: And they have no reſt Day, nor Night, who worſhip the Beaſt, and his Image; and whoſoever receiveth the Mark of his Name.* And the Notice of this, as the ſpecial Seaſon will conduce towards the underſtanding ſome Things of Moment in the Text; as you will more clearly diſcern when I come to open that Word *Henceforth*, in the Text. This for the Seaſon, and Occaſion.

2. The Scope, and Ultimate Deſign of the Words was to Comfort, Hearten, and Strengthen thoſe Saints in their ſuffering Death; when any of them ſhould be called thereunto; for Chriſt. And as to Comfort, ſo withal to *Direct*, and *Excite* them, that in their Dying *for the Lord*, and his Cauſe; they ſhould eſpecially look to this, *to Die in the Lord.* And that alſo all other Saints, who were Expectants of Death every Moment ſhould Live as Dying Men; and put, and keep their Spirits into a Poſture of Dying daily; as thoſe that might be hurried to Death, they know not how ſoon: And therefore ought to be daily in the continual Exerciſe of Faith in the Lord Chriſt. And though it might be their Lot to Die in their Beds a natural Death, yet they ſhould ſee to it; that they exert and put forth all ſorts of Dying Graces, whereby to glorifie Chriſt

their

their Lord and God in their Hearts in their Dying; to the utmoſt they were able: As much as poſſible, as if they were Dying at a Stake for Chriſt.

3. The Subſtance of the Matter it ſelf ſpoken, ſufficiently ſheweth this to be the Scope of the Words. *Bleſſed are the Dead* (ſays he) *that Die in the Lord*, &c. Which Matter is ſummarily reſolved into theſe Three Things.

1. That there is a State of full, and perfect Bleſſedneſs to be entred into, and poſſeſſed by the Souls of Saints, as ſoon as they are Dead; which is the Mind of that firſt Saying, *Bleſſed are the Dead.* Which Bleſſedneſs is further amplified in the latter Clauſe, becauſe they then ſhall Reſt from their Labours; and their Works follow them. Unto which the Voice from Heaven ſuperadds, a pronouncing them Bleſſed that *Die in the Lord:* That is, that Die in a lively Faith, and ſtedfaſt Hope in the Lord.

2. That this might be effected in the Hearts and Spirits of Dying Believers; and thereby that full Bleſſedneſs, promiſed in the firſt Saying, attained; and Believers Hearts eſtabliſhed in it: The Holy Spirit hath paſſed a Promiſe of his own, to make it good in thoſe ſuffering Times; and from thenceforth to bleſs Multitudes of his Dying Saints ſo to Die in Faith, and Hope, and the Exerciſe of other Dying Graces. *Yea, ſaith the Spirit.* Which I take to be an Engagement, and further Promiſe of the Comforter himſelf; undertaking more than ordinarily to accompliſh in Believers Hearts, what the Voice had ſpoken, teſtifying to the Truth of it; and engaging his Word to ſee it performed.

3. With all theſe, take in the Importance of that ſmall Word, *from henceforth:* As denoting a ſpecial Priviledge of ſuffering Saints, in thoſe perſecuting bloody Times: And ſo running along thorough the ſucceeding Goſpel Times downwards.

All theſe Things mixt together with, and digeſted by Faith; having been ſpoken, and thus ſpoken: 1. By an immediate Voice from Heaven. 2. Commanded to be regiſtred into the Sacred Canon. And, 3. Atteſted over and beſides, by a Perſonal Warrant of the Holy Ghoſt, may perhaps be eſteemed as one of the ſtrongeſt, and moſt ſpiritful Cordials, that ever was Compounded for Men that are a Dying; or that live in a continual Expectation of Death, they know not how ſoon. And perhaps it may come to be ſo valued by thoſe, if not in this, yet in following Generations; whom the Efficacy of this following Word [*from henceforth*] takes hold of, it reaching, and extending to the end of the World, and for ever, for our Comfort; (if we would apprehend it:) But for certain unto theirs upon whom the latter Ends of the World are a coming: In which the Light of the Everlaſting Goſpel will grow. So as what the Apoſtle ſays upon his own having Diſcourſed of the Reſurrection, and Glory that follows thereupon; in 1 *Theſ.* 4. *Comfort one another with theſe Words:* The ſame you may Write upon this Alabaſter Box of Cordial; the Outſcription on it; *Comfort for dying Saints.* And the pretious Ingredients within do ſpeak it. 'Tis no wonder then, that this Voice from Heaven ſhould ſo ſolemnly Command the recording of this Saying: *The Voice ſaid unto me, Write:* Which puts a ſingular Remark of Honour upon it, in that this ſingle Paſſage ſhould have ſo particular a Command concerning it, to write it: Whereas in *Cap.* 1. 11. at the Entrance of this whole Revelation, there had been a general Command, *WRITE*, once for All: And by Vertue of that Command it was, he ſtill did write what he ſaw, or heard revealed to him; unleſs once when he was forbidden to Write, *Chap.* 10. 11. But this, and none but Two more other, have ſuch an indigitated redoubled Command for them. And the one of them is the *Invitation* of the Lambs Bride to her Marriage with Chriſt: *Rev.* 19. 9. *And he ſaith unto me,* WRITE, *Bleſſed are they which are called unto the Marriage-Supper of the Lamb. And he ſaith unto me, theſe are the true Sayings of God.* And the other is, when the Marriage is Conſummated, *Rev.* 21. 5. And read with them the Verſes afore, and after; for they contain the Sayings he was to Write, *ver.* 3, 4. *And I heard a great Voice out of Heaven, ſaying, Behold the Tabernacle of God is with Men, and he will dwell with them; and they ſhall be his People, and God himſelf ſhall be with them, and be their God: And God ſhall wipe away all Tears from their Eyes, and there ſhall be no more*

Chap. I.

Death; neither Sorrow, nor Crying; neither ſhall there be any more Pain; for the former Things are paſſed away. Then *ver.* 6, 7. *And he ſaid unto me, it is done; I am Alpha and Omega; the Beginning, and the End; I will give unto him that is a thirſt, of the Fountain of the Water of Life freely. He that overcometh ſhall inherit all Things; and I will be his God, and he ſhall be my Son.* This is the Bleſſedneſs of the New *Hieruſalem*, which *John* ſaw come down from Heaven, *ver.* 2. *And I John ſaw the Holy City, the New Jeruſalem, coming down from God out of Heaven, prepared as a Bride adorned for Her Husband.* And this in my Text is the Bleſſedneſs of Souls ſeparate, who in the mean while, go to Heaven: Both are proclaimed by a Voice from Heaven: And I believe it is the Voice of God Himſelf, that ſits upon the Throne, that uttereth both. And if, of the whole Scripture it be ſaid, *That whatever was written, was written that we thorough the Scriptures might have Hope*; as *Rom.* 15. Then ſurely this ſingle Piece the Words of my Text (which is commanded to be Written) above many other Scriptures; for over and beſides its coming from Heaven *immediately*, it hath alſo the Broad-Seal of the grand Witneſs on Earth, *The Spirit*, (1 John 5.) ſet to it; after it is Written, and Spoken; *Yea, ſaith the Spirit*, &c. And it ſo directly, and ſolemnly ſpeaking to the Point of Bleſſedneſs in Heaven, to be preſently enjoied by dying Souls; muſt needs be intended to give us Hope, the Hope of all Hopes; *That Bleſſed Hope*, Tit. 2.

OBSERVATION.

That for dying Saints to have their Souls enabled to exerciſe Faith, and Hope on the Lord Chriſt in the Hour of Death, is a ſingular, and ſuperadded Bleſſing over and above that of being Bleſſed in Heaven.

Bleſſed are the Dead, that is the common Inheritance of the Saints in Light: But *Bleſſed are thoſe that Die in the Lord*, is an additional Priviledge. Even as to believe is a Gift common to all Saints, but *to you* (ſays the Apoſtle to the *Philippians*, Phil. 1. 29.) *is given not only to Believe, but to Suffer:* And yet to Believe is far the greater Gift of the Two, for in that is our Salvation, and it is abſolutely neceſſary thereunto: But ſo is not Suffering, for a Saint may be ſav'd without it, tho' not without Believing. Yet in that Manner, and upon the ſame Account that the Apoſtle magnifies Suffering, when added to Believing, and that it is a farther ſpecial Priviledge, over and above Believing, ſo it is here in this Caſe of the Bleſſedneſs of a Believer, who dieth in the Lord. I do not ſay, that to Die in the Lord, is in it ſelf a greater Bleſſing, than the Glory that follows in Heaven: Or that no Saint comes to enjoy the Bleſſedneſs of Heaven, unleſs he Dies in the full Exerciſe of Faith. There are many Caſes fall out to the contrary, and it may in that reſpect ſerve as a Relief, that the Bleſſedneſs of Heaven is ſpoken of, as diſtinct from this of Dying in the Lord. But yet ſtill, it is a Bleſſing in it ſelf alone conſider'd, to whomever it is vouchſaf'd, and it is a Bleſſing over and beſides that of Heaven. And we may Comfort ſuch a Saint, ſo Dying, with this Thought, that God hath given him not only to enter into Heaven, when he Dies, but hath bleſs'd him in his Dying with a lively Faith, and ſtedfaſt Hope in the Lord Jeſus.

1. It is a great Bleſſing comparatively to the Caſe of many other Saints in Dying, whoſe happy Lot it is not to have ſuch vigorous actings of Faith, and Hope at that Hour. And therefore ſuch Dying in the Lord, is pronounced as a Bleſſedneſs in the Second Place, after the declar'd Bleſſedneſs of all Believers, who Die in a State of Salvation, and as Additional to it.

2. It is a Martyrs Bleſſing, who are the Eldeſt Sons of Bleſſedneſs among all the Sons of Adoption, and unto them it is generally vouchſaf'd. The Deſign of this Voice from Heaven (*Rev.* 14. 13.) is to ſpeak unto Martyrs, and to Comfort, Encourage, and Direct them in their Dying, and to make a Promiſe to them of their being extraordinarily Bleſſed in the moſt violent, and torturing Death. And to bring a Chriſtians Heart (eſpecially in Time of youthful, or manly Years) to be chearfully willing to Die in the ordinary Way, there is need

need of great Supplies of the Spirit: And the Apostle had great expectation of them, whether he lived or died, *Phil.* 1. 19, 20. And therefore, to be in any measure assisted at such a Moment, is a special and singular Blessing to a Man. But to have Faith Overcoming Unbelief, and Triumphant in the Victory, and to have the whole Soul filled with Joy unspeakable and full of Glory; not only to hold his Trust and Confidence in Christ to the End, (*Heb.* 3. 14.) so as to Die Quietly and Composedly, having his Heart stay'd on the Lord Jesus, as knowing on whom he hath believed; but to be fill'd with all Joy and Peace in Believing, and to Abound in Hope, (*Rom.* 15. 13.) this is a Martyrs Priviledge and Portion. And now then, for any Christian to have a Martyrs Confidence, and Joys, without a Martyrs Sufferings: How inestimable a Blessing must this be?

Chap. I.

3. The Soul is Bless'd who dies in the Lord, because in that very Hour Christ admits him into the actual Possession of the Eternal Inheritance, which he had purchased; it was this Reception which *Stephen* pray'd for, *Acts* 7. 59. *Lord Jesus receive my Spirit.* And he not only receives it into his own Bosom, but he brings it to God, and Presents it to him with a Joy infinitely more Abounding, then can be in us. So that then it is, that Christ is Glorified, and Rejoiceth in us; and so we may be said rather to Die to the Lord and his Interest, then to our selves. And therefore,

4. The Believer is Blessed who Dies in the Lord; that is, who Dies in the lively Exercise of Faith and Hope; because Christ is Infinitely more Glorified upon us by such our Dying, then ever he was in our whole Lives. We do not only then take up from him a New Estate, and are remov'd into it, and as truly admitted by him, as our Gracious Lord, unto that Eternal House Above, not made with Hands, as ever any Tenant is admitted by the Lord of the Mannor: But, He then makes us compleatly Qualified for our New Glorious Habitation. He consumes all our Lusts, and makes our Spirits perfect, and perfectly meet for the Eternal Inheritance; 2 *Cor.* 5. 1, 2, 3, 4, 5.

5. The Believer is Blessed who Dies in the Lord, because he hath the *Spirit* to support him in that Hour which would otherwise be Dark and Gloomy. The Spirit was given us for *that Hour*, as a *Friend* is said to be *Born for Adversity*, Prov. 17. 17. And certainly He who was given for a Comforter to thee all thy Life-long, and hath *delivered thee out of all thy Distresses and Fears*, will certainly carry thee through this: And though *thy Heart* should for a while *fail* thee together with thy *Flesh*, yet *God* and *His Spirit* will not *fail thee*, Psal. 73. 26. And truly, the *Interest* of the Spirits own Glory, (besides that He is that *good* Spirit to do good to us) His Interest I say moved him. No Merchant more rejoiced to bring his Adventure home into the Haven, after he had carried the same safe through so many Storms, than the Spirit doth rejoice to bring a Soul He hath Wrought upon, and who was committed to his Trust safe to Heaven: If a *Christian* be but *reproached for the Name of Christ*, *happy are you*; *for the Spirit of Glory and of God resteth upon you*, (1 Pet. 4. 14.) that is, the Spirit of God becomes a Spirit of Glory upon them, and in them, *viz.* as he inables them to bear it with a Glorious Joy, surpassing what the Greatness and Heroicknes of a natural Spirit would do: Yea, exceeding that extraordinary Assistance the same Spirit gives upon other Occasions to the same Persons. And thus the Spirit of Glory rests upon the Soul of a dying Believer, and this is made good in many Believers with Joy at their Death; and yet it is more ordinarily seen, in supporting at the least the Spirits of all; and in giving supplies of the Spirit to the most, as the Apostles Word is, *Phil.* 1. 9 And he speaks it in relation to Death as well as Life, as will appear by comparing, *ver.* 20, 21.

Use I. Let us look to it, that we Die so as to be Blessed, that we Die in the Lord. To Die is a Business no Man doth but once, and is a Business of the greatest Moment of any, we ever performed; and therefore, to be directed and assisted in it, is answerably a great Blessedness. If we miscarry, and fail much in some Acts that are of great Consequence in our Lives, (as who hath not done) yet we relieve our selves with this Thought, that we hope to be more assisted, and to do better at other times in our following Course. And oftentimes

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times Errors in our Lives, are Sanctified by the Spirit to be a good Warning, and Provocative to do better afterward. But if we miſcarry in Dying, we ſhall never have an Opportunity to amend the Fault. If we were indeed to revive, and Die a Second time, the Error might be rectified and repaired; but alas! It is appointed for all Men *but* once to Die; and therefore to Tranſact that well, muſt needs be a Bleſſing indeed.

Uſe II. Let us regard it as the End, and the laſt Act which will finiſh the whole. Let us regard it as the Concluſion, that ſhuts up the Story of our Days paſt, and through which we enter upon Eternity. Let us regard it as the Centre of all the Promiſes, that are made to us for this Life, in diſtinction from the Life to come. Let us look on it as the Point, whereon we ſtand, between the Life we have paſs'd, and that other we are entring into. It is the End that Crowns all, which is foregone in doing well; yea, dying in the Lord is the Crown of Perſeverance. That and Converſion, are the two greateſt Bleſſings; and as the one is the *Alpha*, ſo the other is the *Omega*. Converſion puts us into Chriſt; but Death, and holding our Confidence to the End poſſeſſeth us of Chriſt, *Heb.* 3. 14. *For we are made partakers of Chriſt, if we hold the beginning of our Confidence ſtedfaſt unto the End.*

CHAP. II.

That the Soul of a Believer doth not Sleep, or is not in a State of Inactivity till the Reſurrection.

John II. xxv, xxvi.

Ver. xxv, *Jeſus ſaid unto her, I am the Reſurrection and the Life; he that Believeth in Me, though he were Dead, yet ſhall he Live.*

Ver. xxvi. *And whoſoever Liveth and Believeth in Me, ſhall never Die: Believeſt thou this?*

THERE is no Truth but hath in this Age, amongſt us, been either Controverted, Contradicted or Queſtioned: And, among others, that great Fundamental One, *Concerning the Active Life, and Glorified State of a Believing Soul after Death.* Some ſaying, it periſheth until the Reſurrection; others, that it liveth not a Life worthy of the Name of a Life, nor of ſo much Activity as it hath now by Faith; but *tantum non*, or in Effect in a State A-kin to Death: It ſleepeth all the time, until the Day of the Reſurrection, when it is awakened with the Body. And this they Argue upon occaſion of thoſe Speeches in Scripture, of the Saints ſleeping. Now our Lord and Saviour hath, upon occaſion of *Lazarus* his Death, and his then preſent State after Death; and alſo in relation to his Reſurrection, which Chriſt meant to effect afore their Eyes; uttered ſomething home unto this Point.

Firſt, Chriſt Himſelf had termed his Death a Sleep; *ver.* 11. for *ver.* 13. It is Interpreted by *John* to be ſpoken of his Death. Now, then in Chriſt's Senſe, to Sleep and to Die is manifeſtly all one; the one being a Metaphorical or Similitudinary Expreſſion; the other a Literal, Plain, Real Expreſſion, of one and the ſame thing; which is manifeſtly what is ſaid, *ver.* 14. *Jeſus ſaid plainly to them*, Lazarus *is Dead.* Inſomuch as Death is in plain Terms, the ſame that Sleeping was in the Metaphor, which he was occaſioned thus plainly to Expreſs; becauſe they, his Diſciples, Dream'd of no other Sleeping as meant by our Lord, then of one who is ſtill alive, and takes bodily Reſt; as appears by

ver.

ver. 12, 13. *Then said his Disciples, Lord, if he Sleep, he shall do well: Howbeit, Jesus spake of his Death; but they thought that he had spoken of taking rest in Sleep.* Hence in Christs Intention, that part of *Lazarus* only, that is, his Body, which plainly Died; that only is said Metaphorically to Sleep: And so *Lazarus* is said to Sleep, as in respect thereof only. So as those that will affirm the Souls of Just Men to Sleep, must affirm that in plain Terms, their Souls do also Die: For Christ, (who began that Expression, which the Apostles after Him used;) intended both to be one, and the same; and so *Lazarus* his Sleep to be really a Death: And therefore both the one, and the other, were intended but of, and in respect of the Body; unless they will affirm that Souls do Die.

Now our Saviour Christ further, to vindicate his meaning for such a Sence as I have assign'd; doth at the 25th verse affirm Two Things of himself, and correspondently Two Things of us Believers, by Vertue of our Union with Him; that are Members of Him. 1. Says He, *I am the Resurrection.* And, 2. *The Life.* Both which he speaks of what He will be effectively to us; as elsewhere *John* 14. 19. He speaks, *Because I live, ye shall live also.* And from these Two, Christ draws two distinct Assertions, concerning us.

1. The First concerning the Resurrection: *He that believeth in me, though he were Dead, yet shall he Live.* So as if ye should suppose both Body, and Soul Dead; yet I must not lose them says Christ; but raise them up: And so what ever of them, any may suppose to Die; (as the Body doth,) I will be sure to raise it up, for I am the Resurrection.

2. But then Secondly, Christ assures you, and delivers it for a certain Truth; that the Noble, Chief Part of every Believer; and which is indeed Himself, doth never Die; after his Believing: So it follows, *And whosoever liveth, and believeth on me, shall never Die.* That Life which he had by Believing, which is his proper Life; he shall never loose: Nor shall that Life ever Cease, or Sleep: Even as Christs own Life doth not, nor shall not; *For I am the Life,* (says he) a continual Principle, and Fountain of Life; that never ceaseth communicating Life, unto those that are mine: I am the Life, as to mine own Soul, so to His; and therefore there is that in Him shall never Die, and therefore not Sleep; (for in Christ's Sence, Sleeping is one and the same with Death;) and that is his Soul: And again at the Latter Day, it is not his Soul that is raised up, as it was not his Soul that Slept; or Died; but his Body only; or the Man in respect of the Body: And further it is said of Christ, that he now lives a more glorious Life then when on Earth (as in *Rom.* 6. 10. it is said of Christs Life, after his Death; *In that he lives, He lives unto God;*) and that likewise we are to *reckon our selves alive unto God, thorough Jesus Christ our Lord;* that is, to be for ever alive unto God as He was: For He is the Life, and the Pattern of the Life; and so there shall be no Cessation of it; as there was not in his Soul, in, or upon his Death.

And this says Christ, as it is a certain Truth in it self; so likewise so necessary a Truth for you that are Believers, that I would have you put it into your Creed, *Believest thou this;* (says He to *Mary*;) and accordingly it was put into the Creed of all Believers, by the Primitive Saints. The Resurrection of the Body, they limited only to the Body; and so Death, and Sleeping to the Body only; but as to express the State of the Soul, they added Life Everlasting: *Amen.*

So then, this is the Result; *That a Believer, in respect of his Soul, doth continue to Live, after Death, a Life of Activity, and Blessedness; and never Dies, nor Sleeps.* Christ pronounceth it in *Lazarus* his Case, whilst as yet Dead; as a distinct Thing from his Resurrection: and speaks so, not in respect of any new Life at the Resurrection. And indeed seeing that by Death, Faith is done away (1 *Cor.* 13.) that which is Perfect comes in the room of it; and then for certain the Soul is not in a worse Case; enjoies not a lower Life to be sure, after Death; but is made perfect with that, which is the Perfection of Faith; and therefore with a Life that is far more Perfect then that of Faith;

for

Chap. III.

for the Spirits of Juſt Men are then made Perfect; and this of Life, Faith is ſtiled but imperfect, and therefore done away.

CHAP. III.

That the Souls of Believers immediately after their Separation from the Body, Live an Happy Life in the Enjoyment of God, Prov'd from the Account, which we have of the State of dying Saints both in the Old, and New Teſtament.

Diſcourſe of the Creatures, and the Condition of their State by Creation. Book 2. *Ch.* 11. *in* Vol. 2. *of his Works.*

OF the Glory of the Body after the Reſurrection, I have Diſcourſed largely in another Treatiſe: The Deſign of my preſent Diſcourſe, is to prove that the Souls of dying Saints do live a Life of perfect Holineſs, and Bleſſedneſs in the Enjoyment of God, and Chriſt in the Heavens, until the Reſurrection.

1. It is a Life.
2. It is a Life of Perfect Holineſs.
3. It is a Life of Bleſſedneſs in the Enjoyment of God.
4. It is a Life of the Saints living in a Company together.
5. As for the Place, it is in the Heavens.

No one Proof will comprehend all, and each; but one will ariſe out of one Proof, another out of another. Neither will I range the Proofs to the Method of theſe Particulars as Heads, but rather go over the Scriptures from Firſt to Laſt, which opened, you will ſometimes ſee one of theſe Particulars ariſe; ſometimes another, and out of the whole each, and all of theſe.

1. I ſhall concerning this Eſtate, produce Proofs out of the Old Teſtament.
2. Out of the New.

In the Old Teſtament, I ſhall Inſtance only in *Abraham*, becauſe it will carry the Condition of All other Believers of the Old Teſtament with it; he being the *Father*, and ſo the Pattern of *all the Faithful.*

I obſerve, that Chriſt and the Apoſtles *affected* (if I may ſo ſpeak) to Uſe the Inſtance of him to prove the greateſt Foundations of Religion. Chriſt uſed it to prove the Reſurrection and the Souls Immortality againſt the *Sadduces*, who denied both; *Mat.* 22. 32. *Have you not read, that which was ſpoken by God to you, I am the God of Abraham, and the God of Iſaac, and the God of Jacob. God is not the God of the Dead, but of the Living.* And the Inſtance of *Abraham* is alſo alledged by *Paul* in the Point of Juſtification; by *James* for Sanctification: In like Manner our Divines have had their firſt Recourſe to *Abrahams* Caſe, to prove this State of Bleſſedneſs to the Souls of Men, that Die in the Faith immediately after their Death. It is evident, that God Preach'd to him the Foundations of the Goſpel in plain and real Terms: And ſo it falls out, that in one and the ſame Chapter (namely, *Gen.* 15.) God delivers to him.

1. The Great and Fundamental Point of Juſtification by Faith; and that by Imputation, then which the Goſpel knows no higher. So *ver.* 6. *And he believed in the Lord, and it was counted or imputed to him for Righteouſneſs:* Which *Paul* invincibly urgeth in Two Epiſtles.

2. And Secondly, What Heaven is, and wherein Mans Happineſs conſiſts. He declares it plainly, *Gen.* 15. 1. *I my ſelf am thy ſhield*, that is, in this Life, *and thy exceeding great Reward*, after this Life ended. For Reward is after the finiſhing of Work; and therefore having ſaid before, Walk before me, and be Upright. What is this Reward, but the Bleſſedneſs of Heaven without

Types

Types or Metaphors, nakedly, and in the Substance and Quintessence of it expressed. Christ himself (of whom, and for whom the 16th *Psalm* was professedly Penned) says no other, nor no more of it, *Psalm* 16. 5, 6. *The Lord is the Portion of mine Inheritance*, &c. For the Joy of which was set afore him, it was, that he laid down his Life, endured his Cross, and his *Heart was glad, and his Flesh did rest in Hope*, as in the *Psalm* it suitably follows *verse* 9. *For in thy Presence is fulness of Joy, at thy Right Hand there are Pleasures for evermore*, ver. 11. all in God alone.

3. *Thirdly*, God takes in the same Chapter a fit Occasion to acquaint him for his Comfort, what the Condition of his Soul should be, *Thou shalt go to thy Fathers in Peace, thou shalt be buried in a good Old Age.*

Now the making forth, of the Happy State of his Soul after Death (then to have God his exceeding great Reward) as also of the rest of the Souls of Just Men in the whole Old Testament, is absolved in these Four Particulars.

1. By a more narrow Consideration of the Coherence of these Words, as here they stand circumstantiated with those Observations, which the New Testament makes upon these Words afore and after. The Promise to *Abraham* was made in a Vision given him, and is circumstantiated afore and after with the Promises of *Canaan* to his Seed after the Fourth Generation. *And also that Nation, whom they shall serve, will I judge; and afterwards they shall come out with great Substance. And thou shalt go to thy Fathers in Peace; thou shalt be buried in a good Old Age. But in the Fourth Generation they shall come hither again, for the Iniquity of the Amorites is not yet full.* And *Stephen* plainly commenting on these very Words (*Acts* 7. 5, 6, 7.) takes Notice, that as for *Abraham* himself, *God gave him none Inheritance in it, no not to set his Foot on*; yet he promised that he would give it to him for a Possession, and to his Seed after him, when as yet he had no Child. *And God spake on this wise, that his Seed should Sojourn in a strange Land, and that they should bring them into Bondage, and intreat them Evil Four Hundred Years*, ver. 5, 6. Which is the Summ of these very Verses in *Genesis*. And *Paul*, afterwards further opening the Mystery of this, shews, That God would thereby signifie, that he meant and intended him, and those succeeding Patriarchs *Isaac* and *Jacob*, a far better State and Condition, expressed by *Country* or *City* fill'd with Inhabitants, which in the mean Time was to be enjoied by them, seeing that they to whom the Promises were first made did not yet possess *Canaan*, but their Seed. So *Heb.* 11. 9, 10. ver. 9. *By Faith* (*Abraham*) *sojourned in the Land of Promise* [*as in a strange Countrey*] (*observe that*) *dwelling in Tabernacles with Isaac and Jacob, the Heirs with him of the same Promise. For he looked for a City, which hath Foundations, whose Builder and Maker is God.* And *ver.* 13. *These all died in Faith, not having received the Promises, and confessed that they were Strangers and Pilgrims on the Earth. For they which say such Things, declare plainly* (observe that) *that they seek a Country.* It is evidenced by this, that they, to whom the Promise of *Canaan* was first made fell short thereof, *ver.* 16. But now that is upon this Declaration of Gods, that they should not possess *Canaan*, it was that they desire a better Country, *that is an Heavenly.* The meaning is, it was shewed hereby, that their Expectations were diverted and pitched by God on a State of Blessedness in Heaven in the Enjoyment of God. For it follows, *God is not ashamed to be called their God*, according to that elsewhere, *I am the God of Abraham*, &c. And here it is said, *I am thy exceeding great Reward.* Which Speeches of God were greater Words then the Promise of *Canaan*, and God should have been ashamed to have spoken these Things, if he should have disappointed them of the Promise of *Canaan*, and given that to their Seed after them, and if he had not reserved some greater, and more excellent Thing in the mean Time to be possessed by them, which was worthy of that Title, *I am the God of Abraham*, &c. Yea, their Seed should have been in a far better Condition then they, if they must have stayed for that Heavenly Country, till the general Resurrection; for then these to whom the Promises were first and chiefly given, would have had far the worst of it in Comparison of their Seed. For their Seed should have possessed the Land, and yet have as soon

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been poſſeſſed of the Glory of the Reſurrection as *Abraham* and *Iſaac* were. Then obſerve, how in the Entrance to this Paragraph, *Heb.* 11. *v.* 13. there is this Clauſe *theſe all dyed in Faith.* Why is that ſo ſpecially put in? For it had been ſaid, that whilſt they lived, they had profeſſed, that they ſought, another Country, and deſired an Heavenly, *v.*14.16. But over and above you ſee, 'tis added, *They dyed in the Faith*; becauſe, upon their Deaths it was, that God Promiſed their Entrance into that Heavenly Country, and they accordingly in dying believed to Enjoy it; which they had here ſeen afar off, but by Faith, and purſued after but by deſires.

Now to return again to *Geneſis* the 15.15. After God had declared Himſelf His exceeding Reward, and declared him juſtified from all Sins, and gave forth, that not he but his Seed ſhould poſſeſs *Canaan*; then to quiet him, he declares what ſhould be his State after Death, that ſo he might Die in the Faith thereof. For thy bodily Eſtate thou ſhalt Live long, and to a good Age and be Buried: This was an outward Bleſſing. 2. Thou ſhalt go to thy Fathers, in Peace, or as ſome Read it into Peace; this for thy Soul. And, 3. Thou ſhalt paſs into a Country and City already better Inhabited: Namely, with all thy Godly Forefathers. And this God mentions; Firſt, becauſe the height of his Comfort and Expectation lay in that. And this ſays God, ſhall be thy Condition in the mean time, whilſt thy Seed are poſſeſſing the Earthly *Canaan*, inſtead of thine own Perſonal poſſeſſing of it.

This, by comparing all theſe things together, ſerves to Illuſtrate in the General the Scope of theſe Words, and this Aſſertion out of it. More particularly, there are two Phraſes to be attended to. 1. *Thou ſhalt go to thy Fathers.* 2. *in Peace*; or, as ſome Read it, *into Peace*: And both theſe Phraſes were firſt uſed of *Abraham* about his Dying, by way of Promiſe; they are the firſt in all the Book of God.

So then the Second thing, for the making forth of this, will be the opening this Phraſe, *thou ſhalt go to thy Fathers.* By which ſome would have no more meant then this, *thou ſhalt Die*; ſo *Vatablus* and others. And it is certain Death is always thereby meant; and when ever it is ſaid; *they Slept with their Fathers*, (which is up and down in the Books of *Kings* and *Chronicles*) it certainly doth ſignifie Death only, the Sleep: Namely, of their Bodies in the common receptacle of the Earth. But when it is ſaid *they go to their Fathers, or are gathered to their Fathers*; the juſt Query will be, whether further, what concerns the Soul and the State thereof is not thereby principally intended. Now, ſo it falls out, that when *Abrahams* dying it ſelf cometh to be Recorded; this here promiſed, [*of being gathered to his Fathers*] is diſtinctly and apart, and over and above his dying mentioned, as importing ſome further thing after Death; and that beſides his Burial alſo. And this being the promiſe beforehand, muſt be ſuppoſed to intend one of the greateſt Comforts, God could give him againſt his Dying, and his not poſſeſſing perſonally that Land; And ſo it is to be Interpreted, by what we find in the Records of his Death. Now, *Chap.* 25. 8. It is thus ſaid, *then* Abraham *gave up the Ghoſt* (as of Chriſt it is ſaid) *and dyed, and was gathered to his People*, (which Interprets this here of going to his Fathers) *and his Sons buried him.* Here are ennumerated (as I take it) all that concerns Death diſtinctly or apart. 1. A giving up the Soul into the Hands of God. 2. The Death of the Man, or Diſſolution of the perſonal Union between Soul and Body; Namely, that he dyed and ceaſed to be a Man as before. 3. *And was gathered to his People*; and this is a thing diſtinct from Death, for he mentioned that before, and it follows after his dying, and is diſtinct from his Burial alſo; for, that follows after this *ver.* 9. *His Sons buried him.* So then that gathering to his People, which is diſtinct from giving up the Ghoſt from Death, and Burial, Imports ſomething beſides all thoſe other.

Again, as this was then firſt promiſed, and ſpoken of *Abraham's* Death; ſo we find all theſe Four things in the the ſame Words and in the ſame Order, even the very ſame ſaid of *Iſaac*, Gen. 35. 29. *And* Iſaac *gave up the Ghoſt and dyed, and was gathered unto his People, being Old and full of Days; and his Sons*

Eſau

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Esau *and* Jacob *buried him.* The like is said of *Moses* and *Aaron*, in Deut. 32. 50. *Die and be gathered unto thy People, even as thy Brother* Aaron *died and was gathered to his People.* So that to be gathered to his People in *Abraham*, and the rest of these Holy Ones, was a distinct thing from Death and the Consequent of it.

If next the Enquiry be, what more especially this means, *To go to his Fathers, and to be gathered to his People*; taken thus, distinct from dying Burial, &c. The Account lies fair, that it respected his Soul, and the State thereof after his Death. For to be gathered to his Fathers and People, imports a Company of People not only Extant, but selected and gathered together already, to whom he goes, and is gathered. Our Saviour Christ, speaking of this our *Abraham* and all the Godly departed, says, that, *now they live unto God*, (*Luke* 20. 28.) When as to the Worlds Eye *they are not.* There is then a People, a Company of Souls that live unto God, whom when an Holy Man gives up the Ghost, his Soul is gathered unto, whilst the Body lies buried in the Grave.

1. Gathering imports a Careful Sorting, or Collection of things that were Confusedly dispersed: (as *Isa.* 57. 8.) And so that though all Sorts are in this World mingled, both Good and Bad together, as Tares and the Wheat; yet, now the Good are Gathered, Sorted, and Reserved, and kept Safe together. The same Phrase is indeed used in common, of Bad as well as Good; as of *Ishmael* in the very same Chapter, the Phrase is used as well as of *Abraham* (of which *Ishmael*, where you will Rank him I will not Dispute; you know he persecuted *Isaac*, and is made a Type of the Covenant of Works, if supposed wicked) in the same, *Gen.* 25. 17. It is said, *And he gave up the Ghost and died, and was gathered to his People.* But, though the Phrase is in common use of Good and Bad, both having Immortal Souls to be gathered; yet, each is to be understood in their respective Sense. The one went to his People; the other to theirs, according as their Condition was when they Died.

Gatakers *Sermon on that Text*, Gen. 15. 15.

2. More especially, the Souls of God's Saints may well be said to be gathered to their People, and their Fathers when they Die; because, they go to that peculiar Place where all their Godly Countrymen and Ancestors are. Nor, doth it hinder to be understood of *Abraham*, albeit, the most of his Countrymen, and many of his Fathers might be Idolaters, seeing many of both Ranks were Pious, and went to God when they Died, and might be stiled *His People*, though little of Kin to him, that were the People of that God whom he Served. Yea, as well might all the Faithful that were before him be termed his Fathers, whether Carnally he were Descended of them or no; as all the Faithful that came after him be termed his Sons.

Smith *on the Creed*, p. 600. *on this Text. It could not be meant of the Bodies of his Fathers, for they were buried in another Country; nor of their Souls, for they were Idolaters: But, it was meant of the Fathers of his Faith, to such as he was, Holy and Good Men. For such as a Man is, and Converses with in Life, he shall be gathered to.*

And indeed, if there were such a gathering of Souls unto a Company in the other World, that they all went to one and the same Place, and to one and the same Company; this would destroy what is here first spoken of *Abraham*, as a Promise and a Blessing, as also of the rest, *Isaac* and *Jacob*, *Moses* and *Aaron*. It had been a Loss and a Disadvantage, to have gone into the Popish *Limbus*, which differs little from Hell with them for Place; it having also the Punishment of Loss accompanying it, which is the worst part of Hells Punishments.

Abraham had a great Company of Holy and Godly Fathers, *Adam*, *Enoch*, *Noah*, &c. Forerunners in Holiness, (which are termed our Fathers) *Abel* and of the Seed of *Seth*, which had been gathered afore him in the other World, whom God promiseth him here, that when he Died, he should go unto.

And, the Consideration of its Opposite may greatly Conduce, to Confirm and Illustrate this different respective gathering of Souls to their several Companies, as intended in that Phrase; though common to both as, *Judges* 2. 10. For this Serves that Notion of Mr. *Mede*, that in the Old Testament, the first and most Ancient Phrase to Express going to Hell, was, to go to the Company of the Gyants; so he renders it of many Places of the *Proverbs*, Prov. 9. 18. *He that goes into the strange Woman knows not* (or Considers not) *that the Gyants are there; and that her Guests are in the Depths of Hell.* And, *Prov.* 21. 16. *The Man that*

Diatribe *part I. on* Prov. 21. 16.

Chap. II. *wandreth out of his way shall remain in the Congregation of the Dead.* The Original is *Rephaim*, of the Gyants. This *Alapide* and others, have taken Notice of also. The Gyants were those Men eminently wicked, that lived afore the Flood; upon whom, the Flood came and swept them to Hell; for, by Reason of them, *the Iniquity of the Earth was great.* Gen. 6. And, because Hell had a flush of them, and was Repleniſht at once with such a numerous Addition: Hence from their Company, it bore the Name of the Place of the Gyants. Yea, and they were those of whom *Peter* Instanceth in, when he speaks of *the Spirits in Prison*, or in Hell, to whom in the Ministry of *Noah* Christ Preacht, 1 *Pet.* 3. 20. So then for wicked Men to be gathered to their Fathers (namely, in Wickedness) was all one, as to go to the Gyants; that is, eminently wicked, who were Men of Renown for Wickedness.

Now then, if wicked Men are gathered to the Congregation and Company of wicked Men, as severed from the Godly; then answerably, when *Abraham* and *Isaac* and *Jacob* dyed, and are said to be gathered to their Fathers, it is meant of their Predecessors in Holiness. And, that it is said of *Abraham* first, was because, he was the Father of all the Faithfull to come, and because by this time, Heaven had a considerable Company of the Spirits of Just Men, made Perfect from *Abel's* time, even the Godly out of many Generations. And truly, if we Consider the Importance of that, which in the first Introduction unto this Discourse, was asserted; that *Abraham* and these Fathers whilst they lived, are said to have sought and desired a *better Country and City made by God.* It comes all to one, for that was to go to a City and Country plentifully Inhabited, and Replinished with those of their own Kind, Tribe and Affinity. This a Country or City speaketh and supposeth, and so differs not from going to his Fathers, or *being gathered to his People*; that is, to his Countrymen and Kindred.

And which yet more, adds to the Confirmation of this, our Saviour when he would Express the *Gentiles* being gathered and going to Heaven; he doth it thus, Mat. 8. 11. *They shall sit down with* Abraham, Isaac *and* Jacob, *in the Kingdom of Heaven.* Their going to Heaven, is set out by their going to these renowned Fathers, to their Company, to their Place and Enjoyments, to whom the Promises of Heaven more Eminently were made; and, therefore it is in Effect to say, that they should go to their Fathers, even as wicked Men do to theirs.

3. It was promis'd to *Abraham*, that he should *go to his Fathers in Peace*, or *into Peace*, *Gen.* 15. 15. By *Peace* you know the *Jews* expressed the whole of Blessedness, the Affluence of all Happiness. Answerably, in the New Testament, *Peace* is wisht as the Effect, and the total Effect of Grace, or the utmost that Grace in the Heart of God hath designed to us. The *Jews* ordinary Wish at parting was, *go in Peace*, which is all one with that usual Phrase, *I Wish you all Happiness.* When therefore God promiseth this to *Abraham* at his Death; look as Gods Well Wishes and Promises, must be supposed of Greater good Things then Man can Wish or Give; so far doth this Promise made by God exceed all, that Man can be supposed to Desire of Happiness unto another his Friend, as *Abraham* was to God? And so this also Phrase intends a future Happiness after Death, unto his Soul, when his Body should be laid in the Ground; as the next Words shew:

I know the Phrase of *Dying in Peace*, is sometimes used in Scripture, to Express such a Death or Departure hence, as in a Man, the great Desires of a Mans Heart are Accompliſht; so as there is nothing left to detain him. As when *Jacob* saw *Joseph*, *now let me Die* (says he, *Gen.* 46. 30.) and as (*Luke* 2. 26. 29.) in the Case of *Simeon*; *It was revealed unto him by the Holy Ghost, that he should not see Death before he had seen the Lord's Christ.* ver. 29. (says he) *Lord, now lettest thou thy Servant depart in Peace according to thy Word.* Whose Speech may yet, be well supposed to have this meaning, *now let me depart hence into that Peace in Heaven, which Thou hast provided for those that wait upon Thee, from which I have hitherto been detained to see this Sight of my Saviour, and according to thy Word.* For else, his Soul may well be thought to have

desired

desired still to live and to see his Works, and hear his gracious Words, which Kings and Prophets (Christ said) did Desire to hear and see: Whereas he now leaves him in his Swadling Clouts to go into this Peace we speak of, on which his Hopes were fix'd.

But that which more confirms the Assertion, That this great and first Promise to *Abraham* (besides what hath been said, that it was made to his Soul, distinct from that made to his Body) was intended not of an outward, quiet Death only, but of going to Rest and Happiness, Is the Correspondency which this holds with that Promise, which, in Analogy to this made to *Abraham*, we find made to every Believer, that walks in his Uprightness, as *Abraham* did, *Gen.* 17. 1. The State of all after Death, who walk in such Uprightness, we have express'd, *Isa.* 57. 1, 2. *The Righteous perisheth, and no Man laieth it to Heart, and merciful Men are taken away, none considering that the Righteous is taken away from the Evil to come.* Their State after Death follows, *He shall enter into Peace, they shall rest in their Beds. Whoever he be that walketh in his Uprightness:* Or *each one walking, or that walketh*, &c. Which Words are evidently spoken of the Happiness of Souls after Death, and so do fitly Interpret this Promise he made to *Abraham* in the like Case. It is their State after Death is spoken of, for their Death is spoken of, *ver.* 1. in their perishing (as to this World) and being taken away: And as the Comfort and Consequent thereof, 'tis said, *He shall enter into Peace.* He (to be sure) shall be Blessed. The Prophet *Isaiah* speaks of it, as of a new State or Condition succeeding the Former, for it is entring into it; and it holds Correspondency with that of Christ, *Enter into thy Masters Joy*, Mat. 25. 23. And it agrees also with another Phrase of *Entring into Life*, Mat. 18. 8. And the Words of *Isaiah* are exactly Parallel to that which was said of *Abraham*, and in the same Order. 1. *He shall enter into Peace* and Blessedness, as to the Soul. 2. *They shall rest in their Beds*, that is, their Graves; Death being the Sleep of the Body, as often 'tis express'd in the New Testament, unto which the Words of the Prophet Answer in another Place; *Isa.* 26. 19. *Thy dead Men shall live, together with my dead Body shall they arise: Awake and Sing, ye that dwell in Dust: For thy dew is as the dew of Herbs, and the Earth shall cast out the Dead.* And this Entrance into Peace, is therefore meant of the Souls entring into Joy and Peace, during that Time that the Body rests in it's Bed, namely the Grave. Nor is it spoken of Martyrs only, that Die in evil Times by Persecution, but on the contrary, of those that Die afore such Times approach; yea, and universally of every one that walks uprightly.

4. Now *Fourthly*, For a Confirmation of all this, Christ in the New Testament hath Termed (whilst yet the State and Language of the Old Testament was in force) that State of Bliss which Souls then departing had, *Abrahams Bosom*, Luke 16. 21. And their being *gathered thither*, as express'd in the Old, is stiled by Christ, *A being carried by Angels thereunto.* And indeed *Abraham* having been set up as the Father of all the Faithful, as their State on Earth is named, A Life of Faith common to him and them, so the Estate of their Souls also in Glory, until the Resurrection is express'd by the State of his Soul as the chief Guest, in whose Bosom they all are to Lye, or sit down as Guests with him at the same Feast.

Now though that Story of *Lazarus* and the Rich Man be but a Parable, yet as every Parable, so that, must have a principal and substantial Scope, and main Drift it Centers in; and from that Drift we may as safely Argue as from any other Scripture. Now it hath no Scope, but what is utterly Insignificant, if this be not the Scope of it; namely, to shew the different State of Godly Men and Wicked Men after this Life. It signifies nothing, if not this; and if so, again it is as evident, that that State of the Soul afore the Resurrection is there intended. For the Time of the opposite Rich Mans Torment, was whilst his Body lay Buried, and the Time of *Lazarus* Happy State immediately followed on his Death. So *ver.* 22. *And it came to pass, that the Beggar died, and was carried by the Angels into Abrahams Bosom: The Rich Man also died and was buried.* It was also, when *Dives* had Brethren on Earth, capable of being warned to avoid coming into that Place. See *ver.* 27, 28. *Then he said, I Pray*

thee

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thee therefore Father, that thou wouldſt ſend him to my Fathers Houſe: For I have five Brethren; that he may teſtifie unto them, leſt they alſo come into this Place of Torments. It was alſo afore the general Reſurrection; for *ver.* 30. He Pleads, that if *one went from the Dead, they would Repent.* Laſtly, It was whilſt they had *Moſes* and the Prophets to attend unto, as the Means of Salvation to whom *Abraham* refers them, *ver.* 31. *And he ſaid unto him, If they hear not Moſes and the Prophets, neither will they be perſwaded, though one roſe from the Dead.* And therefore alſo was it a State of Souls, as ſuppoſed under the Old Teſtament, when *Moſes* and the Prophets were the chief Means of Salvation, and no Scripture elſe Extant. And that *Lazarus* his Lying in *Abrahams* Boſom, was Heaven and an Heavenly Condition, may be Confirmed by theſe Two Things.

1. That he was carried into it by Angels. Now their only Walk is between Heaven and Earth, aſcending and Deſcending upon Chriſt; *John* 1. 51. They go not to Hell. It is alſo the Place which the Angels belong unto, for themſelves are the Inhabitants of Heaven.

2. But *Secondly*, and more expreſly, the Saints of the Old and New Teſtament are ſaid *to ſit down with Abraham in the Kingdom of Heaven*, Mat. 8. 11. Which is not the State of the Goſpel, for *Abraham* lived not in thoſe Times; but a State of Glory. For oppoſitely 'tis ſaid, *ver.* 12. *That the Children of the Kingdom ſhall be caſt into utter Darkneſs.* So then, put altogether, *Abraham's* Soul upon his Death went to his Godly Fathers into Peace, *Adam*, *Enoch*, *Noah*, and the reſt of the Saints in the Old Teſtament after him, are ſaid to *enter into Peace*, each of them after the Example of *Abraham*; Iſa. 57. Yea in the New Teſtament, to be carried where *Abraham* is to be laid into *Abraham's* Boſom, as the common Receptacle of Souls, *Gathered to their Fathers*, ſays the Old Teſtament; and Carried to their Fathers, ſays the New. And this Place is the Kingdom of Heaven, as *Mat.* 8. 11. Hence then the Argument riſeth ſtrong, That all the Godly of the New Teſtament, from the Firſt to Laſt, from *Abel* to *Lazarus* were upon their Deaths carried to Heaven. And further, that they were all found there that were Dead, when Chriſt hung on the Croſs, appears by *Col.* 1. 20. *And (having made Peace through the Blood of his Croſs) by him to reconcile all Things unto himſelf, by him, I ſay, whether they be Things in Earth or Things in Heaven.* In which Speech it is certain, that thoſe of Mankind in Heaven are meant, however the Angels may come in; for Men are properly Subjects of Reconciliation (the Angels but Analogically) for they are Men, and not the Angels who Sing, *Thou haſt redeemed us by thy Blood*, Rev. 5. 9. Compare the Angels Song with this, *ver.* 12. And indeed tho' the Patriarchs were all in Heaven already, yet Chriſt paid for their Attonement; *For He Died for the Redemption of Sins, that were under the Old Teſtament*, Heb. 9. 15. And I will ſay, that they muſt all have come down from Heaven again, if his Sacrifice for their Redemption had not been offered up.

Now that which in the Old Teſtament was *Abraham's* Boſom, and ſitting down with *Abraham*, that in the New is call'd being with Chriſt, and Paradiſe, and the Kingdom of Heaven. The Stile indeed is altered. *The God of Abraham*, ſaid the Old Teſtament. *The God and Father of our Lord Jeſus Chriſt*, ſays the New, *Epheſ.* 1. 3. So *to be gathered to their Fathers, to be with Abraham*, was the Old Deſcription of Heaven; *to be with Chriſt*, which is beſt of all, is the Character of it in the New. *This Day ſhalt thou be with me in Paradiſe*, ſays Chriſt, to the dying Thief.

The Scriptures of the New Teſtament ſpeak more punctually and abundantly this Point, *Chriſt having brought Life and Immortality* (and all the gradual Advances of it) *to Light.*

1. There are ſome which are ſo plain, that I ſhall not inſiſt on them, *viz.* The Example of the Converted Thief, to whom Chriſt ſaid, *This Day ſhalt thou be with me.* And the Inſtance of *Stephen* ſeeing, when he was to Die; the Heavens opened, and therein the Glory of God; and ſaying, *Lord into thy Hands I commit my Spirit*, Acts 7.

2. Ano-

2. Another ſet of Inſtances is in *Luke* 16. 9. *And I ſay unto you, make to your ſelves Friends of the Mammon of Unrighteouſneſs, that when ye fail they may receive you into Everlaſting Habitations.* And in 2 *Cor.* 5. from the 1. to the 11.

1. I ſhall Explain that Inſtance, which we have in *Luke* 16. 9. Thoſe Everlaſting Habitations, there mentioned, manifeſtly are in Heaven, where are many Manſions, and the Words are the Moral Part of the Parable of the Steward. That look, as that Steward, when he ſaw he muſt quit his Office of Stewardſhip, and be put out, conſidered with himſelf, *What ſhall I do?* ver. 3. And reſolved to make Friends of his Maſters Debtors, *ver.* 5. That, when he was put out of his Stewardſhip, they might receive him into their Houſes, *ver.* 4. And this was wiſely done ſays Chriſt, *ver.* 8. And do you imitate this Wiſdom of his, tho' not the Wickedneſs of it. As if Chriſt had ſaid, in this World ye are but for a Time, the Places and Stations, Riches, Power, *&c.* you muſt give over. And what will ye do then for the next World?

1. Chriſt expreſſeth Death and the Souls going out of this World by *our failing*, that is, either as of a Steward turn'd out of Houſe and Means, or as a Merchant that Breaks, that hath a Statute of Bankrupt Sued forth againſt him. Such a Statute is Death, *Statutum eſt omnibus ſemel Mori.* When Spirits fail, Friends on Earth fail, Riches fail, and cannot deliver; when a Man's Soul goes Naked out of this World into another, even as he came Naked into it; then the Rich, the Great, the moſt Potent, and honourable are Bankrupts. And this Time, *when you fail*, is not the Day of the Reſurrection, for then we are ſet up again and reſtored. The Body is ſown in Weakneſs at Death, there, and then is the failing; But it riſeth in Power.

2. Chriſt ſhews, that at that Time the Soul is put to it, what it ſhall do, and whether it ſhall go? *ver.* 3. *The Steward ſaid within himſelf, What ſhall I do?* The Soul hath Reaſon (and Chriſt adviſeth it) to conſider, what it ſhould do next upon its failing; for the Soul is Immortal, and muſt go ſome whither. *Animula vagula quæ abibis in loca.* Said the Emperor *Adrian*, when Dying. *Spartianus in ejus Vitâ.*

3. He compares the State of the other World in Heaven, to a City or Country, where are many Inhabitants gathered, already repleniſhing of it; and accordingly many Houſes built, and all Accommodations. *Abraham* and the other Patriarchs are ſaid in the Old Teſtament to be gathered to their Fathers. It comes all to one with what is ſaid in the New, *Heb.* 11. 10. *For he looked for a City which hath Foundations, whoſe Builder and Maker is God.* And *ver.* 14. it is ſaid, *That they ſought a Country*, that is, an Heavenly. As every City ſuppoſeth Inhabitants there Dwelling; and there in Houſes, *&c.* and ſuitable Accommodations for Inhabitants: So Chriſt in Analogy expreſſeth it here, that when we fail, and are to be gathered to our Fathers gone before us, *They may receive us into Everlaſting Habitations.* That we having done good to them, or thoſe of their Kind and Country, now gone to Heaven, they may receive us, and welcome us into Houſe and Home. He expreſſeth it after the Manner of Men. When one comes to a Strange Country, what is more deſireable, then that a Man ſhould have Friends there, that ſhould as it were welcome a Naked Newcomer. What kind Hoſpitality is it in God, that he ſhould receive a Man into his Houſe, and Home, for the good which he did here! And this Habitation is no other then in Heaven, for 'tis call'd an Eternal, Real, Habitation. Firſt, For the Soul without the Body, then for Soul and Body too, 2 *Cor.* 5. For where the Souls and Perſons of Juſt Men live for ever, there to be ſure is Heaven. Now that after the Day of Judgment they ſhall live in Heaven none ever denied: And if when they Die and Fail, they are received into the ſame, then they are at that preſent admitted into Heaven and Heavenly Habitations, as well as afterwards. If the Souls of Juſt Men were admitted into any other then what is Heaven, afore into Heaven only; after their Bodies were united, then the Place, which firſt received them, could not be call'd Eternal Habitations.

USE. Do good then eſpecially unto the Elect and Houſhold of Faith: Do good to theſe above other, for thou wilt be gathered to them, and they will acknowledge

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knowledge it, or God at leaſt on their behalf: And it will be a Joy to thee then, and may be a Comfort to thee now, to think that there are thoſe in Heaven, to Whom, or to their Children, or Relations for their Sakes, thou haſt done Good.

CHAP. IV.

That the Souls of Believers do, immediately after the Death of the Body paſs into a State of Glory, demonſtrated from the Deſign of the Apoſtle Paul, in 2 Cor. 4. 17, 18. *To encourage the Saints to endure all Afflictions and Calamities of this Life: And from his Deſign in* 2 Cor. 5. 1. 28. *To Comfort them againſt all Apprehenſions of Death.*

II Corinthians IV. xvii. xviii.

Ver. xvii, *For our light Affliction, which is but for a Moment, worketh for us a far more Exceeding and Eternal Weight of Glory.*

Ver. xviii. *Whilſt we look not at the things which are ſeen, but at the things which are not ſeen: For the things which are ſeen, are Temporal; but the things which are not ſeen, are Eternal.*

II Corinthians V. i, ii, iii, iv.

Ver. i, *For we know, that if our Earthly Houſe of this Tabernacle were diſſolved, we have a building of God, an Houſe not made with Hands, Eternal in the Heavens.*

Ver. ii, *For in this we groan earneſtly, deſiring to be clothed upon with our Houſe which is from Heaven:*

Ver. iii, *If ſo be, that being clothed, we ſhall not be found naked.*

Ver. iv. *For we that are in this Tabernacle do groan, being burdened: Not for that we would be unclothed, but clothed upon, that Mortality might be ſwallowed up of Life.*

ONE Eminent part of the good News of the Goſpel is, the *Bleſſed Eſtate* of Souls Inſtantly, upon the Diſſolution of their Bodies; and this, in the Name of all the Primitive Chriſtians, doth the Apoſtle here utter, as their *Faith*; *we know*, &c. So then we have it not as *Pauls* Doctrine alone, but as the common Faith of Chriſtians. And that,

In

In these Two Points.

I. *That our Bodies shall be raised at the last Day.* And,

II. *That in the mean time our Souls shall Live.*

In these Two did Christ Instruct *Mary* in the 11th Chapter of *John*: The First is in ver. 25. *He that believeth on Me, though he were Dead, yet shall he Live*; there's the Resurrection of the Body: The Second is in ver. 26. *And whosoever liveth and believeth in me shall never Die*; *Believest thou this?* In Answer to the Resurrection of the Body Christ had Prefaced, *ver.* 25. *I am the Resurrection*; in Answer to the Living of the Soul, he says, *I am the Life: Believest thou this?* Says he: Put this into thy Creed, as the Primitive Believers did into theirs.

In Correspendency to both these Two so positive Assertions of Christ, I observe our Apostles Preface in the foregoing Chapter, *ver.* 13. *We believe and therefore speak*; and what are those Points, we Believe, and therefore utter with Confidence? 1. *The Resurrection* of the Body with the Glory that follows thereupon. The ultimate Object of our Faith, *ver.* 14. *Knowing that He which raised up the Lord Jesus, shall raise up Us also by Jesus, and shall present Us with you.* 2. The Glory of the Soul in the mean Time presently after Dissolution, this is in *ver.* 1. of this Chapter, *For we know that if our Earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands Eternal in the Heavens.*

This is certain, That the Holy Ghost hath penned in the latter Part of the foregoing Chapter, and in these Words, more Lines about the State of Glory then in any one Scripture again, together, in the whole Book of God.

And the Controversie is, what State of Glory it is, that in these Words, is meant.

I shall fix the State of this Controversie by these few Premises.

1. That the Apostles punctual and proper Scope is, to Comfort himself and all Believers against Death: For he puts the Case in such Terms, *If this Body be dissolved*; he speaks but generally afore, *&c.* in Chapter 4. but he in the 5th Chapter particularizeth the Case of *Death:* And again, he utters this Comfort, in the Name of all Christians in the World. *We know, if our earthly House of this Tabernacle were dissolved*, &c. And it is intended to shew, what Comfort and Cordials Believers have against fainting at the Thoughts of Death, for this Verse by this Word [*FOR*,] &c. carries us up to the 16th Verse, as a Reason, why *we faint not, always being delivered to Death*, &c.

2. The Question then next is, What it is should be that *proper, special Matter* of Comfort against Death in this 5th Chapter ver. 1, *&c.* And hereupon, comes the Difference of the Opinions to be stated.

1. Whether *only*, that if their *earthly Bodies* be now dissolved, their Souls should have instead thereof *other* manner of *Bodies*, as compared to *another House* for their Souls to dwell in; namely, those Bodies which shall be made glorious at the Resurrection?

Or 2. It may be Queried, Whether the *whole Glory* of the Soul, *either* whilest *without the Body* till the Resurrection, or *with the Body* after the Resurrection, is meant? Yet so as that, However immediately upon Dissolution, the Soul should have a *Glory*, which is ready prepared for it, which the Apostle calls here *Our House:* And which after Dissolution it presently should enter into, and is entertained in; and takes as it were Possession first of, until both Body and Soul shall be joined again together, to a more full and compleat Possession of the same Glory for ever.

So as the difference in *General*, between these Two Opinions is, That the one Confines the whole only to the Glory the *Soul shall have in the Body*; the other Opinion of ours enlargeth it self to the Glory of all States from the Instant of Death, and so through all Eternity; and affirmeth, that according to the intent of this Scripture, this Glory commenceth or beginneth from the

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Time of Diſſolution: So as their Opinion excludeth, or cutteth off all that Part of the Glory of Men's Souls out of the Body; and not to be meant in this Place, but ours takes in all; only it doth particularly Contend for this, That the Glory of the Soul out of the Body being that which is *next*, and of general Concernment to the Saints till the Reſurrection, and that being a ſpace for ſo long a Time to come, even almoſt Two Thouſand Years from the Time of the Apoſtles writing, this meaning ſhould therefore be intended by him.

But yet more particularly, to the End that the State of this Difference of Opinion may be underſtood, and thereby alſo, what the Conduct or Steerage of our enſuing Diſcourſe is to be, it muſt be further related concerning *that Opinion* of thoſe, that makes the Glory of the Body, the Subject of the Apoſtles Diſcourſe.

1. How that ſome of them ſeem to Interpret the whole of the Paragraph, from *ver.* 1. to *ver.* 10. of the Glory of Soul and Body only, when joined together. Yet it may be withal obſerved of thoſe Interpreters, that when they come to give the meaning of the 6, 7, 8, and 9th *Verſes*, they there fall flat; or as treading upon Ice do ſlide them over, not openly affirming of either which is meant: When yet they had openly Interpreted the Four Firſt Verſes of the Glory of the Body, when joined to the Soul only. For indeed the Words in thoſe 6, 7. 8, Verſes are ſo clear *for the Souls Glory apart, without the Body*, and for its Preſence with the Lord when ſeparate, that they could not oppoſe that meaning: Only I find *Grotius* ſo daring, as to Interpret thoſe Words *preſent with the Lord*, ver. 8. to be meant of the State after the Reſurrection; when yet the Words ſpeak of that Preſence which falls out, when we are Abſent from the Body in the very Words afore.

Eſtius in Locum.

2. *Eſtius* therefore an ingenious *Papiſt* halves the Matter, and takes Part with this firſt Opinion for the Bodies Glory, ſo far as the five firſt Verſes go; but then when he comes to the 6 Verſe, he falls in with the other Opinion: And ſays, that all the next Words from thence are meant of the State of the Soul after Death till the Reſurrection, and accordingly he begins his Comment upon the Words of that 6 Verſe thus, *That becauſe ſome might ſay (upon this Diſcourſe of the Apoſtle hitherto, in the firſt five Verſes held) That this Glory of the Body (which you comfort us withal) is not preſently attained after Death, but perhaps is a long while yet to be expected: That therefore now, in the 6 Verſe (the Apoſtle ſubjoins,* and falls upon) *the Glory of the Soul ſeparate.* And from thenceforward, *Eſtius* is as fully ours (as to this Point) as could have been deſired. He might have been ſo ſooner, even from the very firſt Verſe; There was Reaſon enough for it.

3. *Calvin* upon the firſt five Verſes, being to Interpret what was meant by *our Houſe in, and from Heaven*; plainly ſays, 'tis uncertain whether it ſignifies *a State of Bleſſed Immortality, which befals (immediately) after Death, or whether the Body made glorious, ſuch as it ſhall be after the Reſurrection. There is no Inconvenience in either Senſe* (ſays he) but in the End he cloſeth with this Senſe; *That the Bleſſed State of the Soul after Death* (ſo then he prefers that of the Glory of the Soul when ſeparate to be meant) *ſhould be the beginning of this Building, but the Conſummation ſhould be the Glory of the laſt Reſurrection. And this Expoſition* (ſays he) *the whole Context doth beſt make Good.* So that he alſo carries it to both States. This is his Judgment of the five firſt Verſes. But then for the 6, 7, 8, 9, Verſes, he is fully in it. That the State of the Soul after Death is only meant. Thus both in his Comment on that Place, *ver.* 8. as alſo in his ſet Treatiſe *de Ψυχοπαννυχία* againſt the *Souls ſleeping*; he argues it, from the whole of this our Apoſtles Diſcourſe here, as a moſt Plain and Cogent Scripture, which to reſiſt (he ſays) *were to reſiſt the Spirit of God* in it.

I profeſs to be of Holy and moſt Judicious *Calvin*'s Mind, in this his Senſe of this Scripture; and ſhall endeavour to make forth, that the whole of this ſo large a Diſcourſe is meant of the State and Glory of the Soul after Death, not excluding, but taking in that alſo after the Reſurrection; which that one Word, if no more doth invincibly Argue and take in, when he Terms it *Eternal in the Heavens:* And therefore the whole from Firſt to Laſt, even to Eternity

nity must be intended. Only I shall, in this Discourse of mine, plead alone for the separate Souls Glory, leaving the State *after the Resurrection*, to those, that will read their Comments. Or any other, that will Contend for it. Chap. IV.

4. It is meet also, to take Notice of what is the proper State of the Question between Us, and other Interpreters, whilst we shall be upon the first Verse, distinct from what will be the State of the Question, when we come to the 2, 3, 4, Verses. In the first Verse, they of that first Opinion, well near universally say, The Apostle, for the Comfort of all Saints against Death, delivers this Doctrine, of their having one Day spiritual renewed glorious Bodies, instead of these Earthly; yet so, as with all, they acknowledge his Scope in that Verse to be, That it is God's more general Appointment for all Saints first to Die, and to be Dissolved, and then by a Resurrection of their Bodies, to have new Bodies restored, at and by the Resurrection: Thus they Interpret the Matter of this first Verse, *We know*, &c.

But then, as for the 2, 3, and 4th Verses, they affirm his Scope to be, that the Saints *Knowing*, that by the ordinary Dispensation they cannot have such Bodies glorious, unless *first they Die*; yet this *DYING* being abhorrent to Nature. The Apostle expresses thereupon the Saints desire, rather to be *cloathed upon* with Glory, whilst they continue in their Bodies alive, and so to be immediately *Changed* without Dissolution; but yet with this Correction or Supposition, that they be found of the Number (if it should fall out to be God's good Pleasure) of those Saints that are alive, and *Cloathed* with Bodies at the Resurrection; and not *Dead* or *Naked*, as the generality of the Saints will, at the Approach of that Day, be found to be. Thus they Interpret the 3d Verse. So then with them the Doctrine of the first Verse is, That we shall have glorified Bodies by a Resurrection after Dissolution first, and that as the general Case of Believers: But that notwithstanding, the Object of the Saints *desires* expressed in the 2, 3, and 4th is, to have the Priviledge to escape that Dissolution, and have a Glory put upon their Bodies without it, as an Exception to that general Rule: And to have that Change, which indeed is spoken of to be at the Resurrection, of them that shall be then alive, at the same Time, that those that are Dead do rise.

Now 5*ly*, The State of the Question which I propose to the Proof, is, whether the Apostles Scope be not to Comfort these *Corinthians*, and the Generality of the Saints with this, That when their Bodies are Dissolved, they shall have a Glory in the mean Time until the Resurrection; and further my Undertaking is, that he carries this great Truth (as his Scope) uniformly on, throughout all the following Verses to *ver.* 10.

E're I do begin with the first Verse. It will be very conducible to Consult, whether this had not been his Scope likewise, in the last Verses of the former Chapter, immediately preceding this first Verse, which I the rather choose, because in doing so, I shall by Degrees make Approaches, (beginning thus further off) which I Hope will in the End surround and carry this difficult strong hold of Scripture, which hath been so often taken and wonne by Parties of different Perswasions, as each have imagined to themselves. The Connection between those Latter Verses of the former Chapter, and this first Verse is so Innate and Congenial, as we should loose some of our Strength in this Argument, if we did not take along with us, what they aforehand have spoken.

The Words of the latter Verses of the former Chapter are these, 2 *Cor.* 4. 16, 17, 18. *For which cause we faint not, but though our outward Man perish, yet the inward Man is renewed Day by Day. For our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal weight of Glory. While we look not at the Things which are seen, but at the things which are not seen: For the Things which are seen, are Temporal; but the Things which are not seen, are Eternal.*

Which Words, suppose they were considered absolutely, and singly, and as cut off from their Correspondency with this 5th Chapter, do yet contain strong Evictions, that not only the Glory of the Body at the Resurrection, but the whole of the Glory both of the Soul separate afore, as well as after is aimed at in them.

Chap. IV. 1. In that whilſt we live, and continue here in this World, our inner Man is ſaid to be renewed daily, that is grows Young within us, whilſt our outward Man, that is our Body, and outward Condition of Eſtate, Name, and whatever elſe thereto belonging periſheth. So as though we looſe every Day on that Hand, yet this inward Man, every Day grows up ſtronger and more vigorous. And what is, or can be intended hereby, other then to make way and lay a Foundation for this Truth, (as by an evident Token) that between that utter periſhing of the Body by Death, that will in the end befal us, and that Reſtauration of it by the Reſurrection (ſpoken of *ver.* 16.) this inner Man is ordained to live in the mean Time without that Body or outward Man, and therefore is growing up of it ſelf alone unto a Maturity, as that which is intended to live another Day (as we ſay) when ſevered and apart. To evidence which, you ſee (ſays he) how unto Senſe the Body goes down, and the Soul thrives (as the 3 Epiſt. *John* 2. *ver.* hath it) as being that whoſe Eſtate God hath a Care of; it being to live with himſelf during that *interſtitium* or mean Time, even as the Chicken grows in the Shell unto a Maturity, and then breaks it, and flies away into another and better Eſtate, which is the Prophets Compariſon, *Pſalm* 90. 10. And can you think, that this inner Man thus nouriſhed to a Virility, by God ſhall be turn'd into a Languid Condition, when ſevered? Or have a dead Sleep or Palſie take it, and ſo Chill until the Reſurrection? No, it is in a tendency to Perfection, as *Heb.* 12. ſhews.

2. Conſider in the Words, how during this Life (wherein the outward Man is a periſhing) that Glory to come is all the while a working for this inward Man; and this inward Man alſo, is all that while a Being wrought upon, and making ready for that Glory, and both fall out together, but during the ſpace, only, of this Life. The one you have in the 17th *ver.* of the 4th *Chap.* and the other at the 5th *ver.* of the 5th *Chap.* It is ſaid, that God himſelf works us; *For the ſelf ſame thing.* And Gods renewing our inward Man in the 4th *Chap.* is the ſame thing with God's working us, *Chap.* 5. And working us for that ſelf ſame Glory ſpoken of in *Chap.* 4. 17. Which is wrought for us by Afflictions; yea, and (which is God's Artifice in it) the ſelf ſame Afflictions, which Work, that, ſo exceeding weight of Glory, are uſed by God to Work our inward Man for that Glory. And (which is moſt obſervable to our Purpoſe) both theſe Workings, the one of Glory without Us, the other of renewings of Grace within Us, are but in the ſpace and during the Time of this Life, and both continue all the while and ceaſe together. The Afflictions work beſt in that Moment; and our Souls they are alſo wrought upon but during that Moment; and the determining of both Ends with our Lives. For as it is but the Afflictions of this Moment that Work the Glory: So it is the Diſpenſation of God in this Life only that renews the Soul, and but whilſt in the outward Man: And at Death, and with Death all ſuch workings of either are at an End. And what doth this mean and argue, but that the working of both ending in that one Period, that therefore theſe Two, the inward Man, and Glory that had gone as together, tho' divided, ſhould ar, and upon Death (the common Period to both) meet, and be Joined or Married together, the inward Man being made ready for that Glory as fully as ever it ſhall be; and that Glory made ready for it. What then ſhall let, or who ſhall forbid, that theſe Two ſhould not be Joined together. Surely this is the Time, the full Time for this Souls Enjoyment, and firſt Entrance into that Glory it was wrought for.

3. Add to this Account of the Apoſtle the Series, Order, and Succeſſion of Time he ſets for theſe Things. The Time allotted for theſe Workings, He ſays, is but for a Moment, and that Moment is but the Term of each of our Perſonal Lives; ſo expreſly, *Rom.* 8. 18. they are call'd the Sufferings of this preſent Time. And the next Stage he ſets is an Eternal Life and Glory, without any mention of any other Space coming between. He mentions theſe Two, and but theſe Two, and theſe Two immediately ſucceeding each the other; and Comforts us, not only that our Afflictions are but for this Moment, but withal chiefly to Note the Shortneſs of the Time, unto the beginning or entrance into

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Eternal Life and Glory, which is ready wrought for the Soul, and the Soul for it during that Moment: And that the Ending of that Moment, is the beginning of that Eternity, and that, that Ceasing and Afflictions therewith, Eternal Glory succeeds, so that these Two divide *Time* betwixt them. But if there had been so long a space as Two Thousand Years afore that beginning of this Eternity to come, between this Moment and the Resurrection, he either would have excepted it, or not have put this Moment and Eternity so together. It is the Account of Times which he here maketh. And Believers that Groan as they Count and Reckon the greatness of the Glory (as *Rev.* 8. 18.) So in these Groaning, they do reckon or account the Time, till their Freedom and Inlargement: And the Thought of the shortness thereof doth Comfort them, as well as the greatness of the Glory expected. No Apprentice or Servant counteth his Time more till he is Free, and shall set up for himself then a Believer doth; and then the Apostle doth for them, both in this Place, and that other in *Rom.* 8. And to be sure, that Term of Two Thousand Years, if these Souls had been to stay for this Glory so long (which the Holy Ghost who wrote this foreknew, and we have the Prospect and Experience of Sixteen Hundred Years being now past) is not to be reckon'd as a Moment. Therefore the Apostle would not have reckon'd this Moment and Eternity in so successive an Order, and have left out the Account of Thousands that were to come between them, when he intended thus to Comfort them, even to a Moments Time, when the very Thought of Two Thousand Years stay would have been a long Time indeed, unto such eager and groaning Souls; as *ver.* 2, 4, of this *Chap.* 5. They are set forth to be, unless the Apostle had some way satisfied them about the Interim, as appeareth by the cry of How long! Of those separate Souls, *Rev.* 6. Nay, if these Souls here wrote to (supposing them to Exist, and to be after Death) should have had an Intermission of Injoyment of God for Two Thousand Years to come, this Time of so long Interval, that would have proved to be unto such Souls, who had been inur'd unto Communion with God already, during this Moment of Afflictions, and some times had injoied the Earnests of Heaven (as in the 5th *ver.* of this 5th *Chap.* you have inserted as an Argument for separate Souls Injoyment) a far greater weight of Affliction, then what the Afflictions of this present Time amount unto, which is but for a Moment; and the Apostle might rather have indigitated and termed them the Afflictions of that Interval to come, then those of this present Time, as in *Rom.* 8. he speaks.

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4. The like Division of Things connoting the same Succession of Time in the 18th *ver.* (which is the last of this *Chap.*) Seconds and Confirms this. *While we look not at the Things which are seen, but at the Things which are not seen: For the Things which are seen, are* TEMPORAL; *but the Things which are not seen, are* ETERNAL. In this Division of Things, he Sums up the whole of what we are to run through, or which can be supposed we should run through in and under all Times for ever, or that shall betal us from that instant wherein, any Saint at present is, for they are all either Temporal or Eternal. The Temporal he also calls Things which are seen, Visible here, in this World, by our worldly Eyes or natural Eyes; the Eternal which are not seen; That is, not otherwise, then by Faith, *Which is the Evidence of Things not seen, and Substance of Things hoped for*, Heb. 11. 1. By Temporal then he means, the Good or Evil Things injoied or suffered in this Life or World; and by Eternal All, and the Whole that are to come, as the Reward of what was done in this Life, in the other World to come; which are Things as yet unseen otherwise then by Faith, and Hope; and therefore the Things that are wholly to come are unseen, according to that, *Rom.* 8. 24. *Hope that is seen is not Hope.* And further, by distinguishing, or opposing these Two Temporal and Eternal. He with all Connotates and Divides the whole length of Time we are to run through, even as he had afore more plainly done, by his Moment an[d] Eternity in the Words of the 17th Verse. Now I would ask unto which of these Two doth the State of the Soul (of an Holy Soul) till the Resurrection belong? It is certain not to *Temporal*, though it should be cut off from the Account of that Time, which follows after the Resurrection. It might indeed be

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ſaid *Temporal* as in reſpect to the Time, namely, of its Duration, merely for the Term of its Widow-hood from the Body, which ends with the Reſurrection; yet to be ſure, it is none of thoſe Temporal Things, which the Apoſtle here Terms *Temporal*, for they are ſuch Things only as are for the Term of this Life, and ſo ſtiled becauſe they laſt but for this Time, in Diſtinction from thoſe other to come. And beſides this State of the Soul, after this Temporal ended, is unſeen (in this Life by us) otherwiſe then *by Faith*, as well as what ſhall be after the Reſurrection. So then, that State of the Soul after Death, muſt be caſt, as that which belongs unto Eternal; and both that, and all after makes up together but one entire Eternal, whether of that State of the Soul ſeparate, or that of it after the Reſurrection. For ſo, and not otherwiſe is the Diſtinction or Oppoſition unto the Temporal Enjoyments of this Life made up Full, and Exact, and Compleat, whereas if this State of the ſeparate Soul were not included, and comprehended under that of *Eternal*, this Diviſion were utterly imperfect; unleſs any will ſay, That there are Two Temporal States of the Soul afore the general Reſurrection, and that from that Time only Eternal Things do Commence and Begin, which no Man will dare to affirm. So then, as Eternal doth begin (as we ſay) a New Account; ſo the State of the Soul ſeparate, and that of the Reſurrection are made up, as to that one New *Æra* or Account; and are ſummed up into one Total of Eternity. And we in common Speech uſe to ſay, that when a Man Dies *he enters into his Eternity*; becauſe it is the beginning of a Man's Reward, whether of Puniſhment or of Glory, whether whilſt his Soul remains ſevered, or is join'd again to the Body. Now if this ſeparate State muſt be put unto that Part of the Account of what is *Eternal*: Then you muſt neceſſarily take in Glory too, for ſo in the 17th Verſe he had ſaid, *An Eternal weight of Glory*; and again, *Chap.* 5. 1. *An Houſe Eternal in the Heavens.* So then, we muſt not exclude this ſeparate State from *Glory*; for after *Temporal* is ended, it is an Eternal which ſucceeds, and that Eternal (ſaith the Apoſtle) is *Glory*; and an *Eternal* Houſe alſo ſtands ready to receive the Soul, which is all one with *Glory*. And although the State of it out of the Body be Temporal in this Sence, that is but for a Time, yet this ſeparate State being a Part, yea, the beginning of the Poſſeſſion of that Glory, which ſhall never end, but be more perfectly and fully Conſummated, when the Soul, and Body are re-united: Therefore the Glory in both States is termed Eternal, becauſe from the Time of the firſt Poſſeſſion of it, that Glory is continued to all Eternity; and is the ſame Glory for Kind, though not for Degrees.

So then, the Argument riſeth ſtrong from all theſe Things. As we uſe to argue againſt Purgatory, that there being but Two Ways mention'd in Scripture, the Broad and the Narrow; and but Two Bounds and Endings of thoſe Ways, Eternal Life, or Eternal Death; there are but Two Sorts of Paſſengers, *Righteous* and *Unrighteous* which the Scriptures ſpeak of, and therefore no Third or Intermediate Condition betweeen: So I Argue (out of our Apoſtle) there being but theſe Two Stages and Meaſures of Time, Temporal of this Life, Eternal in the other mentioned by him, and when and where the one Ends, the other muſt be reckoned to begin, there being no State or Space between, and alſo this Eternal State being ſo expreſly termed Glory, *Eternal Glory*, and the inward Man, or Soul it ſelf being Eternal, and to Exiſt when the Body the Outward periſheth, and this Soul being wrought for that ſelf ſame Thing; ſhall not ſuch a Soul invincibly Conclude, when it comes to Die, my *Now*, my preſent Moment, and all Temporal Things are ended with me: Welcome Eternity, and the Poſſeſſion of Things not hitherto ſeen, but hoped for, which the Apoſtle tells me, is no other then *An Eternal Weight in Glory*, which now begins, the other being ended.

A Second Head of Arguments may be taken from the ſpecial Connection, and Coherence which the Words of the Text, 2 *Cor.* 5. 1. hold with theſe foregoing Words in Chapter the 4th. Which the Particle *For*, doth carry us back again unto. *For we know that if*, &c. 'Tis an Account (ſays *Muſculus*) given

given, why that we Christians look so intently upon Things Eternal, and on that same Eternal Weight of Glory; for we full well know, that if this earthly House were dissolved, we shall enter upon them. The Things that are Temporal cease, and our Eternity then begins. We come then presently to be Partakers of that Eternal Weight of Glory; or, which is all one, of that Eternal House in Heaven. And therefore, we have good Reason to look upon, and intently to Mind those Things Eternal, so as to over-look the other. For there is but this little, so little a while, between Us and our Enjoyment of them, even but till our Dissolution. This Faith brings Eternal Things to us, and not to look at them as Things afar off. And it is the nearness of Things, and not the greatness only, if apprehended far distant, that doth affect Men. Faith is a Telescope, an Optique Glass (to which the Allusion may seem to refer) that brings them near to us, as Glasses use to represent Things otherwise greatly Remote: And because they are so near as our Death is, therefore we are affected with them.

These Words, *For we know*, &c. carry us also to the 16th Verse, and so bring in a New Reason, why *we faint not* at the Thoughts of Dying, *ver.* 16. *Therefore we faint not*, no not at *Death*, *For we know*, &c. 'Tis a Continuation of Reasons thereof, now observe the Parallel between his Comforts, or Reasonings to Comfort Christians both *there* and *here*.

1. There against the Miseries of Life; this is made a Reason, why *we faint not*; inasmuch as our *outward Man only doth perish*, but then the *inward* Man is renewed. But then further to shew Gods uninterrupted Care towards us in this Life, in this *Renewal of the inward Man*. He further adds, *Renewed every Day*.

2. Answerably here (*Verse* 1.) And in as Congruous an Harmony comes in this Cordial against Death: That even, when this outward Man is dissolved, our inward Man shall from that instant of Time, without Interruption or Discountenance have entrance into Glory. As there was not a Day past over their Heads in this Life, in which their inward Man was not more or less renewed, so when *Dissolved*, or upon Death in like Manner they shall not stay a Day, not from being renewed only, but from *being swallowed up of Life*, (as our Lord Christ says to the Thief on the Cross, *Luke* 23. 43. *To Day shalt thou be with me in Paradise*) and to insinuate this, the Apostle adds these Words *Eternal in the Heavens* in an opposite Parallel unto that other Expression *Day by Day*, Eternity is a Continuation of Time for ever, without Succession of *Day by Day*, as the Schoolmen have observ'd. Eternity is spoken of here to shew, that as upon Dissolution, there is a beginning of it to the inward Man; so there is a Continuation without Intermission, in like Manner, as there had been in this Life a continued renewing of them *Day by Day*. And it is therefore, that he heartens us not to faint any more at Death, then at Afflictions; because God is proportionably as much careful over us in one State, as in the other. That as he did not renew us for one Day only, and then suspend his Work for a Year, or many Years, and then Visited us again; but every Day renewed us in this Life, so likewise when this outward Man comes to be Dissolved, this *inward Man hath an Eternal House*. For God stays not forbearing to Glorifie us for many Thousand Years, or until the Resurrection. *The Days of Darkness are many* (as *Solomon* says of Lying in the Grave) until then: But here is *an Eternal* follows upon Dissolution, a beginning of a continued *Ævum*, when Time shall be no more, as to this glorified Soul.

Now then to bring it home to the Point in Hand; were there not an entring into Glory for that inner Man, as instantly to succeed Dissolving without Suspence, as the renewal of that inward Man is that accompanies Afflictions, and which was continued without Interruption; the Souls of Believers would not have had so full Consolation against Fainting at the Thoughts of Death, and at its Approach, as it had against those other Miseries of Life. But if we take the Apostles Words in the Sense which hath been given, there is full and abundant Consolation against all fear of Death. For the Believer may say, it matters not how soon I Die, since whenever I Die I enter presently into

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into Glory, and therefore, *I will not faint at Death.* I need not Care when, or how, I lay down my Life, ſeeing there is a preſent Proviſion made. This one Thought renders the Conſolation home and compleat every Way: Whereas that other Opinion, that he ſhould Poſt us off to the Reſurrection reacheth not to this, for *Hope* ſo long *deferred* would make the *Heart faint and ſick.* Whereas here the nearneſs of it, and the greatneſs of that Glory, both of them coming upon a Man's Soul, both at once do ſwallow up all Thoughts of Trouble, or Diſcomfort any Way. And this Reaſon did in Part cauſe *Muſculus* to incline to our Opinion, as it hath been Stated.

And now e're we go on, let us take a Pauſe and conſider a little, that after the Apoſtle had forelaid all the Things. 1. Of an inner Man (in Diſtinction from the Body) which ſure God had ſuch a Care of to preſerve, *&c.* And, 2. That theſe Afflictions (which are but the Periſhings, the Mouldrings of the outward Man) Work an *Eternal Glory:* And for whom, but for this *inner Man* on Purpoſe renewed to enjoy it. 3. That theſe Afflictions are for the Moment of this Life; namely, whilſt this inward Man dwells in this outward Man, which is going to Deſtruction. And then, 4. That this Eternal ſucceeds, when this Temporal Life ends: Unto which Eternal, he calls all their Intentions to be fixt upon it. I ſay, when he had thus forelaid theſe Things, and brought down the Series of his Diſcourſe thus far, he then immediately upon all this, brings in the Suppoſition and Mention of Death in this firſt Verſe. What (ſays he) if not only our *outward Man periſh*, but be utterly *Diſſolved*, the whole Houſe *pull'd down.* What then? Call but in a Jury of all Men, and of all Saints, and what would their Expectations be upon, certainly upon this; what ſhould upon that Diſſolution become of that *inner Man*, he talkt of, when left a Widdow, and alone, and ſeparate from the Body. If a Sage *Heathen*, as *Plato*, or *Socrates* had been diſcourſing ſo ſadly of the Immortality of the Soul, how it grows Wiſer, as the Body grows Older, and then had fallen into the Suppoſition of the dying of the Body, and had but ſaid, if this Body be diſſolved: Surely all his Auditors would expect and deſire inſtantly to hear ſomething of what ſhould be the State of that Soul, he had prædicated to be Immortal, which, when this Body is diſſolved, ſhall ſtill ſubſiſt. But our Apoſtle had much more engag'd himſelf from the Materials of his former Diſcourſe, to Anſwer our Expectations in this, for he had not only inſtructed them with the Knowledge of an Immortal Soul, but how that Soul was preparing, to be furniſhed, fraught and fitted with Graces every Day, and how an *Eternal weight of Glory* was *working* for it. And he had call'd off their Eyes from all Things in this World, and fixt them on theſe *Eternal*; and then after all comes in with the Caſe and Suppoſition of Death. He doth certainly therefore in his following Anſwer ſpeak Home and Cloſe to that which ſhould be the common Expectation of all Men in ſuch a Caſe. As 'tis the Voice of all Men in general. *Who will ſhew us any good?* (Pſalm 4.) So more eſpecially, when we come to Die, what will then next befal us, and come unto us. This the Parable of the Steward ſhews us, I muſt (ſays he) be turn'd out of Houſe and Home. *What ſhall I do?* Luke 16. 3, 4. That is, what ſhall I do next, *Animula vagula quæ abibis in loca?* But above all Men, this would be the ſpecial Expectation of Saints: The Apoſtle *Paul* therefore, being to give an Anſwer in this Caſe himſelf, having ſtarted the Queſtion: He for the Comfort of all Saints may well be thought to frame his Anſwer unto what is the more general Care, the preſſing and next Thought or Sollicitude of all Saints.

But then add to this, the Periphraſis, or Circumſtance of Speech, *by which* the Apoſtle choſe to expreſs *the Suppoſition of Death*, and it will ſtill induce us to think, that the Anſwer or Reſolution he gives ſhould be to this very Point; namely, *The State of the Soul when ſeparate.* To this End obſerve, how he expreſſeth *Dying.* He ſaith, not in plain and ſhort Words, *If we Die*, which is the the uſual Way of Speech, but frames it thus, *If our earthly Houſe of this Tabernacle were diſſolved.* Which Circumlocution of Speech, I look upon as the Slu e between the Apoſtles former Diſcourſe, (*Chap.* 4.) and what

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he here Diſcourſeth (*Chap.* 5. ver. 1. to ver. 10.) concerning what is to follow with Reſpect to the State of the Soul after Death. As Death it ſelf is the Paſſage between both Worlds, ſo he Lets in, and applies all, he had ſpoken but indefinitely of Eternity, and Glory (in the latter Part of *Chap.* 4.) and brings it all down definitely *ad articulum Mortis*, as we ſay, *to the Point and Suppoſition of Dying*, as the Time deſigned by God to be the *Epocha*, from whence all thoſe Glories fore-mentioned in that 4th Chapter are to Commence, and begin, and take Place in that *ſame inner Man*; and ſo the Stream onward unto the 10th Verſe carries on a more Particular Diſcourſe concerning the State of this inner Man after Separation from the Body. Chap. IV.

It is I ſay moſt remarkable, that by this Circumlocution, *If our earthly Houſe*, &c. he doth moſt lively repreſent Death to be ſuch a Separation of this inward Man from the outward the Body, as that this inner Man doth ſurvive and ſtill exiſt, as it did afore. And to that end look as in the former, *Finxit duos Homines* (ſaith *Gualter*) He repreſented the Condition of the Soul in the Body by *Two Men*, an *Inward*, and an *Outward*, on Purpoſe to ſet forth how whilſt the outward periſhed, there was ſtill an inward Man, was ſtill renewed *during this Life*: So in like Manner now that Death comes to be expreſſed, *Fingit duo Domicilia*, He ſets up the Compariſon of *Two Houſes*, which this inner Man removes from, and unto: Thereby manifeſtly declaring, that it ſubſiſted ſtill; yea, and but ſhifted its dwelling Houſe at Death. Which could be to no other end done, then ſtill to make Way, to ſhew what would become of this inner Man after this Separation. Now to this end he termeth this outward Man an Houſe, as unto which the *Soul* is the *Inmate*: And who knows not that the Indweller doth, and can live and ſurvive without his Houſe; neither his Life nor Livelihood depends upon it, nor none of his inward Worth or Wealth, which he perſonally carries about him, it is but his removing out of it. And that Word, *OUR Earthly Houſe*, plainly intimates, that this inner Man, the Indweller bears away the Name of the Perſon, aſſumes the Title of *Lord*, and Owner, and ſo carries it away alone from the Body, as the Lord of a Mannor-Houſe doth from his Houſe. As if the Soul ſhould ſay, my Houſe is diſſolved, but I my ſelf am ſtill ſafe, and as I was. I my ſelf am not Diſſolved, 'tis but my Houſe. Yea, which more fully demonſtrates this, he termeth it a *Tabernacle*, when 'tis elſewhere termed an Houſe, yet but of *Clay* diſſoluble, and whoſe *Foundation is in the Duſt*, ſoon thrown down as the Houſe built on the Sand. But leaſt that ſhould ſignifie too much dependency of this Inmate upon it, that by tenderneſs and obnoxiouſneſs to Cold and Weather; when expoſed, it might Die (as Shell-Fiſhes, and Snails, when their Shell is cruſht, and they are ſeparated from it, Die:) He therefore adds, it is a *Tabernacle*. Now a Tabernacle is a covering, that hath not ſo much as a Foundation which Houſes have, but it is merely a Covering; and is ſet up but as for preſent Conveniency for a Shelter, and he that dwells in it, is himſelf ſo little Dependant on it, that he can take it, and carry it on his back, and pitch it when, and where he pleaſeth: And it is uſed by Pilgrims, and Wanderers, and Souldiers, as you know, that leaſt of all depend upon theſe Tents. *Heb.* 11. 9. It is ſaid of *Abraham*, *That by Faith he ſojourned in the Land of Promiſe, dwelling in Tabernacles with Iſaac and Jacob, for he looked for a City, which hath Foundations*, &c. They were Sojourners that dwelt in Tabernacles, and Tabernacles had not Foundations. And this was a Type, and a Shadow to them, and to us in them; that both they then, and we now (that is, our Souls) do *dwell in Bodies, that are but Tabernacles.* For the Apoſtle tells us, *Ver.* 13. That by this, and other their Speeches, *They confeſſed, they were Strangers and Pilgrims upon Earth, declaring plainly* (namely, by theſe as Types and Sayings of theirs) *that they ſought a Country*, ver. 14. Doth not this Paralel further argue the Apoſtles intent to be, to ſpeak to that Point, *What ſhould become of this inner Man*, now it comes to ſubſiſt alone; certainly he doth not ablegate us to the Reſurrection, when it ſhall have its Body again: But means to ſhew what God will do with it in the mean Time, in this Interim of Subſiſtence by it ſelf out of the Body.

Chap. IV. Another Head of Arguments is drawn from the Terms in which he forms and ſhapes his Reſolution unto this Suppoſition of Death; or, *If we Die.*

1. *We have,*] &c. As this inner Man is the Perſon, and bears the Title of it; ſo when by Death it is turn'd out of Houſe and Home, we can comfortably ſay ἔχομεν [*We have*] that is, inſtantly, preſently, an Houſe prepared ready. It is not *Habebimus*, *We ſhall have*; namely, at the Reſurrection. Look as the next Thought of every Man, Good and Bad upon the Suppoſition of Death [*If we Die*] is what is next, ſo as readily, as roundly the Apoſtle Anſwers to it, and ſays, *We have*, &c. And truly what needed more Words, to perſwade any that this was his meaning? If he ſhould ſay, *We have*, and yet intend *Habebimus*, *We ſhall have*, which is the Sence, that other Interpreters would put upon it, he had, when ſo great an Expectation had been raiſed of what ſhould be next and immediately, greatly diſappointed us. Yea, and though you ſuppoſe that ſometimes in the Phraſe of the New Teſtament, *the Preſent Tenſe* is put to expreſs *the Future*; yet in this Caſe, the Apoſtle would not have made uſe of ſuch a Criticiſm. Sure, if ever he would ſpeak plainly, and in the moſt direct Senſe, then ſurely now. As Chriſt in the Caſe of comforting his Diſciples with the Promiſe of Heaven; ſays, *If it had not been ſo, I would have told you*, (John 14. 2.) So here the Apoſtle would not have held them under-hand with an Expreſſion of *We have*, when yet he meant no more then *We ſhall have*, retaining them under Hopes of a Reverſion, for Diſtance of Time is a great Matter in the Caſe. Now he intends their Comfort here, as in 2 *Cor.* 5. Even as Chriſt did there, in *John* 14. And he intended the utmoſt of their Comfort: And ſo ſurely ſpeaks as plainly, as to the Point of *Time*, according to the Tenour of his Expreſſion; as Chriſt did, as to the *reality of the Thing* it ſelf. So then *Eſtius* is very Dilute in his Interpretation, when he ſays, that the Apoſtle by the Words, *We have*, only means, *We ſhall have.* For it is certain, that *now* we have the *Firſt-fruits*, and beginnings of *Eternal Life*, and *he that Believes ſhall never Die*, John 11.

2. Put the Particle [*If*] and the Words [*We have*] together, and Conſult the Analogy of Speech in all Languages.

1. Such a Poſture and Form of Speech ordinarily importeth [*When*] and ſo to ſay, *if it be diſſolved*, is all one as to ſay, *when it is diſſolved.* And this Speech here, and that of our Saviour (*Luke* 16. 9.) inſiſted on, is Paralel as to the Phraſe, as well as in the Subject Matter (now Chriſts Words are, *When ye fail, they may receive you into Everlaſting Habitations.*) Only this here of the Two is more Significant, and Punctual. That if it ſo fall out, (fall it out, when 'twill) we have a preſent Proviſion. And it is, as if a Man ſhould ſay, I have at preſent a mean Cottage, a Country Houſe I dwell in, but if Changes come by Fire or Tempeſt, Wars or Plunderings, that this be ruined; I have another dwelling, *a City Houſe* (to which Heavens Glory is compared, *Heb.* 11. 10.) ready Built and Furniſhed to remove unto. Inſomuch, that it is the ſame, as if in like Speech, the Apoſtle had ſaid, *We ſhall never want an Houſe; but if we be driven hence, we have another.* But if his meaning were, that for that other Houſe we muſt wait the Reſurrection; we ſhould in the mean Time have been left at a loſs in our Thoughts for an Houſe.

2. The like Frame of Speech to this, *If this were Diſſolved, we have*, &c. We ordinarily uſe, when we look at the preſent Condition as an hindrance to what, if that were removed, we ſhould preſently enjoy as more Happy, and more Deſireable. So that it is, as if he had ſaid (purſuing his begun Diſcourſe, and the eager Intention and Working of his Mind, and its fixing on this Eternal State, of which in the laſt Verſe afore) we ſhould have Poſſeſſion of this Glory preſently, inſtantly, were it not for this ſame Body that ſtands in our Way, and keeps us from it. If it were but Diſſolved once, we have a Glory ready. The Apoſtle hereby expreſſeth, how a Chriſtian looks at this Body (as at preſent) as an Impediment, as that which Lets (as the Apoſtle ſpeaks in another Caſe) us in our Way; and till it be taken out of the Way we are detained. Thus we ſpeak of one that hath a great Eſtate in Land, which is out in a Leaſe to another, or of a Widdows Eſtate

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in a Copy; if that Leaſe were out, and expired, or that Widow Dead, I have inſtantly the Poſſeſſion of a great Eſtate to fall to me, I have it, it is mine already; there is nothing but a little Time, or ſuch an ones Life between me and it, *if* they were but Dead once, *I have it.* The like you ſay of an Heir under Age, and ſo here, if this earthly Houſe were diſſolved, and the Leaſe of this Life but expired, I have another to enter into. Chap. IV.

Now that which ſtrengthens this to have been his Scope in this Form of Speech, are Two Things.

1. That he maketh the Demonſtrative Effect of this to be a *Groaning*, ver. 2. *For in this we groan, earneſtly deſiring*, &c. Now Groans are Expreſſions of earneſt Deſires, that are obſtructed, hindred, and oppreſſed, and kept from their Attainment. *Groans* ſuperadd that unto *Deſires* ſimply conſidered, and that Phraſe ἐν τούτῳ [*in this*] *we Groan*, either refers to earthly Houſe, that is, whilſt we are in this Tabernacle, or it ſerves to expreſs Time, ἐν τούτῳ χρόνῳ, *interea Temporis, in the mean Time we Groan.* And both theſe come all to one, to ſhew the ground of *Groaning*; namely, becauſe either during the Time of our being in the Houſe, till the Time of that Leaſe is out, Time hinders us; or that whilſt this Body laſts, and remains undiſſolved, we cannot arrive to that other Houſe, but we are kept from it, and hindred: Or elſe ἐν τούτῳ is for this, or upon this Account we Groan; namely, becauſe we are detained from the Enjoyment of our Deſires. Theſe Interpretations fall all in to our Purpoſe. *Beza in locum.* *in* Acts 14. 16.

2. In the 6 and 8. Verſes, He expreſly makes a being at Home in the Body an Abſence from the Lord, and a Man's own People; and he makes theſe to be the Two Peregrinations, ſuch as whilſt the one laſteth, the other is not attainable, nor doth, or can begin: So as in plain and expreſs Words, he teacheth them to look at our being in the Body, as an Hindrance and a Let to the Enjoyment of the Lord. And therefore, we deſire rather to be abſent from the Body, and we *Groan* ſaith the 2d Verſe, in this Body, as that which hinders us, and keeps us from our other Houſe, *For if this were diſſolved we have*, &c. Now if either of theſe Two Senſes given of this Form of Speech, hit the Apoſtles Intention, as both lie fair, either that, *if* (as noting Time) *it were diſſolved we have*, &c. Or that further our being in the Body, is an Impediment to the other: If either of theſe (as 'tis hard if one or both do not) it carries the Point in Hand.

3. Let us conſider thoſe Two Metaphors of *an Houſe*, ver. 1. And of *a Garment*, ver. 2, 3. Under the Notion of which he ſhapes the Subſtance of his Anſwer. And by which the Holy Ghoſt choſe to ſignifie the Condition we are to have, if diſſolved. *We have* (ſaith he) *a Building of God, an Houſe not made with Hands, Eternal in the Heavens. And we Groan to be CLOATHED upon*, ver. 2, 3. And we ſhall find by the Coherence of this Place and other Scriptures, that they fully fall in with, and ſerve our Aſſertion; namely, they ſerve to expreſs the Glory it ſelf, which we are to have in the Heavens, as well of the Soul whilſt ſeparate from the Body, as when again joined to the Body.

Now thoſe that would exclude the Glory of the Soul whilſt ſeparate, as having been in this Place intended, they with all do narrow theſe Metaphors to the Body it ſelf, when it ſhall be made Glorious. And one great Argument of theirs is taken from the Oppoſition uſed here, That if by our Earthly Houſe of this Tabernacle be meant our Bodies, then by our Houſe made without Hands in the Heavens muſt be intended alſo our Bodies, as they ſhall be made *Heavenly* at the Reſurrection; 1 *Cor.* 15. Even as their Earthly Man, and Heavenly Man are ſet in Oppoſition. And in this lies a great Part of their Strength, but now I turn it otherwiſe, not only by way of Anſwer, but by Way of Argument to the contrary. That if by the Metaphors of *Houſe*, and *Garment*, or *Cloathing*, the Glory of Heaven it ſelf, whether of Soul ſeparate, or of Soul and Body, be meant in Scripture, and not neceſſarily the Body alone as an Houſe made glorious with, and for the Soul to dwell in, then there is an open way, and the Plea lies fair for the ſeparate Soul's claim to this *Houſe* and

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Cloathing upon, in the mean Time. But that under theſe Metaphors the Glory of Heaven it ſelf abſtractly conſidered is meant, is evident,

1. From the Context, for what is this *Eternal in the Heavens* here, but that, which but Two Verſes afore it, he had ſtiled an *Eternal Weight of Glory*.

2. It is evident from other Scriptures.

An Houſe, Luke 16. *Receive you into Heavenly Habitations*, Ver. 9. And *John* 14. 2. *In my Fathers Houſe are many Manſions*. And the Glory it ſelf is compared to an Houſe, becauſe a Man enters into it, and dwells in it, *Enter into thy Maſters Joy*, for it is too great to enter into the Maſter himſelf. It is called too, *A Building of God not made with Hands*. The ſame is ſpoken of the Glory it ſelf, of Heaven; and not of the Body. It is *a City which hath Foundations, whoſe Maker and Builder is God*, Heb. 11. 10. A City is an Aggregation of Houſes and Buildings; of Houſes, that are not Tabernacles; but are fixt and have *Foundations* for Perpetuity, which in the Text is *Eternal in the Heavens*, in Oppoſition unto this *Tabernacle Houſe*, and is the Oppoſition made there alſo, *Ver. 9. Dwelling in Tabernacles*.

3. That other Phraſe of a *Garment*, you have *Rev. 6. 11.* uſed to expreſs the Glory of the Saints in that other World. Yea, thoſe that are for that other Senſe, and Interpret this Houſe from Heaven to be our Bodies, are yet forced; or at leaſt muſt acknowledge that Phraſe twice uſed, *Ver. 2.* and 4. [*Being cloathed upon*] to be meant of *Glory*, for it cannot be meant, that we remaining in theſe Bodies, ſhould yet be over and above Cloathed upon with other Bodies over them. It were abſurd to ſay, He ſhould mean a putting new Bodies for Subſtance over theſe we have already. As *Muſculus* hath obſerved: So as *even according to their Interpretation* which they would put upon it, *Glory abſtractly* conſidered, muſt be intended as that wherewith we are Cloathed upon: And if under that Phraſe [*Cloathed upon*] *Glory* abſtractly conſidered, is intended by their Senſe; then under the Word [*Houſe*] alſo *the* ſame muſt be intended. For the Apoſtle joineth both as *one*, ver. 2. To be *CLOATHED UPON* with our *HOUSE* that is from Heaven. And again in *Ver.* 4. It is [*Life*] that is ſaid to ſwallow up the Mortality, and therefore *Glory ſimply conſidered* is the Thing, the Apoſtle intended in his Diſcourſe. And if ſo: This of an *Houſe*, &c. are applicable as well to *the Soul to be Cloathed* upon therewith without *the Body*, as when it is *in the Body*. For that the Soul ſeparate is capable of Glory none can deny.

In the Fourth Place, to come yet nearer and more Home to the Point in Hand. The Glory of the Soul when ſeparate from the Body is in the Scriptures (yea it falls out in thoſe very Scriptures fore-mentioned) plainly and directly intended under theſe Two Metaphors thereby expreſſing that State of Glory Men's Souls have, when apart from their Bodies.

1. That the Soul when ſeparate from the Body hath an Houſe of Glory, or a glorious Condition compared to an Houſe, provided for it. This is clear by that of *Luke* 16. *That when ye fail, they may receive you into Everlaſting Habitations*. Which muſt be our Houſe in Heaven; for 'tis that Houſe in which *Everlaſtingly* the Soul dwells both out of the Body firſt, and with the Body for ever.

2. The other of being Cloathed upon, we have *Rev. 6. 9, 11. And when he had opened the fifth Seal, I ſaw under the Altar the Souls of them that were ſlain for the Word of God, and for the Teſtimony which they held. And white Robes were given unto every one of them.* You ſee they are the *Souls* of them that were ſlain, and that whilſt going naked out of their Bodies, that have *Robes* given to cover and array them, as a *Reward*; (as the Word given imports,) *The Gift of God is Eternal Life*, Rom. 6. *White Robes*; Enſigns of Glory and Bleſſedneſs. When they come to Heaven they are a new inſtalled, both *Kings and Prieſts* (as this Book hath it) and accordingly cloathed with new Robes.

1. *As Kings:* So *David*, 1 Chron. 15. 27. *Joſeph* as Governor, *Gen.* 41. 42. *Mordecai*, Eſth. 6. 11.

2. *As Prieſts:* Who when firſt brought into the inner Court of the Temple, had their Veſtments put on; ſo theſe Souls when firſt entred into the Holy of Holies,

Holies, that is, Heaven (as the Epiſtle to the *Hebrews* ſpeaks) are Cloathed in their Robes. This is more plain, *Chap.* 7. 13, 14, 15. *Theſe have waſht their Robes, and made them White in the Blood of the Lamb. Therefore are they before the Throne of God, and ſerve him Day and Night in his Temple, and he that ſitteth on the Throne ſhall dwell among them.* 'Tis an Alluſion to the Cuſtom of the Prieſts, when a-new admitted into the Temple. Chap. IV.

3. And Thirdly, White Robes are an Enſign of Glory. The Angels of Glory, when they appear, they do appear *Cloathed in long White Garments*, Mark 16. 5. John 20. 11. The ſame is ſaid of theſe Souls, becauſe now made *like the Angels.*

4. For Souls ſeparate to be thus *Cloathed upon*, agrees with the Phraſe *Naked*, uſed in the Text; as alluding unto the State *of the Soul* new coming out, from being *Cloathed with a Badge*; and ſo having *Robes* put over it: And this more properly, than it could be ſpoken of Souls continuing in their Bodies without Diſſolution, of which more anon.

In the laſt Place; It may be obſerved, That he ſpeaks of this Houſe and Glory as now ready, and built, ſtanding empty as it were, and waiting for its Inhabitants. It is *a building of God not made with Hands.* And that you may ſee, I do not obſerve this without Ground; Compare with it that Parallel of *Heb.* 11. 10. *Abraham looked for a City, whoſe Maker and Builder is God.* And ver. 16. *Wherefore God was not aſhamed to be called their God, for he hath prepared for them a City:* And had done ſo when he firſt called himſelf his, and their God. And Chriſt in like Manner ſays, *I go to prepare a Place for you: In my Fathers Houſe are many Manſions.* Now of the Body, that Spiritual Body to come, it could not be thus ſaid, that it were *built* and *prepared* already: For it is as yet to be raiſed up, and it lies in the Grave until that Day, as *Peter* ſpeaks of *David*, Acts 2. And again, when is this declared concerning *Abraham* and thoſe Patriarchs? The Words are ſpoken of what was provided and prepared for their Souls againſt their Death; as that which comforted them againſt their not poſſeſſing *Canaan*, but dwelling in Tabernacles, and ſo alſo againſt that their Deaths, as I ſhewed, and as the Matter indeed evidenceth of it ſelf.

And the Parallel and Correſpondency of that Place, concerning thoſe Saints of the Old Teſtament; and of this my Text concerning the Hopes of the Saints of the New is very great and ſtrong. In the Verſe afore, *Ver.* 9. It is ſaid, *Abraham ſojourned as in a ſtrange Land, dwelling in Tabernacles with Iſaac and Jacob.* Types both of their own, and of our dwelling in the Term of this Life, *in theſe earthly Houſes and Tabernacles.* For when the *Jews* his Seed were poſſeſſed of this Land, and dwelt in Houſes of Stone, yet they were to keep a Feaſt in Tabernacles once a Year, to ſhew they dwelt but as in *Tabernacles* at the beſt, ſhortly to be pull'd down: And yet *looking* all that while *for a City, whoſe Maker and Builder is God*; when their Tabernacle Condition ſhould be ended. And God to Comfort theſe Patriarchs againſt this their Tabernacle Life at preſent, and their Dying without the Poſſeſſion of *Canaan*, Tells them he had already prepared a City (which is an Aggregation of Houſes) for them. And in the ſtyling himſelf their *God* and their *great Reward*, (as to *Abraham* he doth) he thereby ſheweth at once both that their Souls ſhould ſtill live (for as Chriſt ſays, *God is the God of the Living*) and alſo that he had took Care of them, made Proviſion for them, and would not for the leaſt ſpace of Time leave them deſtitute: But had prepared another Countrey and Houſes to entertain them in. Wherefore ſaith the Text twice, *God is not aſhamed to be called their God:* Even becauſe he had made ſuch abundant Proviſion for them, like to the great God indeed; if but a Man ſhould have a Friend that were turn'd out of Houſe and Home, and ſhould not have an Houſe to entertain him inſtantly upon it, he would be aſhamed: And ſo would God ſays he, if he had not prepared a City for them. *Abraham* is call'd the *Friend of God*, even as God ſtiles himſelf *his God.* And *Abraham* therefore ſhall not want (no not for a Moment) Entertainment when his Tabernacle Condition ceaſeth. Nay God hath prepared another aforehand on Purpoſe for him.

CHAP.

Chap. V.

CHAP. V.

A State of Glory for Believers upon their Diſſolution, Demonſtrated from thoſe Vehement and Earneſt Deſires, which God hath implanted in them, after ſuch a State.

II Corinthians V. ii, iii.

Ver. ii. *For in this we groan earneſtly, deſiring to be cloathed upon, with our Houſe which is from Heaven.*

Ver. iii. *If ſo be, that being cloathed, we ſhall not be found naked.*

THE Senſe of the Firſt Verſe being thus fixed, to ſpecifie the Glory of the Soul upon the Bodies Diſſolution; our next Work is, to Examine, whether the following Words do give up themſelves thereto; yea, or no: For, if they ſhould be found averſe to, and not correſpondent herewith, or favour another Senſe in the Second Verſe; we profeſs, we muſt relinquiſh it in the Firſt Verſe alſo: Although we may ſafely and aſſuredly, take the Senſe of the 1ſt. Verſe, as the *Cynoſura*, or Poleſtar, to ſteer us in the Enſuing Interpretation of the reſt. This Firſt Verſe, as it leads on the reſt, ſo it holds the Balance; which is evident by this, that he there utters what is the *Faith of a Chriſtian* concerning the Glory to come, when he is diſſolved: And in *Ver.* 2, &c. he proceeds to ſhew the *Effects*, or *Workings of the Heart* and Affections towards this Glory, as flowing from this Faith. True, Saving Faith or Knowledge, always works upon the Affections ſuitably to the Object believed or known: *For we know*, &c. ſays the firſt Verſe; There is the Act of *Faith: For we groan, earneſtly deſiring*, Ver. 2, 4. There are the *Affections* flowing from this *Faith*, and flowing from it as the Effect from the Cauſe. Hence then, it will evidently follow, That *Look what Glory it is, that in the firſt Verſe, he hath propoſed as the Object of our Faith*, the very ſame we aforehand conclude, to be the Object of our *Deſires and Groanings*; Ver. 2, 3, 4. which is evident again by Ver. 5. *Now he that wrought us for the ſelf-ſame Thing is God*, &c. This is the Concluſion of his Diſcourſe from *Ver.* 1. as from thence, He draws a Thread through the whole afore, and ties a Knot of it at *Ver.* 5. by telling us that the *Self-ſame Glory*, which he had ſpoken of (*Ver.* 1.) as the Object of Faith, and as the Object of our Deſires (*Ver.* 2, 4.) was the End aimed at in Working all theſe, and whatever elſe Effects of Grace in us: I ſay, then (in the Apoſtle's own Phraſe) it is one and the *ſelf-ſame Thing* of Glory, which ſtill he profeſſeth to carry through all theſe Verſes, from the firſt to the laſt. Let this be our Rule then, and let us keep *to the ſame*, the Expoſition of all that follows.

But although (as I ſaid) we might ſafely conclude, and take for granted, that this is the Sence of theſe Second and Third Verſes, the ſame which is of the firſt: Yet we will ſtill put the Iſſue upon a particular Examination of each Word in the ſecond and third Verſes. I ſhall go from Word to Word, and ſee how all will comply with this Interpretation, that the Glory of the Soul after Death is firſt in Order here intended.

For we groan. He had ſaid afore, *We know, if this Tabernacle be diſſolved, we have*, &c. This Particle, *For*, leads on a Demonſtration from the Effect. It is a Demonſtration or Evidence.

1. That *There is ſuch a Glory* for the Soul: For God's Spirit would not otherwiſe have ſtirred up ſuch groaning Deſires (which is *Aquinas* his Note upon the Place, and it is a good One) for if there be no regular Deſire in Nature, ſays he, but that by God's Ordination there is an Object exiſtent for it,

it, then ſurely not in Grace, and therefore it muſt be ſo here, that if the Spirit of God doth work ſuch vehement Deſires after ſuch a Glory, that then there is ſuch a Glory extant or ordained to be; *Bleſſed are thoſe that thirſt, for they ſhall be ſatisfied*; Mat. 5. 6.

2. It is an Evidence, that our Faith is real Faith, and that we Chriſtians do truly *know*, and really *believe* ſo much; Why? For we conſtantly groan after this Thing we thus know, Deſires following upon Knowledge.

3. This Particle, *For*, with what follows, comes in as an undoubted Sign and Evidence, who they are, that are the Perſons here, that ſhall be Partakers of this Glory, they are ſuch, as upon the Faith and Knowledge they have of this Glory, *Do groan earneſtly* after it Day and Night, and thereby do particularly come to know, and are perſonally aſſured thereof, becauſe they find their Deſires conſtantly maintained in them after it, and ſo the Words run, as to this Sence, *We know*; and we know it by this, *For we groan* after it. For ſuch continual Groans are the infallible Effect of True and Sanctifying Faith, and ſo tokens and evidences to the Perſons in whom they are, that this Glory is ordained for them; yea, and as the Apoſtle ſays (*Rom.* 8. 23.) They are *The firſt Fruits of the Spirit*, and ſo the very Beginning and *Earneſt* of that Glory, as the 5th. Verſe alſo ſpeaks.

This may ſerve for the Opening of the Connexion; now for the Point it ſelf afore us, I argue for it, out of what hath been ſaid. This Second Verſe being thus intended, as a Demonſtration, that There is a Bleſſedneſs eſtated upon Holy Souls upon Diſſolution (which hath been proved to be the full Scope of the 1ſt. Verſe) and that Demonſtration being founded on this, that if God hath wrought groaning Deſires after an Object, he hath alſo deſigned that Object to be exiſtent, wherewith to ſatisfie thoſe Deſires, and if ſo, then certainly this Bleſſedneſs of Souls, we ſpeak of, muſt be the very Thing groaned after, and deſired in this Second Verſe. For it is made the Object of our Faith, *Ver.* 1. whereas if we take the Interpretation, Others give of this ſecond Verſe, the Demonſtration would then lye croſs to it ſelf, *viz. That upon Diſſolution, there is ſuch a Glory ordained the Soul, becauſe God daily ſtirs up Deſires in Chriſtians after a Glory, to be put upon their Bodies without Diſſolution at all.* Now this were moſt incongruous and utterly improper, for not only the one followed not from the other, but the latter doth run upon a contrary Suppoſition to that other, and therefore can never be made a Demonſtration of the former. I would exemplifie the Abſurdity of this by a like Inſtance. Suppoſe, a Woman hath an Husband condemned to dye, would this be taken as a Legal Evidence, that the Prince hath eſtated on her a Dowry or Widow's Eſtate *If her Husband dye*; becauſe, forſooth, it can be proved he ſet her on Work to petition, and deſire of him that her Husband might not dye, but have an Eſtate ſetled on him and on her, both living ſtill together; certainly, ſhe could make no Claim at all of an Eſtate, or Widow's Dowry after her Husband's Death thereby. For the latter runs upon a Suppoſition of what is clean contrary to the former. It might indeed be morally argued, that the Prince did bear a good Will and Reſpect to the Woman, to take Care of her, if her Husband were dead, but legally ſhe could not plead, that ſuch a Jointure, or Dowry were his declared Intendment; and the like Invalidity of Evidence would be found here.

But if we underſtand it, that this Groaning is a Demonſtrative of the Truth and Reality of that Faith, which a Chriſtian is ſaid to have (*v.* 1.) concerning that Glory, and of his Propriety in it upon this Ground, becauſe theſe Groanings are wrought by God in his Heart, as the ſure and proper Effects of ſuch a Faith, which carrieth his Soul out in Deſires after that Glory, he believes: This doth abſolutely and neceſſarily require, that that very ſame Glory, which is the Object of this Faith for Knowledge, ſhould alſo be the Object of thoſe his Deſires: For *Knowledge* worketh upon the *Deſire* in the *Vertue of the Object* known, or at leaſt it muſt be granted to work it towards the Object known. But now in this Caſe to ſay, we know, and know by Faith, there is a Glory for our Souls when our Bodies are diſſolved (as intended in the 1ſt. Verſe) becauſe we are carried out to deſire a Glory of our Bodies and Souls, without any Diſſolution of our Bodies

Chap. V.

dies (as intended in the 2d. Verſe.) Here is no Conſequence at all between theſe two as Cauſe and Effect, for they have ſeveral Objects; it muſt therefore neceſſarily remain, that it is one and the ſame individual ſort of Glory is believed and alſo groaned for, inſomuch as if the Glory of the Soul upon Diſſolution of the Body be in the firſt Verſe intended, as that which is believed, it muſt be the ſame and no other that is groaned for, *v.* 2. And indeed the Object of both is therefore ſpecify'd, and ſet out under one and the ſame Expreſſion in both Verſes; namely, *Our Houſe*. Thus much may ſuffice for what this Demonſtrative Particle, *For*, doth afford.

2. The Next Words are, *IN THIS*, ἐν τούτῳ, *we groan.*

There are three Iterpretations put upon this Phraſe, and each and all of them will comport, and fall in with my Argument in Hand.

1. Ἐν τούτῳ, *In This*, is put (ſays *Beza*) for *Interea Temporis*, ἐν τούτῳ χρόνῳ, *In the mean Time*; he referring us to *Acts* 24. 16. for the like Uſage of the Phraſe. And ſo taken the Words of both Verſes will look at one another thus, *We know, if our Earthly Houſe be diſſolved, we have* a Glory then at that time to be given us: *For in the mean time*, namely, until that our Diſſolution, *We groan* for it. This Interpretation ſo connected evidently points out the Time of Diſſolution to be the laſt Period of that Groaning, and the Beginning of the Enjoyment of that Glory. There is only an Interim, or Space of Time till then.

See *Beza* on this place and on *Acts* 24. 16.

A Second Sence given is, that the Phraſe, *In this*, ſignifies, *In this Tabernacle*; as *ver.* 4. ſeems to explain it. But yet even then, if unto this you joyn but that Clauſe, *If this Tabernacle were diſſolved* (which will ſtill be ſure to follow us, and enter its Claim to be taken in as the *Terminus* and Occaſion of our Groaning) then certainly it falls moſt naturally to this Sence, That in this Tabernacle, we groan for that Glory, which when it is diſſolved, we ſhall have in a Condition that is *out of it*; and that whilſt we are in this Earthly Tabernacle, we therefore groan until it be diſſolved upon the aſſured Knowledge, that if once it were diſſolved, we have a Glory in Heaven ready to be given to us.

The Third Sence given is, *Unto this we groan*, or; *For this*. Thus the Orientel Verſions, the *Syriack* and *Arabick* render it. *A Lapide* out of the firſt of them gives this Sence in thoſe plain Words, that we groan for this, that our *Mortal Houſe were diſſolved*; and ſo the Senſe runs clear, That ſeeing we know, we cannot in the Ordinary Courſe, ſet by God (*v.* 1.) attain this Glory unleſs diſſolved, we groan out of an Eagerneſs of Deſire. even for that Diſſolution it ſelf in Order, and in a Tendency thereunto; even as *Paul* ſays (*Phil.* 1. 23.) *I deſire to depart* (as our Tranſlators have render'd it) namely, in Order to be *with Chriſt*. And truly, although Diſſolution is not in direct Words made the Object of our Groaning here, yet take the whole Contexture, and it is tacitly, and perhaps neceſſarily ſuppoſed and implied in this place: And to that End it was, the Apoſtle made that Correction and Limitation of his Meaning, *v.* 4. We *Groan being burthened, not that we would be uncloathed*, that is, whereas I had ſaid, even we groan for this Alteration, being burthened, yet not ſimply, or for its own ſake, or the natural Conſequent thereof, *Eaſe* from Burthens, or the like, but to the End to obtain that Glory, which cannot be had without a Diſſolution.

3. The next Words are, *We Groan.* The Apoſtle having pitcht the *Date* of our Expectations to be *Diſſolution*, there appears therein a ſpecial Reaſon, why we ſhould be ſaid *To groan* (that's his firſt Word) as well as to *Deſire* (which he adds) which how it makes for our Sence I ſhewed upon *v.* 1. The Effect of which lies in this, That becauſe this Earthly, Vile Body ſtands in the Way between Us, and the immediate Enjoyment of this Glory; this therefore, gives us juſt Occaſion of *Groaning* in this Tabernacle. Groans, we know, are properly *Deſires obſtructed* and *hindred*; and we *In this Tabernacle* (till it be diſſolved) looking upon our ſelves as hindred and detained all that time from that deſired Glory, Hence we groan. And further perhaps it is ſaid, that *We groan in this Tabernacle*, or, *in the mean time* of this Life *for this Diſſolution*, as in a Diſtinction from the Deſires, which ſeparate Souls in Glory have for that Greater Fulneſs of *Glory to come at the Day of Judgment*, which are *Deſires*

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in them indeed, but not *Groans*; they being ſatisfied and quieted in the mean Seaſon, with a Glory ſuitable to that Condition of Separate Souls, they being *made Spirits perfect*, as perfect as the Spirits of Men ſeparate from their Bodies can be. *A white Robe being given every one of them*; (Rev. 6. 11.) they are bidden therewith to *Reſt*. But in Saints on Earth there is A Groaning, until their Change from this burthenſome Life ſhall come, and their Pilgrimage, and Apprenticeſhip be out. *We that are* (that is exiſtent) *in this Tabernacle*, we do groan, and we only, *v.* 4. Chap. VI.

And hence a new Argument may be added, ſtrengthning and confirming what hath been urg'd, That if the Souls of Saints departed had not ſuch *Robes*, that is, a *Glory* inſtantly given them when out of this Tabernacle, truly it would occaſion after their Departure hence *New Groanings*, or the ſame to be ſtill continued; and then the Apoſtle would not have terminated our Groaning only unto our being in this *Tacernacle*, or in this *mean time*, nor would he have confined it only to this Life: But if *We groan here being burthened*; (as *v.* 4. hath it) we ſhould have had Occaſion to have groaned a ſecond Time in the other World alſo, if Glory had been ſuſpended, and we had been ſtill *delayed*, eſpecially withal conſidering that *Eagerneſs* of Deſire, which the Apoſtle there expreſſeth to be in us, after a being *cloathed upon*. But, ſays our Apoſtle, *In this we groan*, and in this only: And therefore, there is a Bleſſedneſs in the other World, that waits for our Souls againſt our coming thither, which is beſtowed preſently upon the Soul which ſatisfies it, and prevents all Groanings for ever, after Diſſolution.

Unto all this, it is Objected by thoſe of the other Opinion, that in *Rom.* 8. the *Object* of the *Groaning* of the Saints is expreſly ſaid to be *that State of Glory*, that *follows upon the Reſurrection*, and therefore, *that* alſo is here intended. The Words there are, *Even we our ſelves groan within our ſelves, waiting for the Adoption, the Redemption of our Body:* Ver. 23. *Objection.*

For Anſwer, 1. Neither *We* nor *They* can deny, but that *both that* Fulneſs of Glory at the Reſurrection, as alſo *this* Entrance into and Beginning of Glory, which the Spirits of Juſt Men made perfect do in the mean time enjoy, are, and ought to be the Objects of Chriſtians *groaning for* here in this Life: And if both are, and ought to be, then look, as ſome Scriptures mention *the one* more eminently as the Object of our Deſires, ſo ſome other Scriptures muſt alſo be ſuppoſed to do the other, and ſo that hinders not at all, that this ſhould be the Meaning of the Apoſtle here; yea, it would rather ſeem, that as *that* of the *Romans* ſpeaks of our Groaning for the Redemption of the Body, ſo it leaves room for this here to ſpeak more eminently of that, which is for the Soul's Glory in that mean time, 'till that of the Body be added. *Anſwer* 1.

2. *Secondly*, I Anſwer, There is a *Different Ground*, or *Occaſion* mentioned for *that Groaning there*, and for *this here*; which diſtinct Characters are engraven upon each to mark out the one for that one Sence, the other for this other. The *Occaſion* of their *Groaning*, Rom. 8. is *the Doctrine* of the *Reſtitution of all Things*, the *Revelation and Glorious Liberty of the Sons of God*, v. 19, 21. to be *MANIFESTED* to all the World, and to be accompanied with the freeing the *whole Creation* from that *Vanity* and *Bondage* they are now in, and for them to have a Participation of ſome Priviledge in a ſuitable proportion. And ſo *that Groaning*, which the Saints have *thereupon*, is after that which is common with the *whole Creation*, in the univerſal Perfection of it, and of Us Saints, as the Object of it there: But this can no way be drawn, as a neceſſary Inſtance, that ſhould give A Law to the ſame Intendment of this Groaning here, where the Occaſion is upon another Thing, which in the mean time falls out, *What if our Earthly Houſe be diſſolved*, which falls out to ſome Chriſtians or other every Day: But what then? why then *We have an Houſe*, &c. A Glory in the Heavens ready for us, and this Groaning here coming in upon the mention of Glory in the Interim (*v.* 1.) Hence it hath for its Object the State that is next, even of the Soul upon its Diſſolution: So as the Ground of this Groaning is a particular Caſe, and upon an Occaſion different from that other in *Romans* 8. *Anſwer* 2.

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Again, 3. If they urge that Place as parallel to this, becauſe of the Word *Groaning*. We muſt take Liberty to urge another parallel Place, becauſe of the Word *Deſiring*; which is in Order of the next Word in this Verſe to be taken Notice of. We groan earneſtly, *Deſiring*. Now elſewhere the Object of our *Deſires* in this kind is made that Glory, the Soul hath upon Diſſolution, *Phil.* 1. 23. *Having a Deſire to depart, and to be with Chriſt, which is far better:* Yea, and to *Depart* firſt, as it is in Order to our being *with Chriſt*; that is the Object of his *Deſires* there. So then ſet one againſt the other.

Anſwer 2.

4. The next Word is, *Deſiring*. The doubling of theſe two ſhew the inſtant Eagerneſs of Deſire; as in *Gen.* 31. 30. *Longing, thou longedſt*; or, *Deſiring, thou deſiredſt*. Thus alſo in *Luke* 22. 15. *With Deſire have I deſired*; as a Woman longing, or groaning in Travail to be delivered, and deſiring to bring forth a Child. Now ſuch vehement Longings, and double Deſires are uſually, if not always pitcht upon, *What is to be had preſently*, and not long delayed. When we ſee not much Time in View betwixt, then it falls out that Deſires are quickened, and doubled, and ſharpned, even by what is near, and very near. Now the Glory at the Reſurrection, although greater in it ſelf, yet is and was to them afar off, and is ſo yet to us. *But if we were once but diſſolved*, we ſhould have *an Houſe*. *This Salvation is near* (as the Prophet ſpeaks) there are but a few Moments between, but a few Inches. It is this Proximity, or Nearneſs that moves, and ſtirs up a Deſiring. *We deſire*, &c.

But further Conſider 'tis with a *Groaning we deſire*. There is ſome Emphaſis, both put together, to our purpoſe. *Groaning* reſpects the preſent Condition of Miſery and Frailty, *v.* 4. *We groan being burthened:* And *Deſiring*, reſpects the *Glory* that is to follow Diſſolution. Take a Woman in Travail, *Groaning under Pains*, and withal ſuppoſe her being told, and aſſured, or to know aſſuredly, that when ſhe is delivered, ſhe ſhall have *a Son*, a *Man-Child*, which Man-Child ſhall thirty or forty Years after, become a Great Emperor over many Dominions; but for the preſent upon her Delivery, he ſhall be born a King, and made Happy and Glorious: Certainly, her groaning Deſires in this Caſe would be pitcht upon this, that is next, and more immediately to follow upon her Delivery. Her very Pains and preſent Throws, and Groanings, would rather ſo direct and guide her Thoughts and Deſires, rather than to chear her ſelf meerly with what ſhould be many Years after. For, alas, ſhe is in preſent Pain, and in that Caſe to think of a preſent Deliverance, and thereupon withal of a preſent Greatneſs and Glory, though leſs, would move her much more in groaning to deſire.

That which is deſir'd, is, *To be cloathed upon with our Houſe, which is from Heaven*; as it follows in the next Words. That by *Our Houſe from Heaven*, which is alſo here compared unto a *Cloathing*, that under the Notion of us, both theſe Metaphors or Similitudes *The Glory of the Souls departed* afore the Reſurrection was clearly expreſſed in the Scriptures, I ſhewed in opening the 1ſt. Verſe. Therefore, I ſhall not at all inſiſt on thoſe Words any more, but my Buſineſs now is to be taken up about this Expreſſion, *Cloathed upon*; and ſo I ſhall ſhew why the Glory of the Soul even afore the Reſurrection ſhould be termed *A Cloathing upon*, implying *An upper Garment* unto the *Soul* when ſeparate from the Body. And hereupon begins a ſecond Controverſie, from what hitherto hath bin proſecuted (upon *Ver.* 1.) This Word, *Cloathed upon*, being uſed twice by the Apoſtle here, and thoſe other Words that follow as in Explication of it, *Cloathed*, and *Naked* putting us upon a new Diſquiſition. Thoſe that underſtand the firſt Verſe, to ſpeak (under the Metaphor of *An Houſe*, &c.) of our Glorious Bodies to be given us at the Reſurrection, do ſimilarly, or in correſpondent like manner interpret theſe Words, *Cloathing* and *Nakedneſs*, (*v.* 3.) to refer unto *our Bodies*. The Soul of a Saint *dead*, and ſeparate from his Body, is ſaid (ſay they) to be *naked*. But we that ſtand for that other Interpretation given of *Ver.* 1. That the Glory of the Soul preſently upon Diſſolution is intended, do in a ſuitableneſs to that Opinion ſay, That theſe *Metaphors* of *Cloathed* and *Naked*, are uſed in reference unto the Cloathing by *Grace*, Holineſs, or the *Righteouſ-*

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neſs of Chriſt. And ſo our being *Cloathed upon* with Glory, doth reſpect a putting of Glory over that Soul that is firſt *found Cloathed* with theſe, here in this Life.

And accordingly, either as the Soul at Diſſolution wants, or is devoid of theſe, it is ſaid to be *Naked*; as having put on theſe, 'tis ſaid of it, that it is *Cloathed*, and ſo in a prepared Diſpoſition unto Glory: And anſwerably it is either left for ever utterly *Naked*, and expoſed to Gods Wrath, or it is *Cloathed upon with* that Glory in Heaven, provided for all ſuch, who are Cloathed with Chriſts Righteouſneſs. Whereas the other Interpretation ſays, the Glory of Heaven, and Immortality put upon both Soul and Body, is the *Cloathing upon*, that is here intended; our Bodies ſay they, being the natural Cloathing to the Soul.

As to *their Opinion*, they to carry it on throughout are conſtrained to make ſome Variation in the Senſe, of the 1ſt, 2, 3, and 4th Verſes, as I obſerved at my Entrance into the 1ſt Verſe. For they ſay, that in that firſt Verſe, the Apoſtle intends to utter the general Faith of all Chriſtians to be this, that if they Die, and their Bodies be Diſſolved; yet however, they are ſure to have their Bodies reſtored with Glory by the General Reſurrection: But then as for the 2, 3, 4th Verſes, they ſay, his Scope ſhould be, that in Conſideration they muſt thus firſt Die, and have their Bodies Diſſolved, and their Souls and Bodies firſt to Part (which is ſo Abhorrent a Thing to Nature) therefore Chriſtians do generally Groan, rather to have their Souls continue ſtill Cloathed in the Body; and ſo without Dying both of them together, to be *Cloathed upon* with the Glory from Heaven, which one Day our Bodies ſhall have: And this they make the meaning of the 2d Verſe, *For in this we groan, earneſtly deſiring to be cloathed upon with our Houſe, which is from Heaven.* And yet, becauſe ſuch deſires are not *Regular*, nor ſuch as they ought to be, if carried out to Things *impoſſible*, or which God never willeth; therefore the Apoſtle adds a Correction to theſe Deſires, as grounded upon a Suppoſition of what is Gods Ordination towards ſome *Saints*; Ver. 3. *If ſo be, that being Cloathed, we ſhall not be found Naked*; namely, that ſeeing it will be the Lot of ſome Saints, to be found alive at the Day of Judgment: Who ſhall not Die, but have their *Bodies* on the ſudden *Changed* and Cloathed upon with Glory (as you have it in 1 *Cor.* 15. 51, 52. and 1 *Theſſ.* 4. 15, 17.) and this being then a known and common Notion, poſſeſſing the Hearts of all Believers in thoſe Primitive Times: Accordingly theſe Interpreters do ſuppoſe, that *Paul* here utters his own, and directs all their Deſires, generally to groan after this Priviledge, that they might not Die; but that, without being Diſſolved, their Bodies might be Changed into glorious Bodies, without any more ado. And unto this Senſe, they Interpret the 3d Verſe, *If ſo be, that being Cloathed, we ſhall not be found Naked*; that is, (ſay they) our Deſire or Groaning is limitted to this *Suppoſition*; or with this Correction (ſaith *Piſcator*) *If ſo be*, it prove to be our Lot to live till that Day, and ſo being then ſtill Cloathed with our Bodies, or, *alive*, *we be not found Naked*; that is, in the number of thoſe Saints that are *Dead*: So that *being Cloathed*, they Interpret, *found Cloathed with their Bodies*; and *Nakedneſs*, they oppoſitely Interpret to be *Death*; and *to be found Naked*, to be of the Number of the generality of the Saints, who will be Dead; and their Souls ſeparate, and naked from their Bodies juſt at the Reſurrection. And then the Words of the 4th Verſe, do (as they ſuppoſe) with full Stream fall into their Channel. *Ver.* 4. *For we that are in this Tabernacle do Groan, being burthened* (with daily Miſeries and Infirmities) *not for that we would be uncloathed*; that is, we would *not Die*, Nature cauſeth us to abhor that, but we would be Cloathed upon Alive; that is, living in our Bodies until that Day. We would rather have *our Bodies* (which are but as a Garment to the Soul) *Cloathed upon* with that glorious State, that ſo *Mortality* which is now the Condition of our Bodies might be conſummately, and once for ever *ſwallowed up of Life*, as at that Day it will be to thoſe that ſo remain, yea, unto all elſe, that then ſhall riſe, as in 1 *Cor.* 15. you have it. This is the brief Summ of their Opinion.

Hammond. Vorſtius. Piſcator. *Eſt igitur quædam correctio, quaſi dicat non tamen affirmo fore ut ſuperinduamur, ſed tum demum ſuperinduemur ſi reperiemur* [*ſc. in adventu Domini*] *induti* (*ſcilicet corporibus id eſt* vivi, *non autem exuti, i. e.* mortui, Calv. *in verba.*

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In which Interpretation of theirs, there is this apparent Variation (I might ſay *Deviation*, for ſuch it will be found anon) between what they deliver to be the Senſe of the firſt Verſe, and of the other that follow, that the Apoſtle ſhould intend in the firſt Verſe, the *Reſurrection* it ſelf of glorious Bodies after Diſſolution, and Death firſt ſuppoſed; but in the following Verſes, they divert to another *Suppoſition*; namely, unto a Glory of our Bodies without Diſſolution or a Reſurrection, and under that Conſideration make it the Object of all Chriſtians Groans, and Deſires.

But we on the other Hand frame our Interpretation uniformly, as to one and the ſame Thing being the Object both of our Faith and Groans, thus.

1. That the Saints know by Faith, that if once theſe earthly Tabernacles were Diſſolved; they have, inſtantly upon that Diſſolution, an Houſe and Cloathing of Glory prepared, and ready built to entertain them, both then, and ſo for ever; whether in the Body, or out of the Body, afore, or at the Reſurrection; and they knowing this aſſuredly by Faith, do therefore.

2. Groan for the Time of their Diſſolution, as the next and firſt Stage of that Glory; as *Job* did, *Job* 14. 14. *All the Days of my appointed Time will I wait, till my Change come.* They Groan out of eagerneſs of *Deſiring* the Poſſeſſion of that Glory, which is thus to begin, when this miſerable Life is ended, and then a Life will begin, which ſhall never have an end.

3. Thoſe, who thus Groan, and expect, are yet with all admoniſht to be careful, and earneſtly ſolicitous to put on more and more the inner Man, to be Cloathed with Grace, and to be found having the Righteouſneſs of Chriſt; and to keep their Garments cloſe about them to the Laſt, leſt they be found Naked, which is the Caſe and Condition of Multitudes of Profeſſors, when God takes away their Souls; and unto that end it is, that the Apoſtle inſerts this, by way of Caution or Warning. *If ſo be, that being Cloathed, we be not found Naked*, ver. 3. And to put them in continual Mind of this, and to make way for this Caution, as expreſſed under theſe Metaphors, it was, that he on Purpoſe choſe that other Metaphor, of being (whereby to expreſs the Poſſeſſion of Heavenly Glory) *Cloathed upon*, as that which ſuppoſeth, a being found under Cloathed with Grace and Holineſs: The Neceſſity of which Cloathing by Grace, he illuſtrateth by the contrary Condition of theſe Mens Souls, that depart this Life devoid of this Cloathing. How unconceivably miſerable muſt they be, that *are found Naked*, not of their Bodies only, but of all ſpiritual Cloathing; and thereby lie expoſed to the Wrath of God, driven out of all Shelter, Houſe, and Home, and covered with nothing but Confuſion of Face?

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That the Cloathing *mentioned in the Text,* 2 Cor. 5. 3. *Doth Import the Spiritual Cloathing of the Soul in this Life, as a Preparation unto Glory.*

THE Difference of Interpretation being thus Stated, there are Two Things to be Treated of in the 2d and 3d Verſes.

1. That *Cloathing*, and anſwerably *Nakedneſs* here, are ſimilitudes that do refer unto to *ſpiritual Cloathing* of the Soul while in this Life, as it is a Preparation unto Glory or to a being *Cloathed upon.*

2. I ſhall ſhew the Incongruities that accompany that other Interpretation, which aſſerts that *Cloathing* and *Nakedneſs* ſhould relate ſimply to our Mortal Bodies.

The Account and Demonſtration of the firſt, will be diſpatcht by theſe enſuing Concluſions or Conſiderations.

1. No

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1. No Man can deny, but that the ordinary and frequent Uſe of theſe Two Phraſes in the Scriptures (when they are uſed as Metaphors, and applied to the Soul, both which is the Caſe here, what ever Senſe be taken) is intended of ſpiritual Cloathing, or Nakedneſs, eſpecially when thus conjoined, and ſet as in Oppoſition together, *Cloathed* and *not Naked*, as here, which Doubling of it muſt have a ſpecial Emphaſis in it, and that as to our Senſe; and againſt theirs, of which more in the Sequel. *I Counſel thee* (ſays Chriſt, *Rev.* 3. 18.) *to buy of me White Raiment, that thou mayſt be cloathed, and that the ſhame of thy Nakedneſs do not appear.* And in *Rev.* 16. 15. *Bleſſed is he that keeps his Garments, leſt he walk Naked, and they ſee his Shame.* He turns it both Ways (as it is here) *Cloathed*, and *not Naked*. This laſt Place I cite, becauſe in many Copies and *Scholia*'s upon this 3d Verſe of my Text, it is found in the Margent thereof, and thereby we are referred unto it, as a Comment upon the Words. *Æſtius.*

2. If the next Enquiry be, what more particularly the Scripture holds forth, to be our Spiritual Cloathing to be obtained, firſt in this Life, in order to that other: It is to be conſidered, that the Scripture laſt cited, mentioned *Garments* in the Plural; as indeed in Uſe amongſt Men, the ordinary Apparel of every Man conſiſts of more Garments than one; and that in Diſtinction from his uppermoſt Garment he is Cloathed upon withal. So that the Cloathing of the Soul in this Life, though conſiſting of Two Garments, is reckoned but as one Cloathing, in Diſtinction from that Glory we are Cloathed upon withal in the other World. Now, this Cloathing in this Life are (as *Calvin* obſerves upon this Place) Two, 1. Chriſts Righteouſneſs. 2. Sanctification of the Spirit.

1. Chriſt and his Righteouſneſs put on by Faith, *Gal.* 3. 26, 27. *For ye are all the Children of God by Faith in Jeſus Chriſt. For as many of you, as have been Baptized into Chriſt, have put on Chriſt.* Which is fitly termed a Clothing, for a Cloathing ſerves for a covering of Nakedneſs and Deformities, and ſometimes Sores and Defilements. And our Juſtification by Chriſt's Righteouſneſs, is in that reſpect ſtiled a Covering to us, as well as *an Adorning* of us, and making us Righteous in the ſight of God. Therefore in one, and the ſame Place, Righteouſneſs is ſaid to be imputed, and thereby Sins to be covered, as the Apoſtle clearly argues it, *Rom.* 4. 6, 7. By his comparing the Words uſed of *David*'s Juſtification (*Pſalm* 32.) expreſſed by covering Sin; and of *Abraham*'s Juſtification, which was *an Imputation of Righteouſneſs without Works of our own*; it is apparent that this Righteouſneſs, with which we are cloathed, muſt be anothers; for alſo it is ſaid, to be imputed to us. And whoſe but Chriſt's Obedience (*Rom.* 5. 19.) is ſaid to make us Righteous, whoſe Name is *Jehovah our Righteouſneſs*, as the Prophet hath it. This his Righteouſneſs alſo is that fine Linnen clean and white, given the Church againſt her Marriage, *Rev.* 19. 7. *The Marriage of the Lamb is come, and his Wife hath made her ſelf ready.* And ver. 8. *To her was granted, that ſhe ſhould be arraied in fine Linnen, clean and white: For the clean Linnen is the Righteouſneſs of Saints?* This is Chriſts, and not her own Righteouſneſs. For 1. It is given her over and above *her being made Ready*, under which is meant *that readineſs*, or her *preparedneſs of Sanctification for Glory*, (as after will appear) to ſhew that it was her own, for it is ſaid, ſhe her ſelf made her ſelf ready, by the help of Grace: But of this other Righteouſneſs it is ſaid, that it is *granted unto her*, as a further Gift and Donary of her Husband. The Spouſe, the Woman uſeth to ſend fine Linnen againſt Marriage to the Husband of her making: But here the Husband ſends the Wife a Cloathing of his own making. Yea, and it is not only ſaid, that fine Linnen was given her; but that it was granted, ſhe ſhould be Cloathed with it, importing a Righteouſneſs merely put over her, and ſo put on by Faith, and not wrought by her ſelf. And beſides all this, what I Aſſert is evident from another Reaſon. Our Righteouſneſs is not fine, and clean, and white, but as menſtruous Raggs, entermingled with Defilements: But this Righteouſneſs imputed, and with which we are Cloathed, is both clean, without Impurity, and white, as eſtating unto Glo-

ry.

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ry. Unto all this it may be added, that he (in *Rev.* 19. 8.) by way of Eminency points at it, for he ſays, that this is the *Righteouſneſs of the Saints*. In the *Greek* it is, *This fine Linnen are the Righteouſneſs of the Saints*. Which *Brightman*, with Vehemency urgeth againſt the Popiſh Juſtitiaries, and layeth it at their Door. He aſſerts not (ſays he) *The Righteouſneſs of the Saints is this fine Linnen*, but, *This fine Linnen*, thus granted her to be cloathed withal, is that, which is the Righteouſneſs of the Saints; that only Righteouſneſs, which they ſtand righteous before God withal; even they that are moſt holy need to be cloathed with it, to come to the Preſence and Enjoyment of their Husband, and to be cloathed with it over and beſides their own Righteouſneſs. And what I have aſſerted is alſo evident from this, That every Saint in particular is juſtified by this Righteouſneſs, hath a ſhare in it, yea, hath the whole of it for his Juſtification, therefore it is termed δικαιωμάτα, in the Plural. So then Chriſt and his Righteouſneſs, is a Cloathing put upon the Soul in this Life, in Order to that other Life.

2. The Second Thing is our own Inward Holineſs, and our Walking holily. You find both in *Epheſ.* 4. 22, 23, 24. *That ye put off concerning the former Converſation the Old Man, which is corrupt according to the deceitful Luſts: And be renewed in the Spirit of your Mind: And that ye put on that New Man, which after God is created in Righteouſneſs and true Holineſs.* And to the ſame Effect the Apoſtle ſpeaks (*Col.* 3. 9, 10.) *Lye not one to another, ſeeing that ye have put off the old Man with his Deeds: And have put on the new Man, which is renewed in Knowledge, after the Image of him that created him.* And further, both Places affirm; The Image of Holineſs in Man was at his firſt Creation to have been a Cloathing to his Soul; ſo as it might have been ſaid of him then, *He was cloathed, and not naked.* Which accordingly appears alſo by him, that when by Sin he had loſt that Image, he fled even from God, as naked in Soul, as well as in Body; *Gen.* 3.

But let us in the mean time obſerve not a little of Reſemblance, or Parallel between theſe two Places now cited, and this of our Apoſtle that is afore us; which is ſomething to the further carrying on the Proof, what ſhould be the Apoſtle's Scope here. You may remember, we obſerved (as in Order to our Opening the firſt Verſe of this fifth Chapter) how the Apoſtle, by way of Introduction thereto, had ſpoken of our Soul's (conſidered as diſtinct from the Outward Man of our Bodies) as an Inward Man, which was renewed from Day to Day (ſo *ver.* 16. of *Chap.* 4.) and then we made ſome Parallel between theſe Words, and ſome Particulars in this firſt Verſe. Now obſerve, how further, this is carried on in theſe Scriptures now cited, under the Metaphor of being *cloathed*. For he uſeth the very ſame Language. An Inner Man, *there* is made the Subject of this Cloathing; alſo that Inner Man, *there*, by being cloathed is ſtill ſaid to be further renewed: The Words are expreſs, *Put on the new Man, which is renewed in the Spirit of your Minds:* And that is the moſt Inward Part of our Souls in diſtinction from our Outward Man. Now then let us firſt take and put theſe Things mentioned in this Place, in like manner together. 1. *An Inward Man renewed*, whilſt the Outward periſheth: And, 2. When this Outward Man is diſſolved, we, that is, our Souls *Be cloathed*, and *not found naked:* And then let us bring theſe two alledged Parallel Places unto theſe, and they will readily inform us, *That the Soul cloathed with the Image of God, and found ſuch at the Diſſolution of the Outward Man, is all one with that Inward Man, which in our Life time was daily renewed, whilſt the Outward Man did moulder, and periſh:* Which as you know is the plain Sence, that hitherto hath been driven at: So as he uſeth but a new Metaphor, in this ſecond Verſe, *Chap.* 4. of *Cloathing*; to expreſs what he had afore ſpoken of this *Renewing*.

II. The Second Conſideration is, That this other Phraſe of *being cloathed upon* with Glory, is fitly, and congruouſly ſpoken in relation to this of our Souls being firſt cloathed with Chriſt's Righteouſneſs, and with Holineſs in this Life; as in Order to our *being Cloathed upon* with Glory in that other, which will appear from thoſe Reaſons.

1. Take

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1. Take the Thing it ſelf, 'Tis evident that Grace and Chriſt's Righteouſneſs are in this Life in Order unto, and a neceſſary Preparation unto Glory, as an Under-cloathing, fitted and ſuited to an Upper-cloathing upon. That looks, as if you will lay Varniſh, you muſt firſt lay ſome Colour capable of it, or it loſeth its Gloſs and Verdure; ſo 'tis here.

1. Our being cloathed with Chriſt, and his Righteouſneſs, is a neceſſary Pre-requiſite to Glory; becauſe it gives the Right to it as to an Inheritance: So in that place, cited for that purpoſe, *Gal.* 3. 27, 29. *Thoſe that have put on Chriſt are Heirs*; and ſo in many Places more.

2. Holineſs in Heart and Life, that other Part of our Cloathing in this Life, which is next us, is every where termed a Preparation to this Glory, *Without which no Man ſhall ſee God.* Heb. 12. 14. *Yea, without which no Man can ſee God.* John 3. 3. The Church therefore, by her decking her ſelf with Holineſs, is ſaid to make *Her ſelf ready* for the Meeting of *Her Husband*, in that forcited *Rev.* 19. 7. which in *Rom.* 9. 23. is termed *A Preparation to Glory.* And thus likewiſe, in *Epheſ.* 5. 26, 27. *Chriſt ſanctifieth and cleanſeth his Church, that he might preſent it to himſelf a Glorious Church.* And it is not to be paſt over, That what is in 2 *Cor.* 5. 2, 3. ſpoken in a way of Metaphor, of *being Cloathed*, in Order to *Cloathing upon*, our Apoſtle in the fifth Verſe of the ſame Chapter, as to the Reality of the Thing utters thus, *He that hath wrought us for the ſelf-ſame Thing is God.* That is, he that by working Grace, and Holineſs in us hath fitted us for this Glory: Which in the Phraſe of this 3d. Verſe is expreſſed, *Hath cloathed us to be cloathed upon:* Or, if you will have it in the Language of the Pſalmiſt (*Pſal.* 45. 13. *The King's Daughter is all glorious within. Her Cloathing is of wrought Gold, ſhe ſhall be brought into the King* (and his Palace, *ver.* 15.) *in Raiment of Needle Work*; which how that anſwers to this, *He that hath wrought us for the ſelf-ſame thing, is God:* I leave to any Man to judge. The Context then confirms the Reality of this Metaphor.

3. The Metaphor it ſelf tells us, That Glory is *A Cloathing upon*, as a Garment put over theſe Garments firſt had in this Life, that is, it is an Upper Garment; which among all Nations hath been made Uſe of *Pro Veſte honoraria*, as a Sign of Difference of Perſons of Honour from others. Every Man hath his Ordinary Cloaths, but Men of Honour and Rank have beſides upper Garments to ſhew their Dignity, Superiority, *&c.* Kings and Nobles have their ordinary wearing Apparel for every Day, but when they go to be Crowned, or to be inveſted Kings or Nobles, or go to Parliament, they have Robes or Mantles, upper Garments proper to their Greatneſs. Thus *Joſeph*, when advanced Second in the Kingdom was arrayed in Veſtments of fine Linnen (*Gen.* 41. 42.) *Pharaoh* commanding them to bow before him. Thus *Daniel* was arayed by *Belſhazzar*, Dan. 5. 29. and thus alſo was *Mordecai* cloathed, *Eſther* 8. 15. *He went out of the preſence of the King in Royal Apparel* (as his Upper Garment) *Being in a Garment of fine Linnen and Purple* (as his Ordinary Garment beſides) And to this Day the Kings of theſe *Eaſtern* Nations do put (as a Sign of Honour) an Upper Garment on thoſe they favour. The Great *Turk* lets no Ambaſſador with his Followers come afore him, but he gives them Upper Veſtments out of his own Ward-robe, and lets them wear their own ordinary Apparel beſides. Thus the Saints, when they are firſt actually inſtalled Kings in Heaven have Chriſt's Righteouſneſs, and their own Holineſs, which they had obtained and worn in this Life. But theſe are but as their common Apparel, worn every Day, that is, both in this Life and the Life to come. And as ordinary Apparel, though conſiſting of two Garments, is yet reckoned but as one ſort of Apparel, taken in diſtinction from thoſe upper: So both Chriſt's Righteouſneſs, and our Holineſs are in that reſpect reckoned but as a *Cloathing*, becauſe 'tis that in this Life we are cloathed withal; and this Robe of Glory alſo unto which Sanctification prepared, and Chriſt's Righteouſneſs gave Right, is an Upper Garment, *A Cloathing upon:* Though indeed Chriſt is our Cloathing in both: Chriſt in Glorification is as an upper Garment, but in Juſtification he is an under Garment, becauſe in this Life, but yet ſtill Chriſt is *All in All in both.*

And

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And this Notion, That Glory is as an upper Garment, that Place ſeems to favour. *Rev.* 6. 11. *White Robes were given unto every one of them* (ſpeaking of Souls in Glory) given them now when new come to Heaven (as the Context ſhews) and yet they did come cloathed to Heaven, with *Garments dipt in the Blood of the Lamb*, which they had in this Life (*Rev.* 7. 14.) yet now anew are Robes given them: Glory muſt therefore be ſaid to be *A Cloathing upon*. And truly let it be conſidered by Criticks, if στολαὶ, *Robes*, eſpecially *White Robes*, doth not ſometimes in the uſe of the Word, properly and peculiarly import upper Garments of Honour and Dignity, which great Perſons are cloathed upon withal: And if at any time the Word is ſtrictly uſed to expreſs ſuch, I would then ſay, That it means ſo here: For he ſpeaks of Robes of Glory, and thoſe granted anew. Sure I am, that στολὴ is ſo uſed *reſtrictim*, ſometimes, as the Word *Robe* amongſt us is uſed, both *pro Veſte Senatoria*, the upper Robes that Senators wear (and ſo among the *Greeks*) and alſo *pro Veſte Sacerdotali*, for Prieſts upper Garments; in both which reſpects, the *Phariſees* affected to wear ſuch Garments. *Luke* 20. 46. *Mat.* 12. 28. Which Places we Tranſlate, *They deſire to walk in long Robes* ('tis the ſame Word) the Enſigns forſooth, of their Dignity, Rule and Greatneſs.

CHAP. VII.

What is meant by the Phraſe, 2 Cor. 5. 3. *Of Being found Naked.*

THE Third Conſideration is about the Import of this Addition, *And not found Naked:* It muſt have an Emphaſis in it. For he contents not himſelf to ſay, *If being Cloathed*; but he illuſtrates it alſo by its oppoſite, *And not be found Naked*. One Reaſon was, to knock off the Hands of many Carnal and Temporary Profeſſors of Chriſtianity found in all Ages, who pretend to this Hope of being cloathed upon with this Glory when they dye, as well as ſincere Profeſſors, for whoſe ſakes he reaſonably puts, *Us*, *If we be not found Naked*. This is ſpoken in relation unto Perſons, and it is but a partial Reaſon, but chiefly it is added to expreſs the perfect *Contrary Condition* of ſuch as are not cloathed, namely, to connotate the woful and miſerable Condition of ſuch. It notes out not only a bare Vacuity of that Cloathing, though that Fundamentally; but further the Damage, the Detriment and Miſery, that is the Conſequent thereof; namely, that they ſhall not only for ever be deprived of that Glory others are cloathed upon withal, but as naked Souls be oppoſed to Wrath, and have no Fence or Shelter from it. And this carries it far beyond, what that other Sence of theirs talks of. Now to ſtrengthen this Sence of *Nakedneſs Spiritual*, There are Three or Four Things help forward the arguing of it.

1. It is argued from the further Analogy of the Story of *Adam*. As to underſtand that Phraſe *Of being cloathed*; we had Recourſe to the Image of God in *Adam* at his firſt Creation: So now ſuitably to find out what it is to be found naked, we muſt have Recourſe to him in his fallen State. Thus *Beza*, though to another purpoſe, ſends us thither, and ſays, there is here an Alluſion to that Nakedneſs of his: And ſo he illuſtrates, how the Body at the Reſurrection is naked, if found without Glory. But I ſhall have Recourſe to it, and to the Identity of it, as ſhewing the Condition of the Souls Miſery in appearing before God deſtitute of Righteouſneſs, in relation unto which appearing, the Word *Found*, is here added.

We read, *Gen.* 3. 7, 8, 10, 11. *That their Eyes were opened, and they ſaw* (or) *knew they were naked, and were afraid, and hid themſelves from the Preſence of the Lord becauſe they were naked*; as really, ſo alſo in their own Senſe. Though were

were bodily Naked afore; yet now, and not till now, they discern this Nakedness Spiritual, and are sensible, not that of Want of bodily Cloathing, they needed not have fled from God's Presence for that; *Who will harm you, if you do that which is Good?* To be sure, God will not: But they found they had now lost the Image of God. But that was not all, for that Loss simply alone considered corrupt Man laieth not to Heart, but the Consequent Misery ensuing hereupon was that which amazeth them. Their Consciences found themselves now laid open to Confusion and Shame afore God's Presence, and exposed unto his Wrath, his Image being gone: And therefore, they out of Horrour hid themselves from God, being afraid, as the Text there hath it. Chap. VII.

2. A Second Evidence of this is, that in other Scriptures, wherein Cautions about Spiritual Cloathing are given (as also here) there the like Caveat of taking heed of being found Naked, is in like Manner given; even as here, *If being Cloathed, we be not found Naked:* And to my Knowledge, to no Sense else are the Words thus turn'd both Ways. I shall mention the Places, *Rev.* 3. 17. *Thou knowest not, that thou art Wretched, and Miserable, and Blind, and Naked. I Counsel thee to buy of me White Raiment, that the shame of thy Nakedness do not appear*; namely, when thou comest thy self to appear afore God. So then, it is not the want of that Cloathing simply, but the Consequent of it, *the Shame of that Nakedness*, for which that Nakedness is mentioned. And who upon considering this, will not be ready to say, That this to be sure is spoken in Allusion to our first Parents spiritual Condition, reproaching those to have been more wretched then their first Parents. For in *Genesis* 'tis said, *That their Eyes were opened, and they knew they were Naked:* But, *thou knowest not* (says Christ here) *that thou art Naked*, yea, and Blind too, in that *thou art not sensible of thy Nakedness*, as they were. To the same Effect (*Rev.* 16. 15.) He presents to them the Misery, and the woful Consequence of not keeping their Garments; *Lest he walk Naked, and they see his Shame*; the like is in *Ezek.* 16. 4, 5, 7. Their spiritual Nakedness is set forth by their *being cast out to the loathing of their Persons in the Day that they were born.*

3. And indeed otherwise the Addition Cloathed, and not Naked had been superfluous. For if it were intended as in our ordinary way of Speech it is; not to be Cloathed, and to be Naked, and so *e contra*, are all one and the same. So he had spoken in this Phrase, but the same Thing which in that other *of being Cloathed* he had done. But thus taken it puts a further and higher Matter upon it, namely; That look as those, who are Cloathed in that Manner that hath been spoken, shall be Cloathed upon with Glory: So they that are found Naked, are exposed unto Shame, and cast into utter Darkness. It imports an opposite State of Misery, unto that Glory which the true Saints are Cloathed upon withal.

4. But that, which when added to these, chiefly Argue the Word *Naked* to be taken in this spiritual Sense, is the Word *Found*, which the Apostle would needs also put in, and not simply say, and *not be Naked*, but *be not found Naked. Found!* I would ask of whom? Of God? Yes surely. *We have a building of God* (so ver. 1.) *For to be Cloathed upon withal by God*; according as we are found of him, *if we be not found Naked* (says the Text) namely by God. Which the Apostle *Peter* thus expresseth, 2 *Pet.* 3. 14. *That ye may be found of him* (God) *in Peace.* It is a judicial finding of God, as a Judge now coming to dispose of Us to Life or Death, according as he shall find us Naked, or Cloathed: And it is put to the worser Part, if found Naked. 'Tis a judicial Word to this Day, you say, the Jury found it so, or so upon Trial, namely. So the Phrase is in the Scripture too; *Found a Liar*, Prov. 30. 6. *Found Guilty*, ver. 10. So when God punisheth, he is said; *to find out Iniquity*, Gen. 44. 16. As also in Relation thereto, he is said, to make Inquiry or Search for Blood, *Psalm* 9. 12. And truly as the Instance of *Adam* hath helpt us to understand, what to be *Cloathed*, and to be Naked, is: So also, it will help to find out, what 'tis to be found Naked. God staid a while, but in the cool of the Evening he came, and came to make Inquisition in what State *Adam* was. *Adam where art thou*, Gen. 9 9. *Adam* had lost God's I-

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mage, and Naked God found him, and caſt him out of Paradiſe. The Phraſe is yet more expreſs, when Chriſt cometh to judge of Men's Conditions, in order either to Life or Death, this is that very Thing, which (as *in terminis* it is held forth) God makes the Subject of his grand Inqueſt, *Cloathed* or *Naked*. Mat. 22. 11, 12. *When the King came in to ſee the Gueſts, he ſaw there a Man, which had not on a Wedding Garment.* If you will have it in the Words of the Text. *He was found Naked. Friend* (ſays he, as to *Judas*) *how cameſt thou hither, not having a Wedding Garment?* And you know what follows, *Caſt him, where weeping and wailing is.* Chriſt hath a Time when he purpoſely Viſits, *When the King came in*, ſays *ver.* 11. And 'tis a Day wherein he adjudgeth to Hell, *Ver.* 13. And his Eyes ſearch narrowly, and pry into every ones Condition. He Spies out a *Man*, which had not on a Wedding Garment, not one eſcapes him. And ſo on the Contrary, one that hath put on Chriſt, and is Cloathed with his Righteouſneſs, and with Holineſs of Heart and Life, which is the Cloathing we ſpeak of, he is ſaid to be *found in Chriſt*. Which was *Pauls* aim againſt that Time, *Phil* 3. 9. *That I may be found in him, not having mine own Righteouſneſs, but that which is through the Faith of Chriſt.* Againſt that Wedding Feaſt it is granted, the Believer to be arraied with this Robe, as you heard out of *Rev.* 19. 7. And now all theſe Things, how far do they ſhut off that other Interpretation?

IV. The Fourth Conſideration ſhall be about the Time of Gods *finding* Men, and making Inquiſition, whether Cloathed, or Naked in Order to Glory or Shame. Now if the Time of our Diſſolution be a Time, in which this ſolemn Inquiſition is made, and at which every Soul is *Found*, and Viewed, whether Cloathed, or Naked in order unto Shame, or Glory: Then this Interpretation ſtill lies fairer: For it is the Point in Hand. Let us conſider, 1. As to the Thing it ſelf, whether this be not a Time of ſuch a Judicature? 2. Whether any Hints make for it in the Text?

1. As to the Thing it ſelf, The Time after Death is the firſt moſt ſolemn Time, wherein God makes this Inquiſition. For *Firſt*, Then it is, that God takes ſolemn Cognizance of Souls, and their ſpiritual Condition: When he calls for them, and they appear ſolemnly afore him. This the Inſtance of *Adam* is a Preſident to us of: It was a Private Day of Judgment, as this alſo is. God ſtaid a while, and was Patient, but when he call'd *Adam* Perſonally unto him, and he appear'd afore him, *Adam* was found Naked: And God paſt a Trial, and a Sentence upon him. Why now at Death it is, that God *takes away Mens Souls*, Job 27. 8. 'Tis God that doth it, whether it be he ſends for it by a good Angel as he did to *Lazarus*, or by a bad one, *Luke* 12. 20. God ſaid, this Night they ſhall require, or call for thy Soul back again; for alas, it was but Lent. You ſee there, it is God gives the Particular Commiſſion, and ſends for the Soul to himſelf, *God ſaid*, &c. His Children he ſends for Home (as the Phraſe, *Ver.* 8. of this 2 *Cor.* 5. imports) as Men for their Children at the Univerſity, or in Travel. And Wicked Men he ſends for, as a Juſtice doth to apprehend a Felon, to clap him up in Priſon againſt the Aſſizes: So ſays *Mercer* on that Word in *Job*, *He ſhall take away his Soul*; that is, hale, and pull it out of its own dwelling, unto Priſon, and Judgment. So 'tis, that it is ſaid of all Men, *The Soul returns to God that gave it*, and Lent it, *Eccleſ.* 12. 7. It returns to God, then, or at that Time, when the Body goes to the Earth. I find in that great Aſſembly that glorious Preſence (*Heb.* 12. 23. *Where Angels and Spirits of Juſt Men are made Perfect*; that is, Souls are ſwallowed up into Life) that in the next Words, there is this Deſcription of God, even as he ſits amongſt theſe, *and to God the Judge of all.* For even now, afore the Great Day of Judgment; and whilſt Men's Souls are in a ſeparate Eſtate, he ſits as a Judge of all both Good and Bad, amongſt thoſe glorious Spirits. Which is ſeen in this, That the Spirits of Juſt Men are taken up by a Judgment paſt on them, ere they ſit down there: And in like Manner he is a Judge of others alſo (for of All it is, he is ſaid to be the Judge) and ſo by the like Judgment, the Souls of Wicked Men are caſt into Priſon: As it is expreſly ſaid, of the Souls of the Old World,

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after God had taken them away by Death, 1 *Pet.* 3. 19. Now it is a certain Rule, God never judgeth, or casts into Prison, until he hath past a Trial upon those he so commits, and hath found them so or so: You find it in the Case of *Sodom*. But especially, he casts no Soul into Prison, until he hath found him Naked. This the Parable shews, when the Guests appear'd afore him, he then saw a Man without a Wedding Garment: He then took Cognizance of it, and him: And further, he examines him, and convinceth him, he wanted it, and then, and not till then cries, Cast him into utter Darkness, where weeping and wailing is. So then, if upon Dissolution Mens Souls are cast by him into utter Darkness, and Prison, it is, and must be, because they are then and at that Time found Naked, and Judged so by him. And though there is a Publick Judgment at the great Day to Manifest, Justifie, and Publish this afore all the World: Yet at Death there is a more Private and Personal Judgment, and a finding of Souls, whether Cloathed or Naked: And a disposing of them accordingly, either to a being *Cloathed upon* with Robes of Glory, if *found Cloathed* with Grace (as the Souls of Martyrs, *Rev.* 6.) or cast into Hell, as the Rich Mans Soul was, *Luke* 16. The one is as the Assizes, the former as the Private Cognizance and Commitment of the Justice of Peace, perhaps long afore the Assizes. Chap. VII.

If now, surrounded with this Light, we will but with an impartial Eye look round about the Words here, and the Context, we may easily discern, that they are most naturally accommodate to express the State of Souls after their Dissolution. Certainly, if they suit, or fit any Time, or Season, that can be supposed; they are eminently applicable unto this, and therefore so intended, as may appear by some Characters in the Text.

1. To begin with what was last spoken of, there are Two Judgments, one at Death, the other at that great Day: Why may it not then be rationally conceived, That after his Discourse of this separate State of the Soul ended, *Ver.* 9. he therefore purposely brought in the mention of that Publick Judgment, *Ver.* 10. *For we must all appear before the Judgment Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be Good or Bad.* Having in the beginning of that his Discourse, (*Ver.* 3.) spoken of this other, that is more Private and Personal at Dissolution; and so of both Judgments, this as precedaneous unto the Souls Glory whilst separate; that Latter as foregoing that ensuing Glory of Body and Soul conjoined: Surely, the setting the one thus with the other hath a great Comeliness in it, and makes an Harmony in this Structure of his Discourse.

2. But 2dly, The Apostle himself had set for us, and pointed us unto the Time of Dissolution, as the Time when our Hopes are; that if our Bodies were Dissolved, we have a Glory to be Cloathed upon withal. And in these Words he puts in a necessary Caution, if so be, we be found preparatively Cloathed, and not Naked; which no Man can deny, but that as to the Thing it self, complies fully with that Time. It hath therefore been a Wonder to me, That any should pass all this off to another Time, and say, that of this Time, this is not to be meant at all. Truly, I will take the Apostles Time afore any other, when all Things thus correspond and agree with it. Nay, if he had not set it, I should have been induced to have applied it to that Time. If you had any Prophecy, and saw all Things punctually to agree, and to Center in such a Point of Time; would you not say, this surely is the Time, and these the fulfilling of it?

3. But 3dly, The very Metaphor used by the Apostle, and chose out here as *ex proposito* to express himself by, *viz. Not to be found Naked*, doth secretly, and yet most elegantly Connotate (together with, and over and above all that else hath been spoken of the import of it) the very separate State of an ungodly Soul, now come out of the Body, to be the very Subject he is a speaking of. Such a Soul at Death goes Naked forth of the Body; for which I do not urge, that we go Naked out of the World in *Job*'s Sense, for that is meant of the Body, as well as the Soul: For he had said afore, *Naked* I came into the World, and that to be sure is meant of Body and Soul conjoined,

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yet ſo, as of the Two in worldly Reſpect, the Wicked Man comes leſs Naked into the World, then he goes out of it; for at coming in, many Children come Cloathed with right to Inheritances in this World, and there is a great Difference of Perſons in that Reſpect: So as by Virtue of their Birth, they have all good Things in a readineſs for them richly to enjoy. Beſides, that the Soul is then Cloathed with a Body, which makes it capable of the Enjoyment of all Things in this World, therefore the Apoſtle comparing both Conditions together (1 *Theſſ.* 6. 7.) ſays of the Latter only, as more undoubted and apparent, that 'tis certain, *We carry nothing out of this World*: For the Soul then is ſtript of the Body alſo, and no ſuch Reſpects attend it into the other World. Nor will I urge, that Death is as a Birth; namely, into that other World, and ſo the Soul it ſelf now goes Naked, as Soul and Body once did into this, ſtript of all. I will not follow the Alluſion, that the Sorrows or Pangs of Death are uſually termed *Birth-throws*, ὠδῖνες, nor how that Angels (Good or Bad) attend the Delivery, as Midwives, to catch the Poor Naked Soul, and carry it *to the Father of Spirits*, as God is call'd (*Heb.* 12.) Who, if it be a true Son, owns it, bleſſeth it, covers it with Glory; but if it be a Baſtard, rejects it. But I go upon that better Warrant, That the Apoſtle hath here a glance at the State of Souls ſtript of their Bodies, inaſmuch as at the 4th Verſe he expreſly termeth Death, a *being uncloathed*, as in Relation to the Body, which none can deny: But yet ſtill (obſerve it) when he ſpeaks of Godly Men (as there) he Terms it, but a *being uncloathed*, that is, a mere want of the Body, for he is ſtill Cloathed with Grace: But ſpeaking of Wicked Men's State when Dead, he Terms it Nakedneſs, not only or barely in reſpect of their Bodies, but chiefly in reſpect of a Nakedneſs every way, that doth accompany their Souls, in regard of the want of Grace, and of Chriſt's Righteouſneſs; and in regard alſo of Shame, Wrath, and every Thing elſe, that Nakedneſs in Scripture can, and doth ſpiritually import. Now the taking of *Uncloathed*, Ver. 4. to be all one with *Naked*, Ver. 3. is one cauſe of the Miſtake in our Interpreters: Whereas the *being Naked*, is ſpoken by way of Ignominy, as hath been ſaid; and ſo ſhews, how from that Time ſuch a Soul is expoſed to Shame and Miſery. Yea, and thereby actually enters into that Miſery; and that becauſe, it is now ſeparated from the Body. And that is the genuine Notion I inſiſt on, for Explication of which, though indeed it is true, that the Soul was really Naked, when in the Body (as *Moſes* ſeeing God, that is Inviſible, did view the People of *Iſrael* Naked, *Exod.* 32.) yet the Miſeries of its Nakedneſs do not break in upon it until now, when it is diſpoiled of its Body; nor doth this appear till then, for Confirmation of which conſider,

1. That by God's own Ordination, the Time of this Life, and of the Souls being in the Body, is ordained as a Screen betwixt God and Men's Souls. The Body is as a *Midſt* Thing between him and the Soul: And ſo it becomes through God's Ordination, a Time of Patience, Long-Suffering, as to thoſe in *Noah*'s Time it is ſaid to be, and yet when they were Dead, their Spirits were caſt in Priſon. And anſwerably, Men's Soul whilſt in their Bodies are ſaid to be *preparing for Wrath*, (Rom. 9.) with much Long-ſuffering on God's Part, *Rom.* 9. 22. There is a Sluce betwixt Gods Wrath and them, but in the other World when out of the Body, the Naked Soul and God himſelf do meet. The Soul then, and not till then, returns to God immediately; though in this Life the Apoſtle tells us, he is not far off from any of us, *Acts* 17. Now the Soul lies Naked to all God's Wrath, the Cataracts of Heaven are ſet open, and it hath no Shelter, for the Sluce of God's Patience is with the Diſſolution of the Body pull'd up. And this following upon Death, the Apoſtle did moſt elegantly ſo expreſs it, as Connotating at once all theſe Things.

2. As there is this Truce betwixt God and Men's Souls in the reality of the Thing: So at the Diſſolution of the Body, and not till then, it is that Men find themſelves Naked. When is it, *That the Hope of the Hypocrite*, is ſaid *to Periſh*, but when *God takes away his Soul*. To the very laſt Moment, he in the

the Parable was Ignorant of this: And therefore upon the Challenge, that he wanted a *Wedding Garment*, 'tis said, *He was Speechless.* Till then, *Many Men know not, they are Naked*, Rev. 3.17. And therefore in respect of their Eyes being then, and not till then opened to discern it, they may be said to be found Naked, as in the Text.

5. The Fifth, and last Consideration concerns the Manner of these Words coming in here, *Ver.* 3. *If so be, that being Cloathed*, &c. εἴγε, some express it by way of *Limitation*, that is of restraint unto the truly Godly and Believers, to shew this Privilege of being *Cloathed upon with Glory*, to be proper and confined to them alone, with Difference from all others, that are found Wicked and Ungodly. I would rather call it, *an wholesome and necessary* both Condition, and Caution, given by the way to the Saints themselves, together with *Relation specially had unto carnal and presumptuous Professours*, who pretend Assurance, and profess to know and groan for Death with the same Expectations, as the Apostle brings in the Saints.

1. It is by way of a necessary Condition, *Col.* 1. 22, 23. *Christ will present you Holy, and unblameable in his sight,* εἴγε, *if so be, ye continue grounded in the Faith*, &c.

2. It is by way of a necessary Caution unto Saints, to keep and hold fast their Garments: In which Manner, that useful Parenthesis comes in, *Rev.* 16. 15. *Blessed is he that Watcheth, and keepeth his Garments, lest he walk Naked, and they see his Shame.* 'Tis usual to insert such Admonitions, so in this very 2 *Cor.* 5. 9. *Wherefore we Labour, that whether present or absent, we may be accepted of him.*

3. It is by way of holding forth to all, the Truth and Genuiness of Christian Profession in their Expectation of Glory, *If so be, that being Cloathed*, &c. Even as *Eph.* 4. 21. The same Words is used. *Ye have not so learned Christ, if so be, that ye have been Taught by him, as the Truth is in Jesus,*

4. It is spoken with special Respect unto presumptuous Professours, That there being a Faith and Hope in them concerning these Things, that is not genuine but counterfeit, they might be put in Mind to search into themselves, whether they had this Wedding Garment, yea, or no. There were wise Virgins that had Oil in their Vessels, and Foolish, which had not, and so were shut out, so here is the same Case. Thus *Rev.* 3. 17, 18. That Admonition comes in, *Thou saist I am Rich, and increased with Goods, and have need of nothing: And knowest not, that thou art Wretched, and Miserable, and Poor, and Blind, and Naked. I Counsel thee to buy of me Gold tried in the Fire, that thou mayst be Rich; and White Raiment, that thou mayst be Cloathed, and that the shame of thy Nakedness do not appear, and anoint thine Eyes with Eye-salve, that thou mayest see.*

And truly this in the Close, for the Confirmation of that Interpretation we have given of *Cloathed*, &c. as that which respecteth Grace, as a prerequisite to Glory, or being *Cloathed upon*; I may add some Remarks on those Words, *If so be, also, that being Cloathed.* 'Tis not εἴγε barely (as in the Places cited) but εἴγε also is added unto Cloathed. 'Tis *Calvin's* Observation (and for ought I have elsewhere found) his alone. *This Sense*, (says he) *namely of being Cloathed with Grace and Christs Righteousness, is fetcht out of the Particle* etiam, *or also* (as it ought to be Translated) *which for Amplification sake was without doubt inserted, as if* Paul *had said, there is and shall be a new Garment upon Death ready for Believers, if so be in this Life also, they have been Cloathed.* And I must Confess, the Emphaticalness, that this *Etiam* or *Also* puts upon this *being Cloathed*, did as much serve to put my Mind off from all those other Interpretations, as any Passage else whatsoever in the Words. And when I went to set down in my Mind their Senses, of *being Cloathed* with a Body; and then put but these Words, *if so be also* in therewith, they seemed all dilute unto me, and there appeared not any Thing, that should deserve such a notoriety, such an Exaggeration or Amplification. But if we Interpret it of Grace and Christs Righteousness, they are so Rich, so noble a Cloathing as are worthy of such a Mark of notoriety express'd by the Word *Also*, and being Pointed

Atque hic Sensus elicitur ex particulâ etiam *quæ amplicandi causâ haud dubiè inserta est. Ac si dixisset* Paulus *novam vestem fidelibus amorte paratam fore si quidem in hac etiam vita vestiti fuerint.* Calvinus *in verba.*

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at thereby, as prerequiſite to Glory. And in the like way of Exaggeration, or Eminency doth this Word καὶ or *Alſo* come in, *Ver.* 5. *Who hath alſo given us his Holy Spirit.*

Objection. There are Two Objections, I find, made againſt theſe Words being made a Condition, or Caution given to Saints.

Anſwer 1. 1. That in the foregoing Sentence, there being no Promiſe made, nor no poſitive Declaration of any Thing, as requiſite to be done, or to be in us; but only the common Deſire of all Saints expreſſed, *viz. to be Cloathed upon*, unto which as ſo expreſſed, a Condition or Caution to be added ſeems not proper.

Anſwer 2. It is True, it is not a Condition of the Deſire, or Act of Groaning it ſelf, as it comes from them, but of the Object or Thing it ſelf deſired; namely, *being Cloathed upon, which ſhall be* (ſays he) *if we be alſo Cloathed.*

Anſwer 3. Whereas there may prove an Over-weening and Miſtake in ſome that pretend to Deſire or Groan after this, or a Negligence in the beſt, to take heed to be fitly qualified: Such a Caution is in that Caſe ſeaſonable to be made to them; though it be not properly a Condition of the Deſire it ſelf.

And 3dly, We may carry up the Reference of theſe Words alſo higher, even to relate to, *Ver.* 1. as thus. *We have an Houſe in Heaven, if this were Diſſoloved; if ſo be, that being Cloathed with Grace*, &c. And ſo it ſerves as a Condition thereof.

Objection. The Second Objection is this, That he ſpeaking theſe Things of the moſt eminent of Saints, as himſelf and other the Miniſters of the Goſpel (*Chap.* 4.) And ſo of all Saints, whereof many were aſſured of their preſent Condition in Grace, and ſo of Salvation (*We know*, &c.) or at leaſt of ſuch Perſons, as he takes for granted are Holy: In this Caſe to add, If ſo be ye have Grace, and be not found Naked, was for him to Detract from what he had ſuppoſed already of thoſe, He ſpake of.

Anſwer. 1. I Anſwer, It is to ſhew the neceſſary Connection that is betwixt Glory and having Grace, and Continuance therein to the End. Although the Perſons be ſuch as have the Things that accompany Salvation, yet *Paul* of himſelf ſays, *I eſt, when I have Preacht to others, I my ſelf be a caſt away*, 1 Cor. 9. laſt. And to the ſincereſt *Coloſſians* reconciled by the Blood of Chriſt, (*Col.* 2. 21.) He yet puts in this Caution or Condition (*Chap.* 1. 22.) Unto their being *preſented* at the latter Day by Chriſt, *If ye continue in the Faith*, &c. And thus too in *Rom.* 8. *There is no Condemnation to them that are in Chriſt.* So he begins, and in the end of the Chapter (ſays he) *None ſhall ſeparate us from the Love of God*, and yet (*Ver.* 13.) He gives this Caution unto ſuch, *If ye live after the Fleſh ye ſhall Die: But if ye through the Spirit mortifie the Deeds of the Fleſh ye ſhall Live.* Other Anſwers might be framed out of what hath been ſpoken afore.

Nor doth this Interpretation, *that it ſhould be meant of the Time of Death*, exclude the Glory at the Reſurrection, as if *being Cloathed with Grace, and not found Naked* were only a neceſſary Condition at a Mans Death: But would ſtand a Saint in no ſtead at the Reſurrection (which might be made another Objection) No: But all this is true, firſt of the Soul at Death, and then at the Reſurrection; again, alſo, for as then, there will be a new and open Judgment afore all the World: So a new Inquiry, by ripping up our Hearts and Lives to be, Whether we had been Cloathed or Naked in this Life before, and at our Deaths. And Grace, and Chriſts Righteouſneſs that we had here in this Life, will then ſtand us in as much ſtead, as they did at Death.

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CHAP. VIII.

The Words of the Text Explain'd, and their Coherence with the First and Second Verses.

II COR. V. iv.

Verse iv. *For we, that are in this Tabernacle, do Groan, being burthened: Not for that we would be Uncloathed, but Cloathed upon, that Mortality might be swallowed up of Life.*

THE First Verse expresseth the *Common Faith* of the Primitive Christians in this great Point: *That, when their Bodies should be dissolved, they expected a Glory for their Souls afore the Resurrection.*

The Second Verse expresseth, the lively and vehement Working of their Affections, *in groaning Desires* thereupon, by, and through Dissolution to arrive at that Glory: Which Groans are the immediate Effect of that *Faith.*

The Third Verse is a Caution intermingled by the Apostle, as by the Way, unto all that professed this Expectation, *To be sure to get, and keep their Garments, least they be found Naked* at their Dissolution, and so frustrated of that Glory, and exposed unto Shame and Wrath, *Rev.* 16.

In this Fourth Verse, he returns a-fresh to sigh forth the groaning Desires of himself, and other Saints after the same Glory with a greater Vehemency and Enlargement of Affection, then was afore expressed. That he assumeth the uttering the former Desires expressed in *Verse* 2. is evident in the very reading of the Words; and confirmed by this Parallel between them.

1. He had said, *Ver.* 1. *If this Earthly House of this Tabernacle*, &c. Here in *Ver.* 4. He says, *We that are in this Tabernacle*, &c.

2. He had said, *Ver.* 2. *We in this do Groan to be Cloathed upon with our House.* He speaks the same in *Ver.* 4. So that he brings down, we see, the First and Second Verses into this Fourth Verse: And therefore the Substance, Spirit, and Scope of both Verses is by Infusion soaked into, and contained in this Fourth Verse, and is further impregnated and heighten'd.

If the Question be, *What in this Repetition of his, is added to* what had been expressed afore in Verse the Second?

The Answer is, that in this Fourth Verse he farther gives the *true and genuine Account*, upon which a sincere Believer is moved thus to *Groan*, with a most accurate Distinction from what are the false Grounds, whereupon all other sorts of Men are moved to Wish, or Groan for Death, as Christians use to do. And so the Thing, which is New in this Fourth Verse, is both the *Manner* of these Desires, together with the *explicite Ground* thereof, neither of which had been so nakedly and distinctly expressed in that former 2d Verse.

The Scope, which by many Interpreters is put upon the Words, is, that many Christians knowing and believing that, in that ordinary Way and Course, which is set and appointed by God we are to wait until the Resurrection, for the Accomplishment and Perfection of our Glory. And also, that in the mean Time our Bodies must first be Dissolved, e're we can come to, or arrive at that consummated Glory of Soul and Body together: And that Nature in us shrinking at this Dying (all Men naturally abhorring Death) that therefore it should be here intended, that the Saints do Groan as being burthened with the very Thoughts of Dying, and therefore do secretly Desire not *to Die at all.* Which (say they) is expressed in those Words, *not to be Uncloathed*, that is, not of their Bodies at all. But instead thereof, their Desires do vehemently Soar to this, that they might both Bodies and Souls (whilst they remain

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main yet unparted) be gloriſied together without any more ado: And that thus at one leap they might without taking the Degree of Death be Cloathed upon with their Houſe from Heaven, in full conſummated Glory the firſt Inſtant, whilſt yet they were Cloathed with their Bodies; and this they would have effected, and by Virtue of ſuch a Change as is mention'd in 1 *Cor.* 15. *We ſhall not all Die, but we ſhall be Changed in a Moment, in the Twinkling of an Eye.* And this Change, which is anſwerable to the Reſurrection of others from the Dead, will *ſwallow up all Mortality* of the Body ſo, as we ſhall be at once compleatly *ſwallowed up of Life.* This Interpretation they give under the Countenance of the foreſaid Change, which will yet be but the Lot of ſome Saints, and indeed of thoſe only, who ſhall be found alive at the Inſtant of the Reſurrection, which Priviledge yet theſe would have to be the Deſires of all the Saints here, as that which they would rather wiſh? As alſo, becauſe of that ſeeming Paralel between thoſe Two following Words of the Apoſtle there, 1 *Cor.* 15. 53, 54. *For this corruptible muſt put on Incorruption, and this mortal muſt put on Immortality; and then ſhall be brought to paſs the ſaying; Death is ſwallowed up in Victory.* Which Words they judge exactly Paralel with theſe Words here, *Cloathed upon, that Mortality might be ſwallowed up of Life.*

But the Scope and Senſe, which I contend for, runs upon a clear contrary Suppoſition (which Suppoſition the Apoſtle did begin his Diſcourſe with *Ver.* 1.) founded on thoſe Words. *If our Bodies be diſſolved,* &c. Wherein he doth not only tacitly imply, that the ordinary Courſe, ſet by God for the Saints arrival at Glory, is the Diſſolution of their Bodies: And that the Saints generally know, and make Account of this: But he further makes the Suppoſition of this, as *de Facto* in the Event, that when that this ſhall once be done, and come to paſs, *That our Bodies be diſſolved,* that then *we have an Houſe,* &c. And this he laies as the Foundation, whereunto he ſuits the reſt of his Building in this following Diſcourſe to their Relief againſt the Time of this their Diſſolution; and the Groanings and Deſires after the Glory which ſhall follow that Diſſolution. And as in the Second Verſe, he had begun to expreſs their general Deſires after it; ſo here in this Fourth Verſe he perſiſteth with a reiterated Vehemency to ſet out their Groanings continued ſtill upon the ſame Suppoſition, that if their Bodies be diſſolved once, they know they have an Houſe to be Cloathed upon with; they looking upon Diſſolution only as the common Gate and *Paſſage* appointed by God, whereby their Souls in their ſeveral Ages and Generations ſhall firſt and ſooneſt come to that bleſſed Attainment, which is their firſt Entertainment in Heaven.

Now that the Words of this Fourth Verſe will comply with and give themſelves up to this Senſe and Interpretation, and fully ſuit with it, will appear, when I come to open every Particular in the Words. In the mean while, we may aforehand take up a new general Reaſon, for the confirming this our grand Aſſertion, that the Glory of the Soul ſeparate upon Diſſolution is in this Fourth Verſe continued by the Apoſtle to be ſet out as the Object of a Believers Groanings, as well as it had been in the Second Verſe. And the Reaſon hereof is drawn from the Series and ſtreight Current, that runs thro' all in a Succeſſion from the Firſt Verſe, with the other Verſes down to this Fourth Verſe, and likewiſe which this Fourth Verſe retains with the former, and then deſcendeth down to the Fifth Verſe alſo: Which Reaſon you may frame in this Mould. That look what Glory it is, and *what* Subject in Man it is, that is the Object of a Chriſtians Faith in the Firſt Verſe, and of a Chriſtians Groanings in the Second Verſe: The very ſame Glory, and the ſame Thing in us is, that which the Apoſtle intends as the Object of a Chriſtians Deſires and Groanings here in this Fourth Verſe. But the Glory of the Soul ſeparate upon Diſſolution is that Glory, which is held forth in Verſe the Firſt and Second, *&c.* Therefore the ſame is intended in this Fourth Verſe alſo. That the Glory of the Soul ſeparate, *&c.* is the Houſe intended, *Ver.* 1. I have before largely, and I hope invincibly proved. And that the ſame Glory (in *Ver.* 1.) is intended alſo, in *Ver.* 2. as that which *we Groan for, deſiring to be Cloathed upon with our Houſe, which is from Heaven,* is evident alſo.

For

For as in the First Verse, he declares what their Faith was; *We know, that if this be dissolved, we have,* &c. So in the Second he shews, what their Affections were pitcht upon, this their Groaning being the Effect of that Faith: And indeed, it is impossible in this Condition, but that the Glory which by Faith they expected (*Ver.* 1.) it should be the very same they *Groan* for, *Ver.* 2. For *Affections follow Knowledge* home to the Door of *that Object*, which Knowledge *apprehending doth propose unto us.* And the other main Proposition, *viz.* that the Glory, we are said to Groan after (*Ver.* 2.) is the very same with the Object of our Groaning here (*Ver.* 4.) is evident. Chap. IX.

1. Because this Fourth Verse is, a re-assuming (for the Substance) of what was said in the Second Verse, and also in the First Verse, as uttering the same Groaning Desires, though with a fresh renewed Vehemency. But yet it is a Groaning after one and the same Glory, which Glory is therefore in the Fourth Verse continued to be expressed under the same Metaphor he had used afore Verse Second, namely, to be Cloathed upon; even as *Ver.* 2. *Desiring to be Cloathed upon with our House, which is from Heaven*; of which House also he had first spoken, in *Ver.* 1. *We have an House in the Heavens.* Although herewith he over and above adds a further, and more plain Explanation, what that House and Glory we are Cloathed upon with is, even a *swallowing up this Mortality of Life.*

2. Again Secondly, He utters the present Condition of the Saints till Dissolution, under one and the same Metaphor, which he had used in *Ver.* 1. and *Ver.* 2. In Verse the First, he speaks of *Our Earthly House of this Tabernacle*; In *Ver.* 2. he says, *in this* (namely, this Tabernacle) *we Groan:* And then he useth the same Word again here in *Ver.* 4. more indigitately, *We that are in this Tabernacle*, still to refer us to the first Verses, as speaking *to the same Thing*, which this Fourth Verse speaketh to. For otherwise, he might have simply said, we that *are in the Body*, but by repeating this Metaphor of Tabernacle, He again would mind us of the Short Continuance of the Souls abode therein; and also, of that Existence the Soul, the Indweller is to have, when that Tabernacle shall be Dissolved.

3. And thereby Thirdly, He shews he would have us carry down those Words, in *Ver.* 1. *We knowing, that if our earthly House of this Tabernacle were Dissolved*, &c. As in common to be repeated, and supplied in the Fourth Verse. And then the Connexion will thus run Current through all the Four Verses: *We, who are in this Tabernacle, knowing* that, *if this earthly Tabernacle were Dissolved, we have a House in the Heavens to be Cloathed upon withal, do therefore Groan to be Cloathed upon therewith: And therefore do also Groan for Dissolution in order thereunto; for we know, that if this Tabernacle were but once Dissolved*, we have another *House* ready, *&c.* Thus those Words in *Ver.* 1. *If this Earthly Tabernacle were Dissolved*, will still follow us down hither into this Fourth Verse, and will Challenge, that it should be admitted and taken into the Interpretation thereof: And thereupon this will inevitably follow, that the Glory of the Soul upon Dissolution is *that*, which is *the Object* of this Groaning in this Fourth Verse.

4. Lastly, That one and the same Glory is steadily and Homogenially thus carried along, through 1, 2. 4th Verses, the very first Words of the Fifth Verse do conclusively shew: *He that hath wrought us for the self same Thing, is God.* What is this, but that one and the self same Glory before spoken and treated of, whether under the Metaphor of an Heavenly House, and being Cloathed upon therewith, or more plainly expressed, as a Life that swallows up Mortality? This Glory is one and the self same Thing, that he had been speaking of in the Fourth Verse, and in all the rest of the former Verses. The Apostles whole Discourse is a Woof of Thread, and one and the same runs through all: And the want of Attendance unto this strict uniform Connexion of the Matter of these Verses one with the other hath been the Cause of those Mistakes in those fore-specified Interpretations, wherein some Expositors have taken Liberty to interpret these Verses of several sorts or subjects, rather of Glory, as of the Soul separate in one, and in another Verse of the

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Glory that ſhall accrue upon the Reſurrection of the Body, and of that Glory only: And then in another Verſe, they interpret it of a Third Way of coming to Glory, *viz.* that Change of Body and Soul without either dying or riſing again. Whereas the Apoſtles Diſcourſe doth ſpeak of one and the ſelf ſame Thing, as in *Ver.* 5. He on purpoſe and profeſſedly ſpeaketh. And ſo the whole Diſcourſe is ſpun of an even Thred, and 'tis apparent, that he ſpeaks of the Glory of a ſeparate Soul all along.

Only I ſhall premoniſh the Reader in this Place once for all, That this Plea of mine put in of the Glory of the Soul ſeparate, as now it hath been ſtated, is far from excluding that conſummated Glory at the Reſurrection to be alſo intended. For a Believer may have in the firſt Place, as next in Proſpect, the Glory of his Soul, when ſeparated in his Eye and Deſires, and yet withal he may have ultimately in View that further Glory of the Reſurrection, to come after, as that which he expects and longs for alſo, but yet each in their due Order. Theſe Two, both the Things themſelves, and our Deſires after them may, and do well ſucceſſively both ſtand together: And therefore I oppoſe that Opinion of the Glory at the Reſurrection, no further, then as any would have that Reſurrection Glory ſolely to be meant, and would exclude altogether the Apoſtles Intendment of the ſeparate Souls Glory in the mean Time. But as for the other Senſe of a Believers having Deſires not to Die at all, but to be Changed: If this Senſe I have now given be the genuine Purport of the Words, it will indeed (I Confeſs) perfectly overthrow and exclude that other Interpretation of a Deſire of Non-Diſſolution, for that is contradictory to this of mine: And indeed unto the Apoſtles Suppoſition at firſt, *If our earthly Houſe be Diſſolv'd*, that leads on to all that follows, as hath been obſerved.

I ſhall now give a general Diviſion of the Words of this Fourth Verſe: The Groanings of a Chriſtian after Diſſolution being the common Scope and Subject of this Verſe, the reſt thereof as belonging to, and ſetting forth thoſe *Groanings* may be divided into general Parts, whereof ſome will admit of leſſer Diviſions after.

1. The *Perſons*, that Groan, are ſet out with their preſent Condition, *We that are in this Tabernacle.*

2. The occaſion of their Groanings, and the Cauſe why they Groan is expreſs'd to be their *being Burthen'd.*

3. There is a Vindication of Chriſtians in their Groanings after Diſſolution, with Difference from all other Men, in theſe Words, *Not for that we would be uncloathed.*

4. There is the true Account it ſelf why they Groan, *Being burthened, not that they would be Uncloathed, but Cloathed upon with their Houſe in Heaven.*

5. *That Glory* is ſignified by that Metaphor more plainly expreſſed; *That Mortality might be ſwallowed up of Life.*

I ſhall firſt conſider the Perſons, and their preſent Condition as repreſented in thoſe Words of this Fourth Verſe, *We that are in this Tabernacle.* Some reſtrain the Word *We*, unto the Apoſtle himſelf, and his Brethren the Apoſtles, and thoſe eminent fellow Labourers with him in the Miniſtry, becauſe of theſe he had ſpoken in the Perſons We, and Us, and Our, all along in the Fourth Chapter, in his ſetting out their Sufferings, Labours, and Perſecutions: And this, which with ſome Difference (as to the Frequency and Hazard of them) from other ordinary Saints (as appears in *Ver.* 12, 14, 15.) And ſo propoſing themſelves in all their Sufferings, and in this their Confidence of Glory, as Examples unto the Vulgar Ordinary Chriſtians. And truly, if we ſhould meaſure this by the ordinary Temper of Chriſtians in our Times, we would be induced to think, that what the Apoſtle ſpeaks of Groanings and *Deſires* after *Diſſolution*, and the Glory that follows ſhould have been intended only of ſome of thoſe eminent Saints then: Who had received the *firſt Fruits of the Spirit* (Rom. 8.) beyond what in Compariſon other Saints have receiv'd. And indeed, how remote are Saints now a Days from thoſe Deſires to be diſſolved: But on the Contrary are fearful of Dying. But yet conſi-

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dering, that the Apoſtle ſpeaks of, and ſets out thoſe Perſons or Subjects, who were intended by the General Character common to all Saints in the next Words, *We that are in this Tabernacle:* And alſo holds forth that Aſſurance of Salvation, and a *Joyful Waiting for that Day:* And alſo conſidering, that an Eſtabliſhment, and Anointing, a Sealing, and the Earneſt of the Spirit, were Priviledges common to thoſe *Corinthian* Chriſtians, and other Primitive Chriſtians, together with the Apoſtles (as he expreſly ſays, *Chap.* 1. 21, 22. of this Epiſtle) this warranteth us to judge, that this Word *We* was intended of the Body of Saints in thoſe Days, and if there be any (as in our Days there be many) that do not thus deſire and groan, it is yet their Duty in this their Condition, as well as it was the Duty of the Apoſtles: *We*, for unto the Saints he had both intended it and appropriated it, all along appears from theſe Words, *We know we have an Houſe*; expreſſing the Common Faith of Believers: And in *Verſe* the 2*d*. he ſays, *We groan after our Houſe*; and he terms it *Our Houſe*, as being the proper Demeans of them as Saints, their Free-hold, and diſtinct Property, and accordingly he annexeth their preſent Condition in common, as was ſaid; *We in this Tabernacle*. The Truth is, the Popiſh Commentators would fain carry it unto Apoſtles and Eminent Chriſtians alone, who they ſay, went immediately to Heaven. And they aſſign a middle Place, *Purgatory*, for the *Vulgus Sanctorum*, for the Common, Vulgar Saints; whereas if the Scripture ſhould be intended generally of them, and of their being taken up into Glory at Diſſolution, that Middle State would utterly fall to the Ground. Chap. VIII.

We that are in this Tabernacle: That is, that have our preſent Exiſtence, or Being in the Body, which is our preſent Tabernacle: *We* that lead as yet a Tabernacle Life. He ſays, not meerly we groan in this *Tabernacle*, but *We that are in this Tabernacle do groan*; putting a further and more eſpecial *Emphaſis* upon it. And thereby he doth not only tacitly inſinuate,

1. The Soul to be the Perſon, that indwells in that Tabernacle our Bodies, at the preſent for a while.

But, 2. He intimates withal, that there is another State, Exiſtence and Condition of other Saints, namely, of Souls *out of this Tabernacle* upon Diſſolution: Whoſe Condition theſe Tabernacle Saints had in their Eye, whilſt they utter their Deſires after ſuch a State, as far more deſireable, and which they are aſpiring unto, and thereby they are provoked the more to groan after the ſame, and indeed our Attendency to this very Diſcrimination of one ſort [*We*] in this Tabernacle, and of another ſort implied, expreſſed by the Word [*We*] in the Word *They*, who are out of it, may have a great Influence into this our Interpretation, and add a mighty Confirmation to it.

And to this purpoſe it is to be noticed, that as, by that fore-mentioned Character of the Ground and Manner of their Groanings, he intended to diſtinguiſh Saints from other Men, as has been ſaid, and will be demonſtrated: So by this Periphraſis; *We that are in this Tabernacle*, he intendeth to difference the State of Saints on Earth from their Brethren and Fellow-Citizens in Heaven, ſo ſtyled *Phil.* 3. 20. *Rev.* 6. 20. 'Tis as if he had ſaid, ſome of us are already houſed in Heaven, in our Standing-Houſe there. (as *Ver.* 1, and *Ver.* 4. he calls it) Whilſt others of us dwell yet in Tabernacles to be diſſolved. GOD's Family is ſaid to conſiſt *Of ſome on Earth*, and *ſome in Heaven*, Eph. 3. 15. The Words there, *Of Whom* (namely, Chriſt) *the whole Family in Heaven and Earth are named*, ſpeak of two Parts of the ſame Family, whereof ſome are in their Country-Houſe, ſome in the City-Houſe. Thus in like manner here, He by way of Diſcrimination ſetting out that one Part or Company of them abiding on Earth, [*We*] *We that are in this preſent Tabernacle*; He thereby inſinuates another Part or Company that are in Heaven, both making up the whole Society and Fraternity of Saints belonging to God. And there is a further differencing Character, and Note of this Diſtinction, which follows and confirms this, *viz.* That we only in this Tabernacle are thoſe that groan, whereas the other have their Deſires ſatisfied in a great meaſure (*Rev.* 6.) and do not groan, not being burthened, as we on Earth are.

And this Difference of State between the Saints on Earth, and thoſe in Heaven,

Chap. VIII. other Scriptures do in Phraſes ſimilar to this in like manner inſinuate. Thus in this very Chapter, *Ver.* 10. He ſays, *Every Man ſhall receive* (at the Day of Judgment, namely) *the Things done in this Body.* That Clauſe of Limitation imports, as another State to be of their Souls out of their Bodies till that Day of Judgment; ſo that they ſhall be reſponſible, and anſwer only for the Things done whilſt in their Bodies, and not for what they ſhall do when out of them in that ſeparate State. Between Mens Deaths and that Judgment-Day there doth intervene a long Space of Time, as for Inſtance, take *Cain's* Soul, it hath been perhaps five Thouſand Years out of his Body in Hell, and during all that time, both his or others Souls ſo exiſting ſeparate out of their Bodies have not ceaſed to act ſome way or other; but yet (ſays the Apoſtle) He, or they, ſhall anſwer only for what was *Done in their Bodies*, in Diſtinction from what they do in the ſeparate State of their Souls: And thus the Diſtinction of; *We in this Tabernacle*, is in a like Analogy to be underſtood.

And now if in this Place e're we go further, we ſhall look round about us, and ſet all Things together, but ſo far as hitherto we have gone, unto what other Intent or Purpoſe more imaginably Congruous, and more Artificially fitting one Thing to the other in this his Diſcourſe ſhould the Apoſtle inſert; yea, reiterate and inculcate this Clauſe, *We that are in this Tabernacle*, then that which we have been proving. For having begun his Diſcourſe in *Ver.* 1. *We know, if this Tabernacle were diſſolved, we have an Houſe or Glory ready for us:* He (in this *Ver.* 4.) doth again once more remind them of their Souls being the Inmates, and that their Bodies were but Temporary Tabernacles, ſhortly to be taken down and diſſolved; and that then their Souls are to exiſt out of them. And he alſo makes this ſuperadded Inſinuation, that other of their Brethren who have been diſſolved, have taken Poſſeſſion of thoſe Eternal Habitations, whilſt themſelves remain ſtill in this Tabernacle Life, burthened and groaning, And why ſhould they be brought in hereupon (in *Ver.* 2. and in this *Ver.* 4.) *again groaning*, and *groaning again:* But becauſe they have in their Eyes and Hearts, whilſt they thus groan, that other State of Glory, which thoſe bleſſed Souls, that are out of thoſe Tabernacles, are in Actual Enjoyment of? And if they ſigh and groan, becauſe themſelves are burthened, they put forth another in the Conſideration thereof. And beſides, What Glory is this they groan for, but that which at the firſt was begun to be ſet afore them, as a Mark of their High Calling? *We know, that if our Earthly Tabernacle be diſſolved, we have an Houſe in Heaven.* And what other Houſe is it they groan to be cloathed with (as it there follows) but that ſame very Houſe which upon Diſſolution, their other Brethren, that are out of this Tabernacle, have already taken Poſſeſſion of afore them, and with the Thoughts of which Houſe ready for them, they in the firſt Verſe had comforted themſelves: *That if this* (their) *Tabernacle were* (in like manner) *diſſolved, we have*, &c? For it ſtands prepared for us, were we but once diſſolved and abſent from the Body, as in *Rom.* 8. we find it more plainly ſpoken. And the Conſideration of thoſe Things do whet our Deſires, and make them more eager to be at home (as the 8*th.* Verſe expreſſeth the State of Glory of the Soul ſeparate) *at Home*, that is, in our aforeſaid Houſes of Glory, and in our own Country, as that Word importeth. How Congruous and Concinnate are all thoſe Paſſages round about us, from firſt to laſt in ſuch their mutual Reflections one upon another, and Connexions one with another as to this Sence, we contend for?

We do groan earneſtly, as *ver.* 2. 'tis tranſlated. And have we not reaſon think you, when not only by Senſe we feel ſuch heavy Loads, as we that are in this Tabernacle do hourly ſuſtain and ſuffer; and whilſt withal by Faith we know, what Bleſſedneſs there is ready for us in the other World, and which we know, our Elder Brethren are admitted into, and do now enjoy (they having got the ſtart of us, by their being diſmiſſed, and got out of this Tabernacle afore us) and have their Mortality ſwallowed up of Life, whilſt we (poor Souls) are the oppreſſed Ones of the Earth, under all ſorts of Miſeries, and do carry about with us a Body of Death, and are reſtrained the while from that other Enjoyment, only by our Exiſtence in this Tabernacle; and nothing

elſe lets, or is between us and ſo great an Happineſs, which is our Inheritance?

The freſh and renewed Thoughts of theſe Things ſet together (as by the Apoſtle they are on purpoſe penned.) How mightily (may we well think) would they move the Heart of Chriſtians, that are aſſured of their Salvation! No wonder, if he ſays it *once*, *We groan*, *deſiring*, v. 2. and then ſays it *twice* in this 4*th*. Verſe again. Even as on the contrary he doubles it, *Rejoyce*, *and again I ſay Rejoyce*; as with a Joy of all the moſt intenſe and vehement. Oh! thinks ſuch a Soul, if I were but diſſolved once, it would not barely quit me of theſe *Burthens*; but it would inſtantly put me into that Poſſeſſion, my Fellow Brethren are already in. And what is Diſſolution, it is but the ſhooting the Bridge, the Gulph between the one State of a dying Life here, and that other of Glory, when the Mortality of this dying Life ſhall be ſwallowed up of that, which is Life in the Fulneſs of it. And thus, upon thoſe Terms as it is thus ſtated and apprehended, the Saints being ſurrounded with thoſe Thoughts, A Diſſolution becometh the joyful Object of their Groanings, as it is of the Apoſtle's Deſires; *Phil.* 1. and though Diſſolution be not explicitly ſaid, yet it is virtually and implicitly in the Scope, or in the Strength of all manifeſtly intended, and deſired as a Means to that further End. [*We that are In this Tabernacle*] and the reſt that follow, from the making a Not-dying at all, or an abſolute Non-diſſolution to be the Object of their Deſires in this place, which the other Interpretations would put both upon it and us. Thus much for the Deſcription of the Perſons that groan, *&c.* and what may be argued therefrom; I ſhall now conſider the Occaſion of their Groaning,

Groan being burthened; That's the *Second Head*, and is brought in here as the approximate Occaſion of their Groanings, but chiefly as conducing to his illuſtrating that Difference (which follows) between the Saints and others in their Groanings after Diſſolution, The Words; *Being burthened*, come in between theſe two Speeches. 1. After the Words *We that groan*. And, 2. Before thoſe latter Words, *Not for that we would be uncloathed*; and ſo pays Contribution to both, and hath its Aſpect to, and Influence upon both. That is, firſt it hath a reſpect unto their *Groaning* as ſome Occaſion of it, though a leſs principal One: For then, having done that Service, it ſerves another, *viz.* That from thence the Apoſtle ſhould take rife to explain *How*, and *Why it is*, and How, and Why not, that we Chriſtians do groan for Diſſolution, with Difference from other Men.

Two Things are herein to be attended.

1. A Tacit Conceſſion or Grant, that indeed a Chriſtian is a burthened Creature. And comparatively to other Men, the *moſt burthened of any other*; which in the foregoing Chapter he had related of himſelf, and others his Brethren

2. That they are ſenſible enough of thoſe Burthens, and are unto their own Senſe and Feeling thus burthened. For hereupon they *groan*, which muſt be out of a Senſe thereof.

1. There is *this Conceſſion or Grant*, that indeed of all other ſorts of Men a Chriſtian is the moſt Burthened in reſpect of the Multitude, Variety, and Greatneſs of his Grievances: We having not only all the Miſeries, that are *Tributa vivendi*, the common and ordinary Taxes and Tributes of Life in this World, that come upon us in common with others, as Sickneſs, Loſs of Friends, and the like; but further, we have all ſorts of *Perſecutions*, that are *Tributa Chriſti*, the Double, yea Centuple impoſts for our Religion. As to our *Names* all *Men ſpeak Evil of us*, and we are *as the off-ſcouring of the World* to this Day. And then, in *real Damages*, in *Eſtates*, &c. we are by Reaſon of *Perſecution without a certain abiding Place*, *we ſuffer Hunger*, *Nakedneſs*, *Impriſonments*, *Baniſhments*, *Deaths*, (all which he recites in *Chap.* 4.) And all which he ſumms up into that Total, in 1 *Cor.* 15. 19. *In this Life*, *we are of all Men moſt miſerable*. Not to mention the Burthen they carry about with them in their own Souls from Sins, which other Men make the greateſt Comfort

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fort and Happineſs of their Lives, and therefore are ſaid to live in them, but which make us to cry out, *Oh! Miſerable Men that we are*, &c.

2. He would have all Men know, that they are as ſenſible of thoſe Burthens, as any other Men are or can be ſuppoſed to be: And that the Reaſon why they do bear them ſo patiently and ſilently as they do (only with Groanings and Sighings) is not from a ſturdy Stoical Principle, as if they profeſſed a want of Senſe and Affection, which was the Counterfeit, and Palliated Profeſſion of their wiſeſt Philoſophers, who would be eſteemed eminent and ſingular for Wiſdom and Vertue amongſt Men. No, (ſays he) in Oppoſition hereunto, we acknowledge that we are Burthened, and are ſenſible to the Quick; and Groan after Death, yet not like unto other Men, but have another kind of Relief which ſupports us.

CHAP. IX.

The True, and Eminent Grounds of a Chriſtians Groanings after Diſſolution, ſevered from the falſe Grounds of other Men. That a Chriſtian doth not deſire Death meerly on this alone Account, that it will give him eaſe in freeing him from all the Miſeries, and Sorrows of this preſent Life.

OF all other ſorts of Men that were, or had been ever heard of in the World, the Chriſtians in thoſe Primitive Times were obſerved to be the greateſt undervaluers of Life, and ambitious Aſpirers after Death, and Diſſolution. 'Tis made the common Character of them, *Rev.* 12. 11. *They loved not their Lives to Death*, and it was our great Apoſtles Publick Profeſſion of, and concerning himſelf: *I count not my Life dear to me, ſo that I might finiſh my Courſe with Joy, and the Miniſtry which I have received of the Lord Jeſus, to teſtifie the Goſpel of the Grace of God*, Acts 20. 24. It was obſerved, that thoſe firſt Chriſtians came to Martyrdom, as Young Men and Maidens uſe to do to their Weddings; yea, as to their own Marriages. They chearfully being called thereto, expoſed themſelves to Death. As we *are always delivered to Death*, ſays the Apoſtle (2 *Cor.* 4. 11.) *So we are willing*, ſays he (2 *Cor.* 4. 8. And thoſe *Heathens* that were Obſervators of this, being Strangers to the Principles of Chriſtianity, not knowing the Grounds and Motives which inſpired their Souls hereunto; imputed theſe high moſt raiſed Actions and Aſpirements unto falſe Principles, or ſuch Cauſes as they found in themſelves, and that might any way be ſuppoſed to be in the Hearts of Men. And as in judging of a Chriſtians Ways and general Courſe of Life, they attributed the ſingularity thereof unto *Pride*, *Hypocriſie*, *Affectation:* So in like Manner in this Point, of not loving their Lives, they aſcribed this Eagerneſs after Diſſolution, partly to Stoiciſm, and Inſenſibility, which ſome of their own Philoſophers profeſſed (of which Sect you read, *Acts* 17.) or to a wearieſomneſs of Life, becauſe they were ſo perſecuted, and ſpoken againſt, or (as the Apoſtle hath ſpoken their Condition) becauſe they were in this Life of all Men the moſt miſerable: And ſo they were lookt upon in that reſpect as Men that wiſht for Death, and could not find it. And this (beſides what might therein concern the Spirits of Chriſtians themſelves) gave a juſt Occaſion to the Apoſtle to lay down here that Account of the Principles, Chriſtians go upon in this Particular, with Difference from what are, or were found in others, who at any Time wiſh and Groan for Death. But although the Apoſtle alſo acknowledgeth that *theſe Burthens* have ſome Influence (as there

For theſe things I refer you to Heathen Writers of the Primitive Times, as alſo the Apologies made for Chriſtians.

there is all Reaſon they ſhould) into their Deſire after Diſſolution, yet then take the Caſe as it is truly Stated in our Hearts, and all theſe Burthens ariſe not ſo high, or prevail not ſo far upon us, as to cauſe us to deſire *Death ſimply*, (as the *Heathens* or others uſe to do) for an avoidance of preſent Miſeries, but know (ſays he) that our Religion, and that alone preſents us with, and holds up to our Faith, and aſſures us of, a Glorious Crown and Eſtate of Life, when this Mortal is ended, *whereby Mortality ſhall be ſwallowed up of Life*, whereof we have the earneſt (*Ver.* 5.) and this is it, that raiſeth and enobles our Spirits to this height of confident willingneſs to Die, as in the following Verſe 6. expreſſeth. Chap. IX.

He preſenteth ſuch a Principle (*Ver.* 4.) in the Name of Chriſtians, as never was found in any carnal Heart, nor is, nor can be underſtood by them. He preſenteth this Principle in theſe Words, *Not for that we would be Uncloathed, but Cloathed upon.*

Theſe Words ſhew *Why*, and *Why not*, *How*, and *How not*, a Chriſtian Groans after Diſſolution, and ſo do of themſelves fall into Two Parts.

1. Negative, or a removal of what might be ſuppoſed the Ground, *Not for that we would be Uncloathed*, or not that, that alone would ever Cauſe ſuch a deſire in us.

2 Poſitive, or the true prevailing utmoſt Ground, Why, and from which it proceedeth, *But for that we would be Cloathed upon.* And this Centers in the higheſt Thing, that the Object of their Aims could Center in, *That Mortality might be ſwallowed up of Life.*

It is of Moment to know the meaning of the Phraſe, *For that*, ſince it is the Hinge upon which both the Negative and Poſitive do turn: Concerning which obſerve Two Things.

1. That in the *Greek* ἐφ' ᾧ, *For that*, is ſo Placed, as it indifferently pertains to either of theſe: For the Tenor or Station of the Words in the *Greek* runs thus, *For that, not we would be Uncloated, but to be Cloathed upon.* And thus read it, having firſt ſerved the Negative (which is the firſt Part) it ſtands as fairly ready, and was in its Poſture reſerved to be carried to, and joined alſo with the Affirmative or Poſitive Part, and is ſo to be joined therewith thus, *But for that we would be Cloathed upon.*

2. The true Import of the Phraſe is known to render the Reaſon or the *Becauſe*, why an Act or Action is ſaid to be done, or not done. It Imports the ὃν χάριν, or the οὗ ἕνεκα, *For the ſake of which*, or the Reſpect *upon which*, or the End or Aim *for which* any Thing is done: And ſo here it ſerves to ſet forth the genuine Aim, or meaning of the Spirit of a Chriſtian; and the true Reaſon or Inducement, whereby he is prevailed upon as to the Point of deſires of his Diſſolution. We ordinarily uſe the like way of Speech. Suppoſe a Brother, or ſome other near Relation, preſenting a Suit againſt a Murtherer of his Friend or Relation, ſhould by way of *Account* or *Vindication* of his Act and his ſincere Aims therein, utter himſelf at this Purpoſe. *I proſecute this Suit being thus nearly related and concerned in the Perſon, not for that I ſeek the Death of this Man ſimply as a Man, nor for that I have been injured by him, that ſo I might be revenged, but that Publick Juſtice might be done, and that both Divine and Humane Law, that he that ſheds Mans Blood, by Man ſhall his Blood be ſhed, may have its due Courſe and be ſatisfied. In this Speech this Particle* [*For that*] though it be Placed in the Fore-front, *viz.* the Negative Part of his Speech, yet is what in common is carried to the other, *But for that I would Juſtice ſhould be done*, &c. The Paralel between that, and this in the Text is eaſily diſcerned.

See Stephans Theſaurus upon the Prepoſit. ἐπὶ cum Dat (as here) put for ea Lege, ea conditione Et ἐπὶ for propter. See alſo Franciſcus Vigerius *in Prepoſitione ἐπὶ: Alſo* Gloſſius Philologia, *lib.* 3. *Tract.* 6.

1. Now then, I ſhall firſt conſider the Negative, *Not that we would be Uncloathed*, Theſe Words are a profeſſed Renunciation of ſuch lower Ends and Motives, from having the ſway in a Chriſtians Deſires of Diſſolution, by which other Men are induced thereunto, and which yet they finding no other in themſelves, were, and are apt to impute unto Chriſtians. The Motives Negative herein, are Two.

1. In

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1. In theſe Words, *Not to be Uncloathed*, being taken ſingly and alone, That is, we Chriſtians do not Groan to Die meerly to be uncloathed or rid of our Bodies, which was one of the nobleſt and higheſt Grounds, the wiſer and great Spirits among the *Heathens* did pretend unto, and gloried in, as that which made them willing to Die. They had ſuch Valuation for that Diviner Part, their Souls; and thought ſo contemptuouſly of the worſt Part, their Bodies; that they looked on Death, as a Freedom from the cumber of them. And thus under the Metaphor of being Cloathed, the Apoſtle hits and meets with that Principle, which the Sageſt of them chearfully embraced Death upon, which was to put off the Body, as a Man would do a heavy Garment, that clogs and hinders him, to the end to be more Agile, Nimble, Lightſome, and Active; as they Thought their Souls would be, when they had their *Mittimus* from their Bodies.

They taught the Immortality of the Soul, as well as we Chriſtians, and alſo the Free-acting of the Soul without the Body, but with all they taught their Diſciples to contemn the Body, and complained of the Conjunction or Immerſion of our Souls with it and into it, as if the great God had done it wrong, to put ſo Divine and Vigorous a Spirit into ſo dark and damp a Dungeon or Priſon (that was their ordinary Word σῶμα *quaſi* σημα ſo *Plato*) and in the Book of Wiſdom you may ſee, how the Effects of this Principle had tainted the *Jews* themſelves, for *Solomon* is brought in there ſaying, was a Soul put into a defiled Body. They thought the Souls high-born Aſpirements, and Soarings, to be Captived, Depreſs'd, Obſtructed, and kept down (as a Soaring Bird kept in a Cage) and its Activeneſs to be confined, and interrupted by the Souls Conjunction with the Body. Like as a Man in Priſon ſees but out of a Loop-hole, or through a Grate, ſo (thought they) the Captived Soul, takes in Things by outward Senſes; and therefore they look upon being uncloathed and out of it, and look conſequently upon Death as a Goal Delivery, or as the Letting a Bird fly looſe in the open Air, the Native Element for it. The Apoſtle contradicts this Principle, and inſinuates that we Chriſtians have Learn'd otherwiſe, that the Conjunction of the Body and Soul was a Happy Match, when God firſt made it, and made Man *a Living Soul*, (Gen. 2.) That is, *a Soul ordained to live in a natural Body.* This was that which originally from the Firſt and for ever the Soul was ordained for, although we do find, that by being fallen into Sin, it is not only appointed for all Men once to Die, and were it not for our Hope that is renewed in the Soul, and for the Glory which, upon Separation from the Body, it ſhall be therefore Cloathed upon, the Soul of it ſelf ſubſiſting alone, would be a moſt Lame, Weak, and Imperfect, and Unactive Creature. And further, that the Body is thus a Clog to the Soul, is but accidental through Mans own default: And hence we Chriſtians dare not ſimply wiſh for a Freedom from our Bodies, or Groan for Death. Therefore we dare not in our deſires wiſh for Death, and ſo Contradict and Blaſpheme God's Ordination, as their beſt Philoſophers have done; but we wait God's Pleaſure to whom we Live, and to whom we Die. That the Apoſtle in this Paſſage ſhould have ſome Glance, and Eye upon thoſe Principles of the *Heathen*, we perceive by the honourble *Elogium* he preſently gives of the Souls dwelling in the Body, whiles he Terms it a being at home in the Body, for ſo indeed it is in the Ordination of God, and its natural Inſtitution and Make: And therefore to be rid of it, and ſimply to be Uncloathed is not, for that, or for which we deſire to Die. This is the firſt Motive diſclaimed in this Negative.

σῶμα, *i. e. Corpus quaſi* σημα, *i. e. Sepulchrum.*

But it will be replied, that the Burthens that you otherwiſe bear in the Body (which you confeſs) do yet raiſe up theſe eager Deſires in you. For Anſwer to this there is,

2. A Second Negative, wherein this other low, and under Motive more common to Man, and which was more ordinarily imputed to Chriſtians is diſclaimed, and that is, *Not for that we are burthened*; that is, our being burthened is not the reaſon, whereupon alone we would be uncloathed. Which Word had immediately preceded, and now put that into the Ballance with the former,

yet

yet both that and the former weigh not unto ſuch a Prevalency, as would alone excite, and draw forth thoſe vehement Deſires in us. Chap. IX.

This Word *Burthened* is placed (as you may well obſerve) purpoſely between theſe two; *We that are in this Tabernacle*, the Words before it, and thoſe that follow, *Not that we would be uncloathed.* It is placed ſo on purpoſe, (I ſay) that it might illuſtrate the more, and render the Genuine Deſires and Aims of a Chriſtian herein the more Illuſtrious. It firſt, referring unto our being in this Tabernacle, declares, that whilſt we are in it, we are and ſhall be burthened: But then again, its Reference unto theſe Words, *Not that we would be uncloathed*, ſerves to this Sence, that although we be thus burthened, it is not upon the Load hereof, that the Saints do determinately deſire to be uncloathed, no, if that were all, this alone would not be prevalent with us: And ſo it is, as if he had ſaid, we groan being burthened, not that we would be uncloathed ſimply for Eaſe from them, not upon that Conſideration alone or chiefly. Thus *Beza* renders the Coherence, *Non tædet nos vitæ ipſius*; *Not that we are weary of Life*; viz. by reaſon of our Burthens, *Sed futuræ deſiderio ardemus*, but we are enflamed with Deſires after that other Life to come. So as though it be ſaid, we groan being burthened, as we have reaſon, and that may alſo be taken in to help forward ſuch our Deſires, even as leſſer Aims, that alone would not be effectual to move unto ſuch or ſuch a thing, do yet contribute together with a greater One: So here, our Burthens are but the leſs principal, they are not that, which alone or chiefly do ſway, they are far from making up the full Motive, why we ſhould deſire to dye. They indeed may and ought to be conſidered, and it was fit the Apoſtle ſhould make mention of them, for the Reaſons before ſpecified, when we opened the Import of what was in that Word; yea, they are ſome kind of Ingredient Motives thereunto, eſpecially when we have ſo great a Glory as the certain Conſequence of Death in our View; but yet otherwiſe theſe hold no Ballance. And you may obſerve, how theſe Words, *Not for that we would be uncloathed*, come inſtantly in as treading upon the Heels of the before-mentioned, *Being burthened*, as a Correction and Allay; as if he had ſpoken too much, in ſaying, *We groan being burthened.* And this would ſeem, as if he were there upon the Point of calling in again that Word, at leaſt, that though he let it ſtand, being (as we ſay) out, yet that he might not be miſunderſtood in it, as if that did caſt the Ballance; he corrects the Sence of it, no, ſays he, we would not be uncloathed, *For that we are burthened*, ſince that bears no Weight comparatively in the Scale: But more Generous and Glorious Aims in the poſitive part weigh moſt, *viz.* that Mortality ſhould be ſwallowed up of Life. As if he had ſaid; that of our Burthens is not worthy of Conſideration in compariſon of the other; They are but the ſmaller Duſt of the Ballance, too light to caſt the Scale, but it is that Eternal Weight of Glory, which being diſſolved we ſhall be aſſuredly poſſeſſed of, and which we have in our Hearts, and eyes that mainly turns the Ballance; whereas other Men, eſpecially the Heathens in thoſe Times, if they were in a Diſtreſs, and burthened, there was no other *Ho* with them, but preſently to dye, ſo to avoid and eſcape out of their Burthens, and ſo in a pett they were wont to dye. This was ordinary amongſt the great Spirits among them.

But the Chriſtians, who are more Noble, have not ſo learned Chriſt, who himſelf gave us an Example in this particular, who though a Man of Sorrows more than all other Men, yet waited, until he had finiſhed the Work, his Father had given him to do, and until his Time was come, yea, and alſo prayed not that we ſhould be taken out of this World, namely, until the Time appointed by the Father. Therefore, we that are in this Tabernacle by GOD's Appointment, ſet, and placed there, as Centinels or Perdues in War, are patiently to endure thoſe Burthens as Chaſtiſements for our Sins, which God brings upon us, or which by ſinning we have brought upon our ſelves. We are to endure them alſo to honour the Profeſſion of our Religion, and with Submiſſion to the Will of God to wait his Time of Deliverance, which we ought not to anticipate, we ought to attend the time which he hath fore-appointed, being well aſſured that of all things outward (which GOD hath taken upon

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him to determine in this World) the Time of Saints, their being in the Body is the moſt wiſely ſet, and fixed of all others. For if of Men in general it be ſaid *Job* 7. 1. *Is there not an appointed time to Man upon Earth?* then eſpecially of Holy Men, that are ſo dear to God, *whoſe Death* is ſaid therefore to be *precious* to him, and therefore the Time of their Lives muſt needs be ſo too; for in relation to their Lives their Death is ſaid to be precious, when, and how he will appoint it. *My Times are in thine Hand*, (ſays *David*) *Our Breath, and all our Ways* (ſays *Daniel.*) Thus of all Mankind the Saints, *Whether they live*, or, *whether they dye, are the Lords.* Rom. 14. 8. *The Lords* in a ſpecial manner, and by a ſpecial Propriety, and Intereſt in them. He is a Sovereign Lord both of *Time* and of *them*, as he that is the Grand Maſter, and Lord, and Diſpoſer of Life, Who *Hath the Keys of Death*, and to Whom *Belong the Iſſues of Death*, and therefore the Saints are quietly to *Wait all the Days of their appointed Time*; and for this Cauſe they do not, nor dare not, out of a *Wearineſs*, or Burthen of Life, deſire to be uncloathed: Though when Death ſhall come, and God's Will therein be manifeſted, they then will, and do relieve themſelves with the Thought of being eaſed from thoſe Burthens, which are therefore in this Argument here mentioned. And this, as it is the true Poſture of a truly inſtructed Chriſtian (eſpecially when aſſured of God in Chriſt), ſo it is the Meaning and Drift of the Apoſtle in this Place.

It is to this purpoſe obſervable, how to the End to ſhew that thoſe Perſecutions and Burthens are not the predominant Incentives, or Fomentors of ſuch vehement Deſires of Death; he in the *6th.* and *8th.* Verſes doth in his own Name, and in the Name and Behalf of true Chriſtians in the Concluſion utter their Spirits thus. *Therefore we are always confident*, or *Daring* as the Word imports. Then he ſays it a ſecond time, *v.* 8. That is, our Spirits do indeed riſe up the more, and are ſteel'd againſt all Encounters, come what will come through the Will of God upon us. Indeed we have a Boldneſs in all, becauſe if the worſt come, that can come, we know the certain Iſſue. So far then are true Chriſtians from Puſillanimity, or Shrinking of their Spirits into that Hole of Death, as an Evaſion from their incumbent Burthens, that there is a Boldneſs and Erection, or Inſurgency of Spirit raiſed up againſt all theſe, as more than Conquerors in them; and all by reaſon that we know (as he had ſaid *v.* 1.) *If our Earthly Tabernacle be diſſolved, we are ſecured and inſured, we have an Houſe in Heaven.* And this Speech in *v.* 6. and *v.* 8. doth come in as an Inference from his Doctrine, taught from the firſt Verſe downwards.

We being then ſet in this World by God to live to him, and unto his Glory, and to abide his Time and Will for ſo doing, as Chriſt did: Nay, we being ſet in the midſt of Sufferings ought to eye him, his Will, his Glory, and to have our Deſires ſo poiz'd by our Judgments, that tho' our Deſires run out in Groanings to be ſwallowed up of Life for our own Happineſs, yet our Wills, as they are thus poized by our Judgments, will return this modeſt Anſwer which immediately follows in Verſe 8. *We are willing rather to be abſent from the Body*, though as it follows there, it is to be preſent with the Lord. Unto this laſt Iſſue and determinate Upſhot doth all come, *To be willing rather.* Indeed the *Affectionate* Part in their Groans is vehement and ardent; but the determining and reſolving Part in their *Wills* is moderate, and is uttered but by a *rather*, a little more than Indifference. And therefore, as if he had uttered too much Confidence in the other Word, *We are always confident*, he corrects it by a ſofter Expreſſion, *We are willing rather*, for this Conſideration, after-mentioned by their Wills, deliberately riſes in the greateſt Vehemency by the breakings in of Glory upon them, as being Men in a Streight between two, like as a Needle equally diſtant between two Load-ſtones: As the Apoſtle ſpeaks of his own Deſires, *Phil.* 1. There is ſuch a Mixture of Conſiderations meet in it, as though they have great Affections riſe up one way, yet they are checkt again with the Thoughts of God's Will, that they ſhould do him Service by their Lives, which make them but willing rather.

And the Opening of this Negative Part of the Apoſtle's Vindication, and Renunciation of theſe lower Ends argues a more Noble, Elevate, and Generous

rous Temper and Frame of Spirit. And we gave a Character of a true Christian, worthy of the Profession of our Christianity, whereof all other Professions do fall short: And answerably this Interpretation; that I have driven in this *4th.* Verse, speaks of far greater Spiritualness, suited to a Gospel Spirit by far, than that they should be supposed to desire a Change without dying at all, such a Desire having a Foundation only in that Loathness to dye, which is so Natural to us.

CHAP. X.

The Positive Ground or Reason why a Christian desires Dissolution is; That the Weak, and Sinful Life which he now lives, may be swallowed up of an Heavenly, and Eternal Life.

THAT, which is next to be consider'd, is, the Positive Account of what is the predominant Reason and Respect, upon which we Christians groan for *Dissolution. But for* this we have in these Words, *That we would be cloathed upon; that Mortality might be swallowed up of Life:* In which are two Things to be attended.

1. His expressing of that Glory upon Dissolution, under the same Metaphor he had before taken up in *V.* 2. and in the same Sence and Extent he had there used it in. It is as if the Apostle had said, *The Aim of us Christians is not simply to dye, and be uncloathed; but that our Souls be cloathed upon, with that Glory; which upon our uncloathing is prepared for us:* He intending *Cloathing upon* in the same, and no other Sense in this Verse, than he had used it in the second Verse; This Verse being a Repetition of the Substance of that. How *Being cloathed upon* in that second Verse respects the Glory of the Soul at Dissolution; and is thus termed *A cloathing upon*, in respect unto the Soul's first having been cloathed with Holiness, in the Time of this Life; as the Preparation to it; I have before largely explained and proved, in the Opening of that Verse second; to which I refer the Reader.

2. The second Thing to be considered is, What is the Issue or Consequence, and likewise what is the Aim of being thus cloathed upon. It is, to have the Mortality, in which we live, swallowed up of Life; which doth more really explain, what is the Substance of the Soul's Aims in its Groaning, than what describ'd under the dark Metaphor of being *Cloathed upon.* Herein he speaks plainly, and not in Parables or Metaphors; and interprets what he means by Cloathing upon. For indeed this latter Clause, *Mortality being swallowed up of Life,* doth swallow up into it self all, that had been said of Glory in the former Words. For, 1. It oppositely answers unto the Words, *We groan being burthened.* In the Substance thereof is this Word *Mortality,* which is the opposite to this of Life; and it includes, and takes up into it self All those Burthens, the Soul had under that Word, *Burthened,* complained of; as the Subject Matter it groans to have swallowed up, and abolished. 2. These Words, *Swallowed up of Life,* speak the whole Spirit, and Quintessence of that Glory, which that other Metaphor, of *Being cloathed upon,* can be supposed to intend. *'Tis Life,* says the Apostle, *Pure Life;* a Life so Rich, so over-flowingly abundant, as by the overcoming Vehemency thereof, it doth in an Instant consume All that is Evil, or Mortal in the Soul, and all Misery, and Imperfection appertaining to that Condition, which it had whilst in the Body.

There are Two Principles in a Holy Soul, fore-mentioned, which do carry it forth unto these Aspirements.

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1. The Grace and Holineſs it is cloathed withal (*v.* 2, 3.) which, being but an Imperfect Preparation to Glory, maketh it reſtleſs to be cloathed upon fully with that, which is its ſole Perfection: Even as naturally as Matter prepared and diſpoſed, uſeth to long after that Form, which it is prepared unto. And this is more plainly inſinuated in the next Verſe, *v.* 5. *Now he, that hath wrought us for the ſelf-ſame Thing, is God, who alſo hath given unto us the Earneſt of the Spirit.* It is, what hath been wrought in us by God, that puts us upon this Deſire of being cloathed upon.

2. The Second Principle, upon which a Chriſtian deſires Diſſolution is, The Taſte, which a Soul hath already had of an Heavenly Life here, which the Word *Groaning*, and *Deſiring* do import, that Taſte being the Drawer forth of thoſe Deſires, after a more full and perfect Enjoyment of that Life in God. Thus ſpeaks the Pſalmiſt, *If ſo be you have taſted how good the Lord is*; and to the ſame purpoſe he ſays, in another place, *Thy loving Kindneſs is better than Life.* Theſe ſweet Sippings the Soul hath had; A little further Lift (ſays One) would have lift my Soul to Heaven. They do enthirſt the Soul unſatisfiedly to deſire to drink down the whole of that Sweetneſs and Bleſſedneſs that is in God, or rather (as the Word here in the *Greek* ſignifies) to be drunk up of that Life it ſelf; as a Drop is by the Ocean.

Thus you have ſeen the Inwards of a Chriſtian, the ſecreteſt Workings of his Heart and Affections in his Deſires of Death cut up before you, as by a two edged Sword, that divides between the Negative, *What not*; and the Affirmative, which declares, *What are* a Chriſtian's principal Motives herein. This gives Demonſtration of the Nobleneſs of a Chriſtian's Spirit; and the Apoſtle turns this flaming Sword both ways. And indeed then a Matter comes to be fully cleared, when that which is ſpurious, falſe and counterfeit, and yet hath an Appearance of Truth, is ſeparated from what is true and genuine: Which our Apoſtle hath here performed, even as in other Affections (to diſcover the Spiritualneſs of them) it is his Wont to do. Thus in point of Godly Sorrow, and Mourning for Sin, (which is a moſt ſpiritual Diſpoſition, when rightly ſtated; as it flows in a Chriſtian's Heart) in this very Epiſtle, he thus ſpeaks, *Chap.* 7. 9, 10. *I rejoyce not, that ye were made ſorry, but that ye were made ſorry to Repentance; for ye were made ſorry after a godly manner.* 'Tis turned both ways you ſee (even as here) Negatively, and Affirmatively, ſo to expreſs with all Clearneſs the Genuine, Spiritual Temper, of that Grace with difference from all other Sorrow, though for Sin: And both alike are diſtinguiſhed: This here, and that of Godly Sorrow, there. *I rejoyce* (ſays he) *not ſimply, that ye were made ſorry.* Although it were for Sin; and in like manner, ſays he here, *Not for that we would be uncloathed*, as ſimply ſo conſidered, or meerly to be eaſed of our Burthen; ſo the Negative in both are Paralel. And then, there giving the true and proper poſitive Ground of that Sorrow, he ſays; that he rejoyc'd, *That they ſorrowed after a godly manner.* And here in this Text, he anſwerably gives the poſitive Ground of a Chriſtian's Groaning, *viz. To be cloathed upon, and ſwallowed up of Life.* And thus the poſitive Principle in both are paralel alſo: And ſo that Text of 2 *Cor.* 7. 9, 10. moſt aptly ſerves to illuſtrate this Text of 2 *Cor.* 5. 4.

The Interpretation of theſe Words, *That Mortality might be ſwallowed up of Life*, will beſt be managed by way of Aſſoiling, or Anſwer to one of the greateſt Difficulties, or Objections, that doth, or may occur againſt this Interpretation of mine, which I have again and again given: An Objection, which hath even almoſt univerſally induced Interpreters to another Expoſition.

The firſt Difficulty or Objection lies thus; that this *Phraſe* is uſed of the Reſurrection of the Body: 1 *Cor.* 15. 54. *When this Mortal ſhall have put on Immortality, then ſhall be brought to paſs the Saying that is written, Death ſhall be ſwallowed up in Victory.* And therefore ſay they, this Verſe muſt be intended of the Change of the Body at the Reſurrection; (for that is the Argument the Apoſtle treats of in that Chapter; and thereunto is this Speech, of *Swallowing up*, applied;) even then when there will be the Laſt, and Total Change, and Conſummation of all Mortality whatſoever. And the Word *Swallowing up*, imports

ports with it alſo both a *ſudden*, and a *compleat* Change, A Totality, a Conſummation; which is not made of all Mortality until the Reſurrection: And I confeſs, that *Æſtius* his ſo pungent urging the Paralel of the Phraſes there, and here, that the Phraſe there carrying it to the general Reſurrection, therefore it ſhould be ſo here, did the moſt ſtick with me of all Objections elſe to move me to think, that the Glory of the Reſurrection ſhould only be intended in this Place alſo. It is alſo to be conſider'd, that it is the *Body*, which is in common Acceptation the ſole Subject of *Mortality:* (As here the Word is tranſlated.) As alſo that until that Day there is not a final ſwallowing up of Mortality. Chap. X.

But on the other Hand I found, that there is at Death *a Mortal*; τὸ θνητὸν, and that, which truly and in a moſt juſt Sence is to be Termed a *Death*, which at Diſſolution is done away; yea, and a far greater Death, then what is remov'd at the Reſurrection of our Dead Bodies: And this Death is then *ſwallowed* up with as much *ſuddenneſs*, and with as great a *vehemency* of Power, as ſhall in the Reſurrection be put forth upon our Bodies: And this Death is then ſwallowed up by a Life, which is tranſcendently ſuch, and only deſerves (in ſome reſpects) *the Name of Life*; and into which now at Diſſolution the Soul is taken up, and ſwallowed up withal. Theſe Conſiderations made me ſtill adhere to this my Interpretation. It may be farther added, That this Phraſe *Swallowed up*, &c. here is at leaſt as applicable unto the Change made upon the Soul at Death, as it is unto the Change made upon our Bodies at the Reſurrection: And indeed is to be applied, and intended of both. For if *Calvin* ſays, it is uncertain of the Two, which was meant (although he profeſſeth to incline unto our Interpretation) throughout the whole of the Apoſtles Diſcourſe; then I dare be bold to ſay, if both may be meant, then both ſhould be. It is, and hath been a certain Rule with me, that when a Scripture doth equally, or ſome way alike perpend, or incline towards Two Acceptations of the Words, and ſo may take in Two Senſes, that are not repugnant, that then it is to be in a Latitude taken in both.

I ſhall therefore demonſtrate that at Diſſolution, there is a Mortality ſwallowed up of Life; and ſo the Words are applicable, as well unto the Condition of the Soul then, as at the Reſurrection they are applicable to the Condition of the Body.

1. In theſe Words, *this Mortal*, we have the Thing ſaid to be *ſwallowed up:* And by Reaſon of this Word, thoſe who are for the other Interpretation think, they have an Advantage for them; becauſe the Soul is Immortal, and ſo it cannot be ſaid of it, that *Mortality is ſwallowed up of Life:* But moſt properly of the Body at the Reſurrection, that Phraſe, or Words may be uſed.

But although the Soul in the Subſtance of it be immortal; yet take the *Condition* of Life which it now leads whilſt in this Tabernacle, and it may be moſt truly ſaid, it hath a *Mortality* adhering to it, yea, inhering in it, as the Adjunct of it. There is a Mortal State the Perſon is in; there is an Animal Life, (as one calls it); there is a Dying Life, a Life of Death, in which as to a great Part the Soul now Lives: And it is the preſent State, or this dying Life of the Soul, which he here ſpeaks of. For,

1. He ſpeaks of that, which we have in this Tabernacle: (*We that are in this Tabernacle*;) and ſo whilſt we are in this Tabernacle, we have a Mortal Body, which we carry about with us, which ſhall be ſwallowed up. It is the preſent Mortal Body afore Diſſolution, as much as that Future Mortality after in the Grave, He firſt Points us unto.

2. What he had in the foregoing Sentence expreſſed by *Burthens*, that accompanied this Life, the ſame he intends, and comprehends under the Notion, and Name of Mortal: And it is, as if he had ſaid, it is this Mortal Life; *that ſo Burthens us.* What is implied in both theſe Expreſſions is, that one and the ſame Thing, though under Two ſeveral Words, which we Groan at, longing to exchange them for the abundancy of that other Life: And thus all the Frailties, and Miſeries that are now the Adjuncts, or Tributes of this Life, come into the Total of this *Mortal Life.* For,

3. It

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3. It is termed ſo, as it is ſet in Oppoſition unto that other *Life* (of which it is ſwallowed up) that which is *Life only*, and only deſerves the Name of Life: The true, and Eternal *Life: Life indeed.* And as all thoſe Happineſſes, and Bleſſedneſſes, that are the Concomitants of that State, are termed *Life*, ſo all the contrary Miſeries of this preſent ſorry Life, we lead in the Fleſh, are comparatively termed *a Mortal Life*, or a dying Condition. And you may obſerve, how in that 1 *Cor.* 15. *Mortal* there is ſet in Oppoſition *unto Immortality*; becauſe the Subject there, that is ſaid to be Mortal, are the dead Bodies of Saints, which are by the Reſurrection made Immortal: But here it is oppoſed unto Life in the quinteſſence of what is Life: 'Tis oppoſed to *pure Life*, to the Subſtance of Eternal Life, whereof the Soul we all know, is the immediate, and moſt proper Subject: And therefore oppoſitely this *Mortal*, or miſerable *Life*, which the Soul leads in this Body, (whilſt we are in this Tabernacle) is that, which is ſtated *the Mortal* here. Inſomuch as though the Soul it ſelf is an immortal Spirit, yet the Life it leads, and lives in this Body is (ſet thoſe ſmall Twinklings of the Life of Grace aſide) but a Mortal, Frail, Dying Life, that deſerves the Names of *Death*, rather then of Life which a gracious Soul, being ſenſible of, therefore Deſires, and Groans after this next Change. In our ordinary Language we uſe to ſay of *Dying*, that it is *the Change of a Mortal Life, for an Immortal Life.*

Other *Proofs* out of other Scriptures, for the Analogy of this Phraſe, are many. Conſult that firſt fatal Sentence againſt us, *Gen.* 2. 17. *That Day thou eateſt, thou ſhalt ſurely Die:* Did not *Adam* live after his eating the forbidden Fruit, Nine Hundred and Thirty Years; how is he then ſaid to have Died that very Day? The meaning is, that from that Day he entred into a State of a Mortal Life, inſomuch as his whole Life was but a lingring Death, in regard of the Frailties, Miſeries, and Sorrows of it. It is the Language alſo up and down in this very Epiſtle: Every Danger a Man is expoſed unto, is termed a Death. In the very Chapter afore my Text; *We that live, are always delivered to Death:* Chap. 4. 11. *In Deaths oft:* Chap. 11. The like we have 1 *Cor.* 9. 10. Every Sickneſs is a little Death, for it tends to Death: So every Croſs: All Worldly Sorrow of Heart is a Mortal Thing, and ſo expreſs'd, 2 *Cor.* 7. 10. *Worldly Sorrow cauſeth Death*; and ſometimes it preſently kills: *As Nabals Heart died within him*, 1 Sam. 25. 37. Every worldly, carnal Sigh and Sorrow is a ſtep towards Death: Every Infirmity hath a Mortality in it, and gives a ſtroak at Life: For it is not the laſt Blow fells the Tree, but each; yea, every ſmall one, that takes away the leaſt Chip. *Solomon* hereupon plainly Terms this preſent Life, *a ſick Life*; yea, (*Eccleſ.* 4. 2.) He Tearms it a Life worſe then Death: *Wherefore* (ſays he) *I praiſed the Dead, which are already Dead, more then the Living, which are yet Alive:* That is, I commended, and valued the Condition of a Man that is out-right Dead, and put out of his Pain, rather then of Men Living, but as between Death, and Life, All whoſe Motions are but Throws to Death: As thoſe of a Fiſh out of the Water, its Element. Now foraſmuch as he prefers Death, his meaning evidently is, that their Life in reſpect of the Miſeries that accompany it, hath in a true eſtimate more of, what may be juſtly termed *Death*, then the Mortal State of their *Tabernacle.* So then to be ſure, there is Mortal enough in both theſe Reſpects, which is fit Matter to be ſwallowed up of Life, and this at a Godly Mans Diſſolution.

I ſhall next conſider the other Phraſe, *Swallowed up*, which alſo is as fitly applicable to this Change at *Death*, whether we conſider the ſuddenneſs of it, or, the Perfection of the Attainments of the Soul thereupon: Both which this Word imports as fully, as it can be ſuppoſed to import them both at the *Reſurrection*, in 1 *Cor.* 13. 10. *When that which is Perfect is come, then that which is in Part ſhall be done away.* The Word καταργηθήσεται, is elſewhere Tranſlated, *Deſtroyed, Aboliſht.* Thus in *Rom.* 6. 6. The Apoſtle ſpeaking there of the Body of Death, which was Crucified with Chriſt, ſays, it is *to be deſtroyed*, which is at once, ſuddenly, totally, perfectly done at Death: And in the 8th *Verſe* of this 1 *Cor.* 13. it is rendered, *Vaniſheth:* As the Shadows do,

do, when the Light comes in upon them, They diſappear ſuddenly, in a Moment, and perfectly: Thus that Phraſe there, *done away*, and *ſwallowed up* here, are in Effect all one: Only there it is applied unto a doing away of what is *imperfect*, by a full Perfection coming in upon it: Even as the imperfect Light of the very firſt dawn (if the Sun were ſuppoſed to riſe the next Moment after that dawn) would be done away, and ſwallowed up into perfect Light in an Inſtant: But this ſwallowing up here is applied alſo unto Miſeries, and Frailties, and Corruptions: But the Thing, or Matter it ſelf comes all to one: For if there come in upon us ſuch a *Perfection*, as *doth away* in an Inſtant all Imperfections of Gifts, and Graces, and renders them *Perfect*; (whereof that Speech, 1 *Cor.* 13. is intended;) then to be ſure Corruptions are done away together therewith; or elſe their Graces would not be made perfect, as at Death they are ſaid to be by this Life ſucceeding.

If the Queſtion be, Whether what is ſpoken in 1 *Cor.* 13. be intended of the Time of Diſſolution?

The Anſwer is fair on our ſide: For he ſpeaks of that Time, when Faith ceaſeth, and is turned into ſight; *Ver.* 12. *Now we ſee through a Glaſs darkly* (namely by Faith;) *but then Face to Face; now I know but in Part, but then ſhall I know, even alſo as I am known, and now abideth Faith*; but then Faith, and the *Knowledge* by Faith, are done away; *Ver.* 8. Now bring theſe Words, to the Words of the Apoſtle, in what follows my Text, 2 *Cor.* 6. 7. *Whilſt we are at home in the Body, we are abſent from the Lord: For we walk by Faith, and not by Sight:* And ſo are abſent; not ſeeing, as we are ſeen, Face to Face: But when we are *Abſent from the Body, and preſent with the Lord*; as *Ver.* 8. Then as thoſe that are preſent we ſee Face to Face. So then, both Places do ſpeak of Dying, and of the Change that is made then; in the one, Imperfections are ſaid *to be done away, by what is perfect*; and accordingly their Souls are termed, *Spirits made perfect*; Heb. 10. 23. In this other, all Miſeries, and Burthens of a Mortal Life, and Condition *are ſwallowed up*. Thus then the Phraſe is matcht, and that by the like; (and indeed, for Subſtance the ſame) and that too in reſpect of the Time of Diſſolution.

What is it, that this Mortal is ſwallowed up of? It is ſwallowed up of Life. And upon a ſtrict, and narrow View and Conſideration it will appear, that it is more proper to apply this to the Change of the Soul at Diſſolution, then to that of the Body at the Reſurrection: For what Life is it? ἡ ζωὴ, that Life; the Text calls it; that which only is *true Life: This is Eternal Life, to know Thee the only true God, and Him whom thou haſt ſent*; John 17. And 1 *John* 5. 20. *This is the true God, Eternal Life:* God, and Chriſt is *this Life, who is the Fountain of Life:* And *your Life is hid with Chriſt in God*, Col. 3. And of this Life it is, that the Soul, the Immortal Spirit in Man is the immediate, and proper Subject, and capable thereof. The Body hath but an overflow of it; *viz.* the ſhine of that brightneſs of Glory, which is in the Soul; as the Lanthorn ſhines with the Light that is put into it: Within the Body is but a Glory ſuitable to its Capacity, as it is a Body; but it is *our Hearts ſhall live for ever:* As Chriſt promiſeth, as the Effect of his Death: *Pſalm* 22. 26. Now if it be ſuch a *pure Life*, that is here ſaid to ſwallow up this Mortal (in the Senſe it hath been interpreted in) then that Change, which is made upon the ſingle Soul it ſelf at Death, when the Soul alone Exiſts, lies more fair to be intended. For this Expreſſion of Life nakedly, and barely ſpeaks the very Spirit. and Quinteſſence of that Happineſs, which it then ſingly enjoies. It is a pure *Life of Living in God*; as knowing him, and ſeeing him Face to Face. You may obſerve in that 1 *Cor.* 15. when the Change of the Body is inſiſted on; (whether the Change of them that are Alive, or of them that are Dead, raiſed by a Reſurrection out of the Grave) that there he expreſſeth that Change of the Body by an Adjunct, that is proper to the Body: *This Mortal*, ſays he, *ſhall put on Immortality*; *this corruptible*, *Incorruption:* Which are the oppoſite Attributes of the Old, and New Bodies: *Mortal*, and *Corruptible*, of the Old; and *Immortality*, and *Incorruption*, of the New: But here, he inſtead thereof, ſays, *Life:*

That

Chap. X.

Vorſtius in locum.

that Life, (as hath been ſaid;) which is the proper Happineſs of the Soul: *Vorſtius*, who is of the other Opinion, and would draw this Verſe, and all the reſt unto the Change of the Body, becauſe of this Word *Mortal*, ſeems yet aware of this, and therefore takes on him to correct the Apoſtle in his Speech, or ſaying; being ſwallowed up *of Life*. It ſhould be rather (ſays he) ſwallowed up of *Immortality*; becauſe that Word, would carry it to the Change of the Body: But by his leave, the Apoſtle as on Purpoſe changeth the Word in this Second Epiſtle, from what he had uſed in his Firſt Epiſtle; and ſays, ſwallowed up of Life: And Life imports the Subſtance, the Eſſence of Life; but Immortality, a Continuance of that Life: The one is the Subject, the other the Adjunct, and therefore theſe are mentioned as diſtinct, 2 *Tim.* 1. 10.

And it doth indeed moſt elegantly, and lively ſet out this great Change of the Souls Life made at Death: That whereas whilſt it was in this Tabernacle, it lived a Sick, Dying, Mortal Life; for it is then taken up into the great Element, and Fountain both of *Souls*, and of *Life*, to live in God, who is the Father of Spirits, and great Element of Souls; from whom they came, and unto whom they return: (As Sparks do to their Native Element of Fire) And who is the Fountain of Life (as the Pſalmiſt calls him) ye, *Life* it ſelf. So as by their being taken up into him, they are *of Him, and by Him, and into him ſwallowed up*; even as Darkneſs is ſwallowed up of Light; and indeed, *in Him is Light, and no Darkneſs at All*; no Death, no Frailty, no Sin. And therefore no ſooner is a poor Soul, coming forth of the Body; having yet had in it ſelf (to that very Inſtant) a Body of Death cleaving to it (like one of the Palſie, half of him is Dead, yea quite Dead) but this Abundancy of Life, that is in God, inſtantly ſhales off, Works out all that Filth, Frailty, Miſery, and Purifies, and makes the Soul White, and Perfect; and renders it to be *all Life* and *Joys*, and Activity in God; and it doth this in an Inſtant: Even as on the Contrary, Mens natural Spirits are lickt up by a blaſt of *Lightning*; or as if you ſhould ſee a Lump of Mettal, full of Droſs cleaving to it, caſt into an hot Furnace, (made ſo vehemently hot, as thoſe are, when Bells are caſt;) you would ſee that Fire in an inſtant purge away, and conſume all that Droſs, ſwallow it up, and aſſimulate the Mettal unto it ſelf, that the Mettal it ſelf would appear all of it, as Fire it ſelf. My Brethren, this Life of *Ordinances*, and that *Communion we have with God* therein, is but a dull Furnace, our Luſts melt ſlowly; yea, it is long e're we can get our Hearts to melt in Sorrow for them: But this Furnace of Gods immediate Preſence arrived unto at Death, is a quick, and fiery Forge; melts, diſſolves, ſeparates the Soul from all its Droſs, Imperfection, Corruption, and quits it of all in an inſtant; and further, makes as great a Change in it, as if you ſhould ſee a Diamond taken out (if you could ſuppoſe the Sun had that Vertue) of Mud, and from a Sink, and made to ſhine a glorious Star in Heaven: To expreſs all which, the Apoſtle moſt happily choſe out this Word; *ſwallowed up of Life*.

I ſhall conclude, That if we will rightly, and truly Judge in this Matter, between theſe Two; 1 *Cor.* 15. And this of 2 *Cor.* 5. We muſt be ſure to take, and put theſe Two together; both, *Mortal*, and *Swallowed up*, &c. And if we compare that Mortal that is ſwallowed up at Death, with that Mortal that is ſwallowed up at the Reſurrection, we ſhall find that at Death there is a greater Mortal (obſerve, how I pitch on that;) that is as a Sacrifice to be ſwallowed up then, then there is by the Reſurrection: For here is a Body of Sin, and Death ſwallowed up, beſides all the Caſualties, Calamities, Miſeries, Obnoxiouſneſſes to Sorrows, which as ſo many Mortal Wounds, that Feſter, will make an End of, and ſwallow up this poor Life in the End. But at the Reſurrection all the Mortal that is ſwallowed up, is but the Body taken out of its Duſt. There is no other Mortal, but this to be done away then: For all theſe other Mortals were taken away afore, at, and upon the Souls departure from the Body; and there is no other Mortality then remaining to be ſwallowed up, but this of the Body only. I confeſs indeed, that in this Reſpect, That Change at the Reſurrection will excel, inaſmuch as it is the Laſt Act,

and

and the Conſummation of all; and that then both Soul, and Body will have a greater Acceſs, and State of Life and Glory, than the Soul whilſt ſeparate had: Yet ſtill there will not be ſo great a ſwallowing up of ſo great Mortality, as there is at Death; nor will it fitly be ſaid, that the Life of the Soul (that had a Perfection of Grace and Glory afore the Reſurrection;) is then ſwallowed up of Life, in ſo high Compariſon unto what it had afore: But with reſpect of ſinful Corruption, and Mortality Aboliſh'd, and ſo of ſpiritual Life induc'd into the Soul, there is at Death that Difference, as will juſtly bear the ſtile of a being ſwallowed up of Life; and it is as ſudden a Change, and by as ſtrong, and vehement a Power wrought in us; as at the Reſurrection. Chap. XI.

CHAP. XI.

That as the Soul is the immediate Subject of Grace, which is a Preparation to Glory, and capable of it: So the Soul is inſtantly after its Departure out of the Body receiv'd into that State of Glory.

II COR. V. v.

Verſe v. *Now he that hath wrought us for the ſelf ſame Thing is God, who alſo hath given unto us the Earneſt of the Spirit.*

THere is no Point of more Moment to *All*, nor of greater *Comfort* to *Saints*, than what ſhall become of their *Souls* when they Die: 'Tis our next Stage; and Things that are next, uſe more to affect us. And beſides, it is the beginning, and a taking Poſſeſſion of our Eternity.

That theſe Words ſhould aim at this *ſelf-ſame thing*, cannot be diſcerned, without conſulting the fore-going Part of the Apoſtle's Diſcourſe: And yet I cannot be large in bringing down the Coherence, having pitch'd upon what this fifth Verſe contributes unto this Argument; which alone will require more than this Time allotted, having alſo very largely gone through the Expoſition of the fore-going Verſes elſewhere: And I now go but on where I left laſt. But yet to make way for the Underſtanding the Scope of my Text, take the Coherence in Brief thus

In the 16th Verſe of the fore-going Chapter (where the Well-head of his Diſcourſe is to be found) he ſhews the extraordinary care God hath of [*Our inward Man*] to *renew it Day by Day*; where *inward Man* is ſtrictly the *Soul* with its Graces, ſet in Oppoſition unto *Our outward Man* [the Body with its Appurtenances] which he ſaith daily *periſheth*, that is, is in a mouldring and decaying Condition.

In the firſt Verſe of this Fifth Chapter, he meets with this Suppoſition: But what if this outward Man, or *earthly Tabernacle* be wholly *diſſolved* and pull'd down, what then ſhall become of this *inner Man?* And he reſolves it thus, *That if it be diſſolved, we have an Houſe, a building of God in the Heavens.* And what is the [*WE*] but this inner Man (he had ſpoken of) *renewed Souls*, which dwell now in the Body as in a *Tabernacle*, as the Inmates that can ſubſiſt without it? And it is as if he had ſaid, if this inward Man be deſtituted of *one Houſe*, *we have another.* God that in this Life was ſo careful over this *Inner Man*, to renew it every Day, hath made another more ample

Chap. XI.

Proviſion againſt this great Change. It is but it's *removing* from one *Houſe* to a *better*, which God hath built. As your ſelves (to ſpeak in your own Language) if Wars ſhould beſet you, and your Country-houſe were plundred and pull'd down, you would Comfort your ſelves with this, I have yet a City-houſe to retire unto.

Neither is the terming the Glory of Heaven, and that as it is beſtowed upon a ſeparate Soul, an *Houſe*, alien from the Scripture-Phraſe, *Luke* 16. 9. *That when you fail, they may receive you into* EVERLASTING HABITATIONS. Death is a *failing* ('tis your City-phraſe alſo when a Man proves Bankrupt) A Statute of Bankrupt comes forth then upon your Old Houſe (*Statutum eſt omnibus ſemel mori*) and upon all you have; and *then* it is that there is a *receiving* or entertaining that otherwiſe-deſolate Soul *into Everlaſting Habitations*, that is, into *an Houſe Eternal in the Heavens*, as the Text.

Nor yet is the Phraſe of terming Heaven *a City-houſe*, remote neither: For *Heb.* 11. *ver.* 13. *Abraham and the Patriarchs died in Faith*, (Mark that!) in Faith or Expectation of what? He had told us, *Ver.* 10. *He looked for a City whoſe Builder and Maker is God.* What is a *City*, but an Aggregation and *heap of Houſes* and Inhabitants? Multitudes had Died afore *Abraham*, and gone to Heaven, from *Adam*, *Abel*, *Seth*, downwards; and God promiſeth him *Peace* at his Death, and a being *gathered* to thoſe *Fathers*, *Gen.* 15. 15. There was then a City built, and already repleniſh'd with Inhabitants; and amongſt others, *an Houſe* provided for him, that is, his Soul *built* of God, and ready furniſhed againſt this removal.

In the Second Verſe he utters the working of the Affections of Chriſtians towards their *being Cloathed upon with this Houſe*; and ſo in Order to this Enjoyment of it, their DESIRING even to be Diſſolved: Which *Paul* alſo utters of himſelf, *Phil.* 1. Now if the Firſt Verſe ſpeaks of the *Glory* of a ſeparate Soul when he calls it an *Houſe*, this ſecond Verſe muſt intend the ſame.

In the Third Verſe he gives an wholeſome *Caution* by the way; and withall inſinuates, why he uſed the Word *Cloathed upon*, in the fore-going Verſe, *thus*, ſpeaking of the Glory of ſuch a ſeparate Soul, even becauſe it is abſolutely neceſſary that all our Souls be *found Cloathed* firſt, and *renewed* with *Grace* and *Holineſs*, and not be *found Naked* at our Deaths, that is, not *devoid of Grace*, and ſo expoſed to *Shame* and *Wrath*, as *Rev.* 16. 15.

The Fourth Verſe gives a genuine and ſincere Account, why a Chriſtian doth thus groan, and that after Diſſolution it ſelf, in order to this Glory; which he ſets out with an accurate *Diſtinction* of *their* Deſires of Diſſolution, in difference from *like* Deſires in all *other* Men: Firſt, *Negatively*, not *for that being burthened* we deſire to be *uncloathed*, or diſſolved; that is, ſimply for eaſe of thoſe *Burthens:* Nor out of a deſpiſing of our Bodies we now wear (as their *Heathen* Wiſe-men and Philoſophers did, and others do) No. But Secondly, *Poſitively*, *For this*, as the Top-ground of that deſire, That *we would be Cloathed upon* with that *Houſe* (ſpoken of *Ver.* 1. and that ſtill taken in the Senſe, ſpoken of in the 2d. *Ver.*) to the end that this *Mortal*, *Animal Life* which the Soul (though Immortal in it ſelf) now leads in the Body, full of Sins, clogg'd with a *Body of Death* and Miſeries; (each of which hath a *Death* in it) and ſo it lives but a *dying Life*; that this Life may be Exchanged, yea, *ſwallowed up* by that which is *Life* indeed, *The only true Life*, *the knowing God as we are known, and enjoying him:* All which, as to our *Souls*, is *truly* performed at our Diſſolution; although the final ſwallowing up the Mortality of our Bodies alſo, doth yet remain to be accompliſh'd: Which will be done at the latter Day, at that Change both of Body and Soul, though in reſpect of the Body, it will be compleated as then more *fully*.

The Current of the Four former Verſes running thus ſteadily along in this Chanel; the Stream in this Verſe continues ſtill the ſame.

There is one Word in this Verſe; [εἰς αὐτὸ τοῦτο, *For the ſelf-ſame Thing*, God hath wrought us] which ſerves as a clue of Thred drawn through the Windings of the former Verſes, to ſhew us, that one and the ſame Individual Glory

Glory hath been carried on all along, and ſtill is in this Verſe alſo. So then we ſee where we are. Chap. XI.

What this *ſelf-ſame Thing* ſhould be, ask the firſt Verſe, and it will tell you, it is *That Houſe Eternal in the Heavens, a Building of God*, prepared by him againſt the Time that this earthly Houſe is diſſolved. Ask the ſecond Verſe, it is *The ſame Houſe we groan to be Cloathed upon with*, when the other is pulled down. Ask the Fourth Verſe, and more plainly: It is *that Life*, which ſucceeds this Mortal Life the Soul now lives in this Body, and ſwallows up all the Infirmities thereof. And then here it follows, *Even for this ſelf-ſame Thing*, &c. So then, if the Glory of the ſeparate Soul be the Subject of any of theſe Verſes, then of all, and ſo of this Verſe alſo.

And to be ſure it cannot be that extraordinary way of Entrance into Glory by ſuch a ſudden Change, both of Soul and Body into Glory at once, without Diſſolution, ſhould be the *ſelf-ſame Thing* here aimed at. For it was not the Lot of any of thoſe *Primitive Chriſtians* (of whom the Holy Ghoſt here ſpeaks this) [*He hath wrought us for this Thing*] that they ſhould be in that manner Changed, and ſo enter into Glory: But the contrary. For they all, and all Saints ſince for theſe 1600 Years, have *put off their Tabernacles* by Death, as *Peter* did, and ſpeaks of himſelf, 2 *Pet.* 1. 14. and therefore the Scripture (or Holy Ghoſt) foreſeeing, as the Phraſe is, *Gal.* 3. 8. This Change would be their fate, would not have uttered this of them, [*God hath wrought us for this*] whom he knew God had not deſigned thereunto.

Neither is it, that thoſe groaning Deſires ſpoken of in the fore-going Verſes, 2, 3, 4. is [*That ſelf-ſame Thing*] here (as ſome would) for indeed as *Muſculus* well: If the Apoſtle had ſaid, *He that hath wrought this Thing in us*, &c. That Expreſſion might have carried it to ſuch a Senſe: But he ſaith, *He that wrought us for the ſelf-ſame Thing:* And ſo 'tis not that deſire of Glory *in us* is ſpoken of: But *us, our Selves and Souls as wrought for that Glory.*

If it be asked, what is the ſpecial proper Scope of theſe Words, as touching this Glory of the Soul? The Anſwer in general, it is to give the *Rational* Part of this Point, or *demonſtrative Reaſons* to Evidence to Believers, That indeed God hath thus ordained and prepared ſuch a Glory afore the Reſurrection. And it is, as if the Apoſtle had ſaid, Look into your own Souls, and conſider Gods dealings with you hitherto, *viz.*

1. The Operation of his Hands. For what other is the Meaning or Myſtery (ſays he) of all, that God is daily ſo at Work with you in this Life? What elſe is the End of all the working of Grace in you, and of God that is the Worker? This is his very Deſign, *He that hath wrought us* (that is, our Souls) *for this very Thing is God.*

Beſides the Evidence *the Work* gives, there is *alſo* over and above the *Earneſt of the Spirit* given to your Souls, now whileſt in your Bodies, in Joy, full of Glories of the ſame kind (as Earneſts are) of what fulneſs of Glory they are both capable of then, and ſhall be filled with, when ſevered from your Bodies, *Who hath* [*alſo*] *given us* [*the earneſt*] *of the Spirit.*

We Preachers have it in uſe, as to alledge Proofs of Scripture for the Points or Subjects we handle. So to give *Reaſons* or *Demonſtrations* of them. And ſo doth our Apoſtle here of this great Point, he had been treating of: And ſuch Reaſons or Demonſtrations run often upon *Harmony* and *Congruity* of one Divine Thing or Truth kiſſing another. Alſo upon *Becomingneſſes* or *Meetneſſes*, that is, *what it becometh the great God to do.* For Inſtance; in giving an Account, why God in *bringing many Sons to Glory*, did chooſe to Effect it by *Chriſts Death*, rather than any other way. *It became him* (ſays he) *Heb.* 2. 10. *For whom are all Things, and by whom are all Things*, &c. And ſo in the Point of the Reſurrection, 1 *Cor.* 15. 21. *Since by Man came Death, by Man came alſo the Reſurrection of the Dead*; that is, it was *Congruous*, Harmonious, it ſhould thus be; the one anſwering correſpondently to the other. The like Congruity will be found couched here, in *Gods bringing Souls to Glory, afore that Reſurrection.*

Chap. XI. Now there are two ſorts of harmonious Reaſons couched in the fore-part of theſe Words, *He that wrought us for this, is God.*

I. That it is *Finis operis & operantis*, The End of the Work it ſelf upon us; and of God as an Efficient working for an End: *God hath wrought on us for this very Thing.*

II. It is *Opus Dignum Deo Authore*, A *Work* as he is the great God, and as a Thing worthy and becoming of God as the *Author* of it: *He that hath wrought us for this Thing, is GOD.*

There is a Third Point to be ſuperadded, and that is, It is *the Intereſt of all Three Perſons:* Which how clearly evidenced out of the Text, will appear, when I have diſpatched theſe former Doctrines.

Obſervation. *That it is a ſtrong Argument, that God hath provided a Glory for ſeparate Souls hereafter, That* He hath wrought us, *and wrought on us a* Work of Grace *in this Life.*

Ere the *Reaſon* of this will appear, I muſt firſt open Three Things, natural to the Words: Which will ſerve as Materials, out of which to make forth that Argument.

1. That the *Thing* here ſaid to be *wrought*, is Grace or *Holineſs*; which is a *Preparation* unto *Glory.* (1.) *Grace* is *the Work.* And ſo, *Phil.* 1. 6. termed, *The good Work.* A frame of Spirit, *Created to good Works:* Eph. 2. 10. *We are his Workmanſhip, created unto good Works.* The Text here ſays, *Who hath wrought us:* There ſimilarly, *We are his WORKMANSHIP.* And (2.) Secondly, This *Work* is a *Preparation to Glory.* For, for one Thing to be firſt wrought in Order to another, is a Preparation thereunto. Now ſaith the Text, *He hath wrought us for this Thing*; and *Rom.* 9. 23. It is *in terminis, The Veſſels of Mercy, which he had AFORE PREPARED TO GLORY*; which was by working Holineſs: For it follows, *Ver.* 24. *Even us whom he hath called.* Likewiſe, *Col.* 1. 12. *Who hath MADE us MEET to be Partakers of the Inheritance of the SAINTS in Light. Meet*, by making us *Saints.* So then, *Had prepared, Hath made Meet* is all one with, *Who hath wrought us for this Thing.*

2. What is the *principal Subject wrought upon*, or prepared and made meet for Glory? 'Tis certainly *the Soul*, in Analogy to the Phraſe here. We uſe to ſay (when we ſpeak of our Converſion) *Since my Soul was wrought on.* And though the *Body* is ſaid to be *ſanctified*, 1 Theſſ. 5. 23. yet the immediate Subject is the Soul; and that primitively, originally: The Body by Derivation from the Soul. And hence it is, the Soul (when a Man Dies) carries with it all the Grace by *inherency: All Fleſh is Graſs which withers*; that is, the Body with all the Appurtenances, ſaith *Peter*, 1 Epiſt. c. 1. v. 24. But you, having *purified your Souls, being born again of incorruptible Seed* (our Bodies are made of *corruptible Seed*, which is the Oppoſition there) *by the Word of God, which lives and abides for ever: And this is the Word* (he ſays, he means) *which by the Goſpel is Preached* (every Day) *unto you*, Ver. 25. And by Preaching is engrafted in your Souls, *purifying* [*your Souls*] Ver. 22. In no other Subject doth that Word (as Preached) for ever abide. For the *Body* rots, and in the Grave hath not an inherent, but a *Relative* Holineſs, (ſuch as the Epiſcopal Brethren would have to be in Churches conſecrated by them) becauſe once it was *the Temple of the Holy Ghoſt*, who dwells in us.

And that it is the Soul the Apoſtle hath here in his Eye, in this Diſcourſe of his in my Text, as that which he intends the Subject here wrought upon, appears, if we conſult the Well-head of his Diſcourſe about the Soul, which is the 16th Ver. of the 4th Chap. *Our inward Man* (ſays he) *is renewed*, &c. (there is your *wrought upon* here) *whilſt the outward* (the Body) *periſheth.* Which Soul, in being call'd *the inward Man*, connotates at once both Grace and the Soul Conjunct together, and diſtinct from the Body, as well as from Sin and Corruption. Elſewhere it is declared the Subject firſt and originally wrought on, *Eph.* 4. 23. *Be renewed* [*in the Spirit of your Minds.*]

Minds.] Look round about the Text, and what is the [*US*] wrought on? Plainly this *Inward Man*, by the Coherence afore and after. Ask *Ver.* 1. *If our Earthly Tabernacle* (that is, our Bodies) *be diſſolved, WE have*, &c. that is, This inner Man, our Souls, have; for the Body is ſuppoſed diſſolved. So likewiſe, *Ver.* 4. [*WE*] *in this Tabernacle*, that is, our Souls in theſe Bodies. More expreſly after, *ver.* 8. our very Souls, not only whilſt in our Bodies, but when ſeparate from our Bodies, have the [*WE*] given them; *We are willing to be abſent from the Body, and preſent with the Lord.* The *We* preſent with the Lord, and abſent from the Body, is, nor can be no other, than a ſeparate Soul in its Eſtate of Widowhood. And ſo here, *Ver.* 5. Hath wrought *US:* The Soul bears the *Perſon*, carries away the Grace with it. Chap. XI.

3. Add to this, the *Time* here ſpecified in the Text, in which we are wrought upon: It is but this *Life*, and during the Term thereof. *Hath wrought us*, ſays the Apoſtle; not in the Future, *Who ſhall Work* us for it: That [hath wrought] referring to the work of Converſion at the firſt, *Who* [*HATH MADE*] *us meet to be Partakers*, &c. *Col.* 1. 12. And who doth continue ſtill to Work us; the *Preterperfect* being often put by the Apoſtle for the *Preſent*, *God renewing the inner Man DAY BY DAY*, Chap. 4. 16. So working upon it, in order to this ſelf-ſame Thing, continually. Unto which Words there, theſe here have an evident Aſpect; yet ſo, as that Time of Working is but during this Life: For it is whilſt the outward Man is Mouldring, and that *by Afflictions, which during this Moment Work an Eternal weight of Glory*, Ver. 17. And that is expreſly ſaid to be *but this preſent Time*, Rom. 8. So then, there is *NO PARABIT* in that other World: But as *Solomon* ſays of Man, There is *no Work* after this Life; *No remembrance*, ſays *David:* Namely, which hath any Influence into a Mans Eternity. So there is no working upon us in order thereunto, after Death: *God hath done his Do* [*hath wrought*] and Man hath *finiſh'd his Courſe*; as *Paul* of himſelf, and in this Chapter of my Text, *Ver.* 10. *Every Man receiveth the Things done in his Body, be they Good or Evil.* Thoſe Things that are done in this Body only; therefore only what in this Life he hath wrought. And for *this* he *hath wrought us* (ſays the Text.)

Obſerva quòd non in futuro dicit, Parabit nos. *Nondemum* parabitur; *ubi jam induendum eſt*, &c. *Muſc. in locum.*

Ecclef. 9. 10.

Pſalm 6 5.

Theſe Things premiſed, I come to the Argument to be raiſed out of them, to prove the Point in Hand.

1. That becauſe Grace or Holineſs are immediately wrought in the Soul, *therefore* when the Body dies the Soul ſhall be taken up into Life. That this is a meet and congruous Ordination of God, the Scripture it ſelf owns, and ſeems ſo to pitch the Reaſon of it, in *Rom.* 8. 10, 11. *And if Chriſt be in you the Body is Dead, becauſe of Sin: But the Spirit is Life, becauſe of Righteouſneſs. But if the Spirit of him that raiſed up Jeſus from the Dead dwell in you, he that raiſed up Chriſt from the Dead ſhall alſo quicken your Mortal Bodies by his Spirit that dwelleth in you.* He gives an Account of what is to become hereafter both of the *Bodies* and *Souls* of them in whom Chriſt is. (1.) For the Body, that is condemned to Die, *The Body is Dead becauſe of Sin.* By *Body* I underſtand the ſame which he in the 11th Verſe Terms *the Mortal Body to be raiſed up*, which (ſays he) *is Dead* that is, appointed to Die, as one Sentenced to Death, you Term a *Dead Man.* And this [*becauſe of Sin.*] It was meet, that that firſt threatning of *dying* ſhould have ſome Effect to Evidence the *Truth* of God therein. Only God is favourable in his Ordination in this, that he arreſteth but the Body, the *leſs principal Debtor.* But *that* (to be ſure) ſhall pay for it: *It is appointed to all Men once to Die*, even for Men that are in Chriſt, as this Place of the *Romans* hath it. Then (2.) Follows, what remains, the Soul of ſuch an one when the Body dies. [*But*] ſays he, (ſpeaking by way of Exception, and contrary fate too) *The Spirit is Life, becauſe of Righteouſneſs.* The Spirit is the Soul in Contradiſtinction to the Body. *This*, when the Body Dies, is [*Life*] He ſays not *Living* only, or Immortal; but is ſwallowed up into *Life:* And why? *Becauſe of Righteouſneſs*, which is Chriſts Image; and ſo preſerves, and by Gods Ordination upon Dying, elevates the *Soul*, which is the *immediate* and original Subject of it,

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(which is the Point in Hand.) *For this Thing* it is, God hath *wrought it.* But then, becauſe the Query would be, Shall this Body for ever remain *Dead, becauſe of* (this firſt) *Sin*, and bear this Puniſhment for ever? No: Therefore (3.) He adds, *He, that raiſed up Chriſt from the Dead, ſhall alſo quicken your Mortal Bodies.* So at laſt, and then bringing both Body and Soul together unto compleat Glory.

And the congruity of Reaſon, that is for this Appointment, is obſervable, ſomething like to that 1 *Cor.* 15. *As by Man came Death, ſo by Man came alſo the Reſurrection from the Dead.* For that Sin that condemned us to this Death, we had from the firſt *Adam* by *bodily Generation*, as the Channel or Means of Conveying it, who was (as other) *Father of our Fleſh.*

The Arreſt therefore goes forth againſt the Body, which we had from that *Adam*, *becauſe of* that *Sin*, conveyed by Means of our Bodies: For though I muſt not ſay the Body defiles the Soul, or of its ſelf is the immediate Subject of Sin; yet the *original Means* or *Channel* through which it comes down, and is derived unto us, is the *Generation of our Bodies.* The *Body* therefore congruouſly pays for this, and the Death thereof is a *Means* to let Sin out of the World, as the propagating it was a Means to bring Sin in: But an Holy *Soul* or *Spirit* which is the Off-ſpring of God, having now *true Holineſs* and *Righteouſneſs* from the *ſecond Adam* communicated to it, and abiding in it; and being not only the immediate Subject thereof, but further, the firſt and Original Subject, from and by which it is *derived* unto the Body. *The Womb*, into which that Immortal Seed was firſt caſt, and in which the inward Man is formed, and in reſpect of a conſtant abiding in which it is, that Seed is termed *Incorruptible.* Hence therefore, ſays God of this Soul [*It is Life*] It
1 Cor. 13. 8. ſhall live when this Body Dies. There is *nothing* of Chriſts Image, but is or-
2 Cor. 9. 9. dained to *abide for ever. Charity never fails*, His *Righteouſneſs endures for ever*; and therefore is ordained to conſerve and elevate unto Life the Subject it is in, and that *is the Soul.* This, as a Foundation of the ſubſtantial Parts of this *firſt Reaſon*, out of this one Scripture, thus directly and explicitely holding this forth.

I come (2.) To the *Argumentation* it ſelf, which ariſeth out of theſe Things laid together. (1.) That the Soul is *the immediate Subject* of Grace. (2.) The *firſt* and Primitive Suſceptive thereof. (3.) And it ſelf is alone and immediately *capable of Glory*, which Grace is a *Preparation* to. And (4.) That God *afore* our Deaths *hath wrought* all of Grace he intends to work, in Preparation to Glory. Out of all theſe a ſtrong Argument doth ariſe, That ſuch a Soul upon Death ſhall be admitted unto Glory, and not be put to ſtay till the Time of the Reſurrection, when both Soul and Body ſhall be joined again together. And that this holdeth a juſt and meet *conveniency* upon *each*, or at leaſt, *all* theſe grounds, when put together.

1. Conſider the Soul as the *immediate Subject* of this Working and Preparation for Glory. Hence therefore this Will at leaſt ariſe, That the inherency or *abiding* of this Grace, wrought in this Soul, depends not upon its Conjunction with the Body; but ſo as it remains as an Everlaſting and Perpetual Conſerver of that Grace ſtampt on it; yea, and carries it all with it ſelf, as a rich Treaſure innate unto it where-ever it goes, when ſeparate from the Body. I ſay, it either hath *in it*, or *appertaining unto it*, all that hath been wrought for it, either in it, or *by it.* Rev. 14. 13. *Bleſſed are the Dead which Die in the Lord:* [*And their Works do follow them*] They go to Heaven *with*
1 Pet. 1. 13. them, and *after* them. And in what Subject elſe is it that the *Seed of God* re-
Ver. 25. mains *incorruptible*, or the *Word of God abides for ever?* Or how elſe comes that ſaying to be performed, 1 *John* 2. 17. *He that doth the Will of God endures for ever?* Having therefore all theſe Riches by it, and as compleat (as, *here*, it ſhall be;) Meet it is, it ſhould partake the Benefit thereof, and live upon them now it is ſingle and alone, and in its Widows Condition. And it is an opportune Seaſon, that by a Glory given it for that Holineſs, this ſhould now appear, That it was the Soul which was the ſole intrinſick and immediate Receptive of all this Holineſs. This the firſt. Add alſo,

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2. Its being the *First and Primitive* Subject of Holiness, from which it is derivatively in the Body. Meet it was this Soul should not be deferred till the Appurtenance of it be united to it, but be served first; and admitted into that Glory ordained; and by having it self first Possession given of that Inheritance, the Body might in its Season be admitted derivatively thereinto from it, after that renewed Union with it by the Resurrection. Reason good. that look, *as*, *in Priority*, Grace, the Preparation unto Glory, was wrought: *So*, in that Order of Priority, Glory it self should be communicated. And therefore seeing its Fate is to abide awhile alone; therefore first to enjoy, and *drink* both the *Juice* and the *Fruit of that Vine* it is the *Root* of.

Magis conveniens videtur ut animæ in quibus per prius fuit culpæ & meritum, prius etiam vel puniantur vel præmientur. Aquinas com. c. Lib. 4. cap. 91. Sect. 3.

And (3.) It being in it self, when separate, as *immediately capable* of *this Glory*, as when it shall be again *United* to the Body: For what is the Essential of Glory, the *Substance* of that *Life* that swallows up all? But (as we said on *ver.* 4.) Gods immediate *Presence*, and our *knowing him Face to Face, as we are known.* Now of this the Apostle doth in the 6, 7 and 8 *Verses*, expressly inform us, That the separate Soul is not only capable thereof, but that it then begins to enjoy it: *Therefore* (says he) *we are always confident, knowing that whilst we are in the Body, we are absent from the Lord*; (*For we walk by Faith, not by Sight.*) *We are Confident, I say, and willing rather to be absent from the Body, and to be present with the Lord.* Where to be *present with the Lord*, and to *live by sight*, is expressly made the Priviledge of a Soul *absent from the Body*; which can mean no other State, than that of the Soul between the Death of the Body, and the Resurrection. For whilst it is *present* in the *Body* afore Death, *it is absent from the Lord*; and when it shall be *present with the Lord*, after the Resurrection, it shall not then be any more *absent from the Body.* This Conjunction therefore of *absent from the Body*, and *present with the Lord*, falls out in no State else, but only in that interim or space of Time between. And let us withal view this Place in the Light, (by bringing the one to the other) which that Passage, 1 *Cor.* 13. 12. doth cast upon it: *For now we see through a Glass darkly, but then Face to Face*; *now I know in part, but then shall I know, even as also I am known.* [*To see as in a Glass darkly*] there, is to [*walk by Faith*] here: But to *see Face to Face*, and *to know God as we are known* (so there) is all one; and to attain *to sight*, and to be in *Christs presence* (here.) And to be sure, the Body is in no Estate whatever capable of *knowing God, as we are known of him:* None durst ever affirm that. For besides that, the Spiritual Knowledge of God is proper to an Intellectual Nature: Further, *So to know God, as God knows us*, and so to be elevated to the *similitude of Gods Understanding*, is not communicable to the Body. We may as well dare to affirm God himself to be a *Body*, as that our Bodies are capable of ever being raised up *thus to know God.* Hence therefore, whether the Soul be *out of the Body*, as after Death, or so *in the Body*; as it *shall* be after the Resurrection; yet still it is the *Soul* that is immediately alone capable of that *Sight* and *Knowledge of God.* And therefore seeing it depends not on the Body, it is as well capable of it *afore the Resurrection* without the Body, as after the Resurrection *in the Body.*

Only this must be added, That whilst indeed the Soul is at *home in this Body*, (this earthly Tabernacle) it is not capable of this sight, of the Glory of God, that is, so as to continue in the Body, and enjoy it; for it would crack this earthen Vessel: as 1 *Cor.* 15. 50. *Flesh and Blood cannot inherit the Kingdom of God.* And although *Paul*, as a *stander by*, was an *over-hearer*, and an *Eye-witness* (by way of Revelation and Vision) of what the Spirits of just Men in Glory do enjoy: Even as on the contrary, the Angels are often *standers-by* on Earth, and *Overseers* of us, what is there in done, (as the Phrase is, *Zech.* 3. 7.) yet he was not estated into it, or admitted a Possessor thereof himself, no more than Angels into an earthly Estate; and therefore could not say, whether the Revelation vouchsafed him, might not be *in the Body*, as well as *out of it:* Whereas God had otherwise long since peremptorily determined that Question, *That no Man could see God, and live*; that is, at once continue in *this Body*, and *see* him *Face to Face.* And *Paul* here in

2 Cor. 12.

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my Text alſo determines it, That *whilſt we are at home in the Body*, (as now) *we are abſent from the Lord:* They are two incompatible Eſtates. But ſtill when *that which*, thus, *lets* (this Body) *is taken out of the way*, the Soul it ſelf is ſufficiently capable, as truly as ever it ſhall be.

4. But if this Argument from theſe be yet judged not home enough, but ſhort; Then let us in the Fourth Place add what force the Third *Premiſe* will give to it, concerning the *Time* of Gods working on us, to drive all cloſer home; namely, That God *hath wrought* upon the Soul *in this Life, all that he ever means to work*, by way of Preparation for Glory. *For this Thing God* [*hath wrought us*] which though it might with the Enlargements and Sub-arguments that now ſhall follow, be made an Argument alone; yet I chooſe to caſt it into this Total, to make the whole the more ſtrong.

Therefore (4.) Gather up the Demonſtrations thus: If the *Soul* be the *immediate* and *firſt* Subject of Grace, which is a Preparation to Glory, and *capable* of this Glory, when out of the Body; *And God, the great Agent, or Worker, hath wrought all that ever he means to work in it*, this way, by way of Preparation to Glory: Then, as *Peter* ſaid in the Caſe of admitting the *Gentiles* to Baptiſm, *What ſhould hinder* that theſe Souls ſhould not be *glorified*, inſtantly, when out of their Bodies? If indeed, as the *Papiſts*, and corrupted *Jews* and *Heathens* have feigned, there were any Work to be after wrought, a *Purgatory*, or the like; Then a *Demurre* or *Caveat* might be yet put in, to ſuſpend this their Admiſſion into Glory: But the contrary being the Truth, then, *&c.* Now the Strength of the *Argument* from this latter, ſuperadded to the reſt, ſtands upon two ſtrong Grounds.

Acts 10. 47.

Firſt, If we conſider what is *common* to God in this with all other, but *ordinary wiſe Efficients* or Workers, that are intent upon their Ends, which muſt be given to him, the only *Wiſe*, *All-powerful God*, (who is here ſaid, as *an Efficient*, to *work* us *for this* End.) When any ordinary Efficient hath brought his Work to a Period, and done as much to ſuch or ſuch an End as he means to do, he delays not to accompliſh his End, and bring it to Execution; unleſs ſome over-powring Impediment do lie in his way to it. If you have beſtowed long and great Coſt upon any of your Children, to fit and prepare them for any Imployment; *The Univerſity* ſuppoſe, or other Calling; Do you then let theſe your Children lie *Truants*, *idle*, and *aſleep at home*, and not put them forth to that which you at firſt deſigned *that* their *Education* unto? Will you ſuffer them (in this Caſe) to loſe their Time, *Do you know how to do good to your Children?* And doth not God? We ſee God doth thus in *Nature*. We ſay, when the *Matter* is as *fully prepared* as ever it ſhall be, that *the Form enters without delay:* Now Grace is expreſly termed a *Preparation to* Glory. Alſo God doth obſerve this in working of *Grace* it ſelf, when the Soul is as fully humbled and emptied, and thereby *prepared for the Lord*, by *John Baptiſts* Miniſtry, as he means to prepare it; the *Work* of juſtifying *Faith* preſently follows. In all his Diſpenſations of *Judgments* or *Mercies*, he obſerves the ſame. When Mens *Sins are* at *full* (as of the *Amorites*) he ſtays not a Moment to *execute Judgment:* So in anſwering the *Faith* of his People waiting on him for *Mercies*. And *thus* it is for *Glory*; *I have glorified thee on Earth*, (the only Place and Condition of our glorifying God) *I have finiſhed the Work thou gaveſt me to do: And now* (what now, and preſently now remained there, follows) *glorifie me*, &c. Thus ſpake Chriſt our Pattern.

Secondly, There is *this* further falls out, in this *Caſe* and *Condition*, of ſuch a Soul, as doth indeed call for this out of a kind of *Neceſſity*, and not of *Congruity* only. For whereas by Gods Ordination there are *Two ways* of *Communion* with him, and *but Two*, unto all Eternity; either that of *Faith*, which we have at *preſent*; and of *Sight*, which is for *hereafter*. Into theſe *Two*, the Apoſtle reſolves all Gods Diſpenſations to us, *Ver.* 7. of this Chapter, *We walk by Faith*, (namely, in this Life) *not by ſight*. And again, 1 *Cor.* 13. 12. [*Now*] *we ſee in a Glaſs* [*Then*] *Face to Face*. Theſe Two [*Now*] and [*Then*] do divide the Diſpenſations for Eternity of Time to come. The

like

like in *Peter*, 1 Epiſt. 1. 8. *In whom though* [*Now*] *you ſee him not* (as you one Day ſhall) *yet believing:* If therefore when the Soul goes out of the Body, *that way* of Communion with God by *Faith utterly ceaſeth*, that Door and Paſſage will be quite ſhut up; God having *fulfilled all the Work of Faith* (*The Work of God*) *with Power*, that ever *he* intendeth: Then ſurely *Sight* muſt ſucceed according to Gods Ordination, or otherwiſe this would inevitably follow, That the Soul would be for that interim, until the Reſurrection, cut off from all Communion with God whatever; having yet all its acquired Holineſs of Sanctification abiding in it, and Righteouſneſs accompanying of it all that while. Look therefore as a *Child* hath *Two*, and but two *Ways* of *Living*, and when the *one ceaſeth*, the *other ſucceeds*, or Death would follow; in the *Womb* it *lives* by *Nouriſhment* from the *Navel*, without ſo much as *Breathing* at the Mouth: But it no ſooner comes into the World, but that former Means is cut off, and it liveth *by Breath*, and taking in Nouriſhment by the Mouth, or it muſt inſtantly Die. So ſtands the *Caſe* with the *Soul* here between *Faith* and *Sight:* So that we muſt either affirm, That the Soul dies to all ſpiritual Actings and Communion with God until the Reſurrection, which thoſe Scriptures ſo much do contradict, *He that believeth hath Eternal Life*, &c. *and ſhall never* (no not for a Moment) *Die*; (and in thoſe Promiſes it is not ſimply a ſluggiſh Immortality, but to Live, and Act, and Enjoy God (which is our Life) muſt needs be meant:) Or we muſt on the other ſide affirm, That the Life of *Faith* ceaſing, and God yet having that way wrought all that ever he intendeth, That *then*, *Sight of God* Face to Face muſt come in its Place: Which indeed the Apoſtle in that 1 *Cor.* 13. affirms, in ſaying, *Ver.* 10. *When that which is Perfect is come, then that which is but in Part is done away.* There is not an utter ceaſing of the imperfect, and then an interval or long ſpace of Time to come between; and *then*, that which is Perfect is to come: But the *Imperfect* is done away by *the very coming* of that which is thus Perfect. And in the 12th Verſe he explains himſelf, That the imperfect is this our *ſeeing* [*Now*] *in a Glaſs darkly*, that is by *Faith*; and that Perfect, to be that *ſeeing God Face to Face*, as that which preſently entertains us in that other World. Nay, the Apoſtle admits not ſo much as a *Moment* of Ceſſation, but ſays, That *the imperfect is done away*, (ver. 10.) and *vaniſheth*, (as ver. 8.) by the *coming in of the Perfect* upon it: And ſo the imperfect, namely [*Faith*] is *ſwallowed up* of the *Perfect*, namely, [*Sight.*] Now if we thus grant (as we muſt) this *ſeparate Soul* to have this *ſight*, or nothing now left it to enjoy God any way by; then it is no other than *Glory*, it is admitted unto: For, the *ſight of God Face to Face, and to know as we are known*, is the very Eſſence of Glory, as it differs from *Faith*. Neither indeed is *that ultimate Enjoyment*, or Happineſs in God, which *Souls* ſhall have after the Reſurrection, any other (in Name or Thing) than *the ſight of God*, as it is thus diſtinguiſhed from *Faith*; and therefore the Soul is *now* admitted to the ſame Enjoyment it ſhall be *Then* for *Kind*, although it ſhall be then raiſed and intended unto far higher Degrees of Perfection.

Chap. XI. 1 Cor. 13. 8, 13. 1 Theſ. 1. 11. John 6. 28. John 9. 51. Chap 11. 26.

And for a Concluſion, that which follows in that Place lately cited out of 1 *Pet.* 1. ver. 9. *Receiving the end of your Faith, the Salvation of your Souls*, may as fitly ſerve for the Confirmation of *all theſe latter* fore-going Notions, as to any other Senſe Interpreters have affixed.

I am aware how theſe Words, *Receiving the end of your Faith, the Salvation of your Souls*, are Interpreted of that *Joy unſpeakable, and full of Glory*, which the Verſe afore had ſpoken of, *In whom, though Now ye ſee him not, yet believing, ye rejoice with Joy unſpeakable and full of Glory*; ſo as in thoſe *Joys* vouchſafed the Saints are ſaid to receive the *Salvation* of their Souls, as being the *Earneſt* of it in the ſame Kind, and ſo a Part of the *Reward* of Faith received in *Hand*, (as we ſay) and vouchſafed over and above the ordinary way of *living* by Faith. This Interpretation I no way gain-ſay, nor will go about to exclude: For I know, it doth conſiſt with that other I am about to give, and is ſubordinate to it: But if this Senſe ſhould obtain, that it were, *Directly*, alone intended, yet by *Conſequence*, and at the rebound, it

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doth ſtrongly argue the Point in Hand. For if whileſt *Faith continues*, God is pleaſed to vouchſafe ſuch Joys, much more, when *Faith ceaſeth*, He will vouchſafe a fuller Enjoyment: For why elſe are theſe *preſent* Joys termed *Salvation?* That is, in a ſort *Part* of the taking *Poſſeſſion* of Salvation afore-hand, and that as diſtinct from the *Right* to Salvation, which Faith in ordinary gives, without ſuch Joys at all Times to all Believers: They have the *Name* given them, as being an Earneſt of the ſame Kind, of that greater Sum. And again, why are theſe preſent Joys termed the *Salvation* of their *Souls?* But becauſe *they* are intended by God, being alſo, *now* wrought immediately in the Soul, without the Bodies influence) to be an Earneſt, that it is their Souls, when *without* their *Bodies*, ſhall have that fuller Poſſeſſion given them; and ſo this Earneſt aſſigneth this Payment to be made to this *Legatee*, the *Soul*, ſpecified as the firſt *Receiver* of it. [2.] Every Payment having *a Day*, or *ſet Time* appointed for it, which the Earneſt obligeth the *Truſtee* unto, as well as to make Payment it ſelf, and uſeth to be at the end of the Performance on his Part to whom the Contract is made, this therefore is as elegantly deſigned to be *the End of their Faith*; there's the Day of Payment. And [3.] It would be hard to think, that God ſhould give forth Joys whileſt *Faith continues*; and then for ſo long a Time as till the *Reſurrection* withdraw all Communication of himſelf, both of *Faith* and *Joy* (through Sight) alſo. Surely they are not left worſe than in this Life they were.

I alſo know, the *Soul*, being the eminent Part of Man, is often in Scripture by a *Synecdoche* put for the *whole Perſon*. And I muſt not deny, but that ultimately it is intended here, it extending it ſelf to the whole of *Salvation* firſt and laſt after Faith ended. Which Senſe on the other Hand many Interpreters are for.

I only Contend for this, That the *Salvation of the Soul* is intended alſo of that Salvation, which falls out in the midſt between theſe Joys (*the Earneſt*) in this Life, and that ultimate Salvation at the Reſurrection, that is the Salvation of the Soul, whileſt ſeparate, as being the next. It hath a weight in it, that *Salvation* and *Damnation* ſhould ſo often be ſaid to be of the *Soul* by Chriſt himſelf, as *Mat.* 26. 16. *What ſhall it Profit a Man to gain the whole World* (and ſo provide for his Body) *and loſe his own Soul?* And again, in ſpeaking of the Soul, as conſidered apart from the Body, *Mat.* 10. 28. *Fear not them that are able to kill but the Body, and are not able to kill the Soul.* But that which is more Conjunct to my Purpoſe; it is obſervable, that this our Apoſtle *Peter* ſhould chooſe to uſe in this Epiſtle, more than any other Apoſtle, this Phraſe of [*Soul*] in relation to Salvation, either as being the *eminent* Subject, and ſometimes as the *ſingle* Subject both of *Grace* and *Salvation:* So in this Chapter, *You have purified your Souls*, &c. as the immediate Suſceptive of the *incorruptible Seed* (as was obſerved.) Then again, in *Chap.* 2. 11. *Abſtain from fleſhly Luſts, which War* [*againſt the Soul*] and 8. 25. *Ye are returned to the Biſhop of your Souls.* Which he ſpeaks as being the eminent Part, and (upon Separation from the Body) the ſpecial Charge he hath Paſtoral Care of. And more directly to our Purpoſe, *Chap.* 4. laſt ver. he Exhorts them when they come to Die, *to commit their Souls to God*, as then being to be ſeparate from their Bodies. Now it were hard to think, that this Salvation to come ſhould bear the Title and Name of the *Salvation of the Soul* in this and other Scriptures; and that yet when this Soul ſhall in the other World come to ſubſiſt for a long Time ſingle and alone, and then be properly and without Figure: A *meer Soul* without a Body, a *lone-ſome Soul:* That during that State it ſhould not be the Subject of this Salvation, and ſo intended here, when more properly and literally, if ever, it is *the Salvation of the Soul.* And it would be yet more ſtrange, that the Phraſe, *Salvation of the Soul*, ſhould be wholly reſtrained unto that Eſtate of the Soul, when remitted to the Body at Reſurrection, and *only* unto that. And that Word the *Soul* ſhould ſerve only ſynecdochically, as a Part put to ſignifie the whole Man, as then it is to be raiſed up: But eſpecially, it were ſtrangeſt of all, if it ſhould be confined and limited in this Place of *Peter*, wherein this *Salvation of the Soul* is ſet forth

Heb. 10. v. laſt. Jam. 5. v. laſt.

forth for the Comfort of ſuch as were to lay down their *Tabernacles* of their Bodies *for Chriſt* (as this *Peter* ſpeaks of himſelf in the next Epiſtle) and whoſe Faith was then to ceaſe with their Lives, whoſe Expectations therefore he would in this Caſe certainly pitch upon that Salvation of the Soul next, which is this of the *Soul ſeparate.* To Confirm all which, Chap. XI.

That, which further invited me to this Place, was this Phraſe [*The end of your Faith*] eſpecially upon this Conſideration, that he ſpeaks it unto *ſuch Chriſtians*, who in theſe Times were (as he foretels, *Chap.* 4. *ver.* 4.) ſhortly to be Martyred, and at preſent were ſorely *tried* (ver. 7. of this Chapter) and in the laſt Verſe of the Fourth he thereupon inſtructeth and exhorteth them to *commit their Souls* (when they Die) *to be kept by God:* And ſo underſtood in a proper and literal Senſe, *this Salvation of their Souls* is in all Reſpects termed, *The End of their Faith.*

Firſt, In that it is the next and immediate Event that Faith ends and determines in, as Death is ſaid to be the *end of Life.* So noting forth, that when Faith ends, this Salvation of the Soul begins and ſucceeds it. *The end* of a Thing ſignifies the immediate Event, Iſſue, Period thereof. As of wicked Men it is ſaid, *whoſe End is Deſtruction*, Phil. 3. and *Heb.* 10. laſt ver. Apoſtaſie and Unbelief are ſaid to be a *drawing back unto Perdition.* And on the contrary, there Faith is termed a *believing to the Salvation of the Soul:* And both Note out the final Event and Conſequent of each, and *Salvation of the Soul to be the end of Faith*, when Men continue and go on to believe, until their Faith arrive at, and attaineth this Salvation of the Soul. To this Senſe alſo, *Rom.* 6. 22. *You have your Fruit in Holineſs*, and the [*End*] *Everlaſting Life.* And the Apoſtle *Peter* having in the foregoing Verſes celebrated the Fruits and Workings of their Faith in this Life, as in ſupporting them gloriouſly under the ſoreſt Trials, *Ver.* 7. and then ſometimes filling their Hearts with *Joy unſpeakable and glorious*, ver. 8. he here at laſt concludeth with, *what* will be the *End* or *Iſſue* of it in that other Life, when Faith it ſelf ſhall ceaſe; and what it is that then they ſhall receive, *Receiving* (after all this) *the end of your Faith, the Salvation of your Souls*, Κομιζόμενοι in the *preſent*, by a frequent and uſual *Enallage* of *Time*, being put for the *Future:* For ye ſhall receive (or *being about to receive*) to ſhew the Certainty of it: That when Faith ſhall end, you may be ſure on't, even of that Salvation (that great *Salvation* ſo ſpoken of by the Prophets, *Ver.* 10.) of your Souls, which as it hath *no end* to be put unto it, as Faith hath: So no Interruption or ſpace of Time to come between (during which your Souls ſhould not be actually ſaved) a Salvation of your Souls ſingly (whileſt through Death they ſhall ſo Exiſt) as well as of the ſame Souls *primarily*, and more eminently, when both Soul and Body ſhall be reunited.

Secondly, The *End* of *your* Faith, that is, of your Aims and Expectations in your Faith: The End importing the Aim or Expectation, which is alſo a proper and literal Senſe of that Word. And upon this Account alſo *the Salvation of the Soul*, when they ſhould Die, that being the very next Thing their Eyes muſt needs be upon, is therefore here intended.

And 3. *The End of your Faith*, that is, as being that for which the great God (who *keeps us by his Power through Faith unto Salvation*, ver. 5.) *hath wrought* this Faith in you. Accordingly we find it termed *the Work of Faith*, 1 Theſ. 1. 3. Which when God hath fully wrought, and brought to that degree he aimed at in this Life; (or to uſe the Apoſtles own Expreſſion of it, 2 *Theſ.* 1. 11. When God hath *fulfilled* the Work of Faith with Power, he then *crowneth* it with this Salvation of the Soul without End. As *James* ſpeaks of *Patience*, when it hath had its perfect Work, *Chap.* 1. 4. compared with *Ver.* 12. and ſo ſpeaks my Text, for *this ſelf-ſame Thing he hath wrought us.* And therefore when this Faith ſhall ceaſe which he wrought for this, he will attain his End without delay: And you (ſays he) ſhall attain your End alſo: And Faith thus ceaſing, if *this Salvation* of the *Soul* did not ſuccenturiate and recruit it anew, the *End* of this Faith were wholly and altogether preſent deſtructive Loſs unto the Soul, in its well-being until the Reſurrection.

Chap. XI. τέλος pro πλείωσις.

4. The [*End*] ſignifies the *Perfection* and Conſummation of any Thing, as Chriſt is ſaid to be the *End of the Law*, Rom. 10. 4. And ſo the meaning is, That your *Faith*, which is but *an imperfect knowing God*, ſhall then, when it ceaſeth, be ſwallowed up of *Sight*, (which is all one with *that Salvation* here) *tanquam perfectibile*, a Perfection, as that which is *imperfect* is ſaid to be by that which is *Perfect*, 1 Cor. 13. 10. Thus much for the literal and proper Import of the Word [*End.*]

Now then, if we take the Word [*End*] in its proper Meaning, and the Word [*Soul*] likewiſe in its native proper Meaning alſo, which Senſe in Reaſon ſhould be firſt ſerved (when the Scope will bear it) then it makes for that Purpoſe, more fitly, which we have had in Hand.

That nothing may be wanting in this laſt Place cited, to make up all the Particulars in the fore-going Sections inſiſted on: So it is, that the Apoſtle *Peter* doth further plainly inſinuate, That this *Salvation* (here) conſiſteth in the *Sight and Viſion* of Chriſt (which was one Particular afore-mentioned) accompanied with *Joy unſpeakable, and glorious.* The Coherence (if obſerved) makes this forth clearly: For whereas in the Verſe immediately foregoing, he had commended their preſent State of Faith by this, *Whom* [*NOW*] *though you ſee not, yet believing, rejoice with Joy unſpeakable, and glorious.* That [*NOW*] *you ſee not*, (in this Life) is ſet in Oppoſition, and carries a Promiſe with it of a *Time to come*, wherein they ſhould ſee, even as Chriſt ſaid to his Diſciples, *John* 13. 33, and 36. compared, *Whither I go, I* [*NOW*] *ſay to you, ye cannot come; but thou ſhalt follow me* [AFTERWARDS.] So here [*NOW*] *believing*, (which is the Principle at the preſent which you live upon) *you ſee him not*; but when the *End* of your Faith ſhall come, you ſhall then ſee him; and in this it is conſiſteth the *Salvation of your Souls.* So that ſtill it carries on what I have afore ſpoken unto, That when *Faith* ceaſeth, *Sight* cometh; yea, *perfects* and *ſwallows* it up, as was ſaid even now, out of 1 *Cor.* 13.

And let me add this, That the Apoſtle on Purpoſe doth bring in the mention of this ſupereminent Fruit of Faith, (*Even Now when we ſee not*) that *believing, ye yet rejoice with Joy unſpeakable and glorious:* On Purpoſe, I ſay, to make way for the raiſing up their Thoughts and Apprehenſions, how infinitely tranſcending that Salvation of their Souls muſt be, when *Faith* ending, they attain to *Sight*, *To ſee* him Face to Face, whom their Souls have loved: It is implicitely as if he had ſaid unto them, Oh! Think with your ſelves, what Joy, what Glory that muſt needs be, which exceedeth and ſurpaſſeth this that now accompanies your Faith, in an anſwerable Proportion, as much as *ſight* of Chriſts Preſence, and Face to Face, muſt be ſuppoſed to excel the Knowledge of him by Faith, which ſees him but as Abſent, darkly!

And further, give me leave to improve this Notion: You may take this aſſured Evidence, That your Souls ſhall then ſee and enjoy God, when your Faith ſhall *CEASE*, which will be, when once your Souls ſhall come to be ſeparate from your Bodies by Death: In that, even now, in this Life, it is your Souls and Spirits that are the immediate Receptives, or Partakers and Subjects of ſuch glorious Joys.

The Soul enjoies them (though in the Body, yet) without the help or concurrence of the Body, or the Phantaſms of it: Yea, ſuch Raptures do *paſs Underſtanding*, that is, the common way of Underſtanding, which by the uſe and help of the Body, or Images in the Fancy, the Mind exerciſeth in other Things, and which do concur with the underſtanding ordinarily in *Faith.* But this Joy falls into, and is illapſed within the Soul it ſelf immediately; yea, the weakneſs of your Bodies, and bodily Spirts, will not permit you to have ſo much of this Joy, as otherwiſe the Soul is now capable of by Faith. And therefore by this experimental Taſte aforehand in your own Souls, you may be aſcertained, That your Souls, when ſeparate from your Bodies by Death, as well as when united again unto their Bodies, ſhall enjoy this *great Salvation.*

And

And thus much for the first Point raised out of the Words, which did undertake an Argumentation for a separate Souls Glory and Happiness. (1.) From the *Condition* of the *Soul*, as the immediate Subject of Grace wrought in it. (2.) From Gods Ordination of the *Work* wrought, to raise the Soul up to Life, whilst Sin should bring Dissolution upon the Body. (3.) From the *Scope* of the *Worker*, *God* himself; who as an Efficient will accomplish the End, when his Work for that End is finish'd. And all these, as comprehended in what the very first View and Front of the Words of my Text hold out, *God hath wrought us for the self-same Thing.*

CHAP. XII.

The Glory into which the separate Soul is receiv'd, demonstrated from this Consideration, that God is the Efficient of it.

BUT lo! a greater Matter is here. It is not simply said, *God hath wrought us for this*; but, *HE that hath wrought for this Thing, is GOD:* Thereby calling upon us to consider, How great an Hand or Efficient is here, *Even God*, who hath discovered in a transcendent Manner his Glory, in the Ordaining and Contriving of this Work unto this great End. Take it *Not* therefore as a bare *Demonstration* given from Gods working *US* to this End, such as is common to other Agents (as hath been said.) But further, a *Celebration* of the Greatness and Glory of God, in his having contrived this with so high an Hand, *like unto the great God:* And is as if he had said, There is a design in this, *worthy of God*; *HE* hath shewn himself in this, to be the *great God* indeed. *He that hath wrought us for this, is God.*

When Gods *ordinary Works* are spoken of, it sufficeth himself to say, God did *Thus*, or *This:* But when *Gods Works of Wonder*, then often you find such an illustrious Note of Reflection upon, and pointing at *Him*, to have done as *God*. And it is ordinary among Men, when you would commend the known worth of the Artist, to say, *He that wrought this, is such a Man*, so to commend the *Workmanship*.

And thus both when the Holy Ghost speaks of this Glory it self, (which is the *End for which* here) His stile is, *Whose Builder and Maker is God*, Heb. 11. 10. And in like Equipage here of *Preparation* to that *End*, he saith, *He that hath wrought us* [*for this Thing*] *is God*. In this very Chapter (2 *Cor.* 5.) (to go no further) when the great Work of Salvation, in the whole of it, is spoken of, he Prefaceth thus to it, *All Things are of God, who hath reconciled us to himself*, &c. that is, in *this* Transaction he hath appeared like *that God* [*of whom all Things else are*] and so more eminently in this than in *all*, or at least, *any* other Work. What there is said of *Salvation in the whole*, is here of that *Particular Salvation* of a separate Soul. You have the like Emphasis put *Heb.* 2. 10. *Of bringing many Sons to Glory* [it became him] says the Text. Now put all together, and the result is:

> Observ. *That to have provided a Glory for separate Souls of just Men, wrought upon in this Life, is a Dispensation becoming the great God: Yea, and that there is an Artifice and Contrivement therein worthy of God, and like unto himself, such as he hath shewed in other his Works of Wonder.*

There are two *Branches* of this Doctrine, which I set otherwise out thus:

1. That it is a Thing *becoming* the great God, thus to deal with such a separate Soul, having been wrought upon.

2. That

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2. That God hath *deſigned*, and brings forth, *therein*, *a glorious Artifice* and Contrivement, ſuch as argueth him a God Wiſe in Counſel, and Wonderful in Working.

1. *It becomes God.* The Account of this becomingneſs is beſt made forth, by comparing and bringing together into an interview, both the *inward* and *outward* Condition of ſuch a Soul, and then the *Relations* which *God* bears to it, ſuch as ſhould thereupon move him (through his good Pleaſure) thus to deal with it.

You know I at firſt undertook chiefly *Reaſons of Congruity* or *Becomingneſs*, and ſuch always conſiſt of Two Parts, and when the one anſwereth and ſuiteth to the other, then the *Harmony* of ſuch a *Reaſon* is made up.

1. Let *US* therefore conſider, on the Souls Part.

1. The Species, *the Kind*, and *intrinſecal Rank* of *being*, which this Creature (we call the *Soul*) *thus wrought upon* ſtands in afore God.

2. The *outward Condition* or *Caſe* this Soul is left in upon its parting with the Body, unleſs God takes it up into Glory.

1. For its *Rank* or *Kind* of *Being*, there are *Two Things.*

1. This Soul was by its *firſt* Creation *a Spirit*, and that in the Subſtance or *Native Kind* thereof; and in that Reſpect (conſidered apart for its Union with the Body) is in a more ſpecial Manner *allied unto God*, than all other Creatures (but Angels) are. You have the *Pedigree* of Man, both in Reſpect of *Body* and *Soul*, ſet out, *Acts* 17. the Extract of our Bodies, in *ver.* 26. *He hath made of one Blood all Nations of Men:* So then on that ſide (as we ſay) in Reſpect of our *Bodies*, there is a *Conſanguinity* of all Men, being made of *one Blood*, between one another: But then in Reſpect of our *Souls*, *we are Gods off-ſpring*, ver. 28. And ſo on that ſide there is an Alliance (not of Conſanguinity) unto God, upon the Account of having been Created immediately by him, and *IN the very Subſtance* of our Souls, made like him, and in his Image; and yet we are not begotten of his Eſſence or Subſtance, which is only proper to *His Great Son:* And in a Correſpondency unto this, God is ſtiled *Heb.* 12. 9. *The Father of our Spirits*, in Diſtinction from *the Fathers of our Fleſh* or Bodies: (ſee the Words) which *Alliance* or *Fatherhood*, take it as in common with *all* Mens Spirits, lieth in this, That he not only *created* our Souls immediately out of nothing, but in his own *Image*, as to the Subſtance of them, which Image or Likeneſs other Creatures did not bear, which yet were made out of nothing, as the *Chaos* was; both which appear, by putting two Places together, *Zech.* 12. 1. *He frameth their Spirits* (ſpeaking of the Souls of Men) and that [*altogether*] ſaith the Pſalmiſt, *Pſalm* 33. 15. (ſo *Ainſworth* and others read it) that is, both, *each* of thoſe Spirits; and alſo wholly and totally, every whit of the Subſtance of them: *Creatio eſt productio totius entis*; for *Creation* differs from Generation in this, that it is a *raiſing up or producing the whole of a being out of meer nothing*, that is to ſay, [*altogether*] whereas *Generation* preſuppoſeth pre-exiſtent Matter; as in the Generation of our Bodies, which are not *wholly* and *every whit* of God immediately, but the Parents afford the Stuff, *the Matter*, and the *Formative Vertue* beſides, by which our Bodies are framed. So then, in reſpect of our *firſt Creation*, our Souls (apart conſidered) are thus allied to God, which our Bodies are not; being Spirits in the very being of them, that altogether do owe that their Being to him.

But there is a *taint* come upon the *Souls of all Men* by *Sin*, ſo as this *Alliance* is thereby worn out, yea *forfeited*, until it be *reſtored.* Now therefore theſe *Souls* (the only Subject of our Diſcourſe) being ſuch as God hath *wrought*, and *ſo are become his Workmanſhip* by a *new* and far nobler *Creation*, and thereby Created *Spirit* anew, according to what Chriſt ſays, *That which* John 3. *is born of the Spirit is Spirit.* Hereupon theſe Souls are *Spirit*, upon a double Account: As you ſay of Sugar, it is *double-refined*; ſo this is now become a *ſpiritual Spirit*, or *Spirit ſpiritualized* and ſublimated; yea, and thereby the inward Sanctuary, *The Holy of Holies*, the Seat of Gods moſt *ſpiritual Worſhip*; Rom. 7. 22, 25. which the Body is not, but only as it is the outward Temple or Inſtrument of this new-made Spirit.

And

And hereupon that original *Affinity* to God of *Spirit* is not only *reſtored*, but *endeared*; for now there is both the Stuff, or the *Ground-work*, and then the *Workmanſhip*, or *Embroidery* upon it, and *both* of them the Works of God; that ſo look as the *Gold* wrought upon commends the *Enamel*, and then again the Enamel enhaunceth the Value of the Gold, ſo as both are conſidered in the *Price*; ſo it's here with *this Soul wrought* by God in both Reſpects.

2. Conſider we now again the *Caſe* and *outward Condition* of ſuch a Soul, that of it ſelf would fall out to it upon the Diſſolution of the Body.

1. It *fails* of all ſorts of Comforts, it had in and by its Union with the Body in this World, *Luke* 16. 9. *When you fail*, ſays Chriſt, ſpeaking of Death, 'tis your City-phraſe when any of you break, and perhaps are thereby driven into another Kingdom, as the Soul now is.

2. Then, if ever, *a Mans Fleſh and his Heart fail*, Pſalm 73. 26.

3. And (which is worſe) a Mans *Faith faileth* or ceaſeth after Death, and *all* his ſpiritual *Knowledge* as in this Life, 'tis the expreſs Phraſe uſed 1 *Cor.* 13. at the 8th Verſe, and which is proſecuted to the End of that Chapter. And ſo all that Communion, it had with God in this Life, is cut off: It is of all Creatures left the moſt deſtitute and forlorn, if God provides not.

And yet Fourthly, It is now upon Death (which it never was afore) immediately brought into the Preſence of God. *Naked Soul comes afore naked God.* Eccleſ. 12. 7. *Then ſhall the Duſt return to the Earth, as it was: And the SPIRIT ſhall RETURN UNTO GOD that gave it:* It is put out of Houſe and Home, and turned upon its Father again. Thus much as to the Souls Condition.

2. But Secondly, Let us conſider what it becomes God on his Part to do. This is a ſpecial Seaſon *for God* to ſhew his Love to ſuch a Soul, if ever *afore* or *after*, an *Opportunity*, ſuch as falls not out, neither *afore*, whileſt it was *in the Body*; nor *after*, when it is united *to the Body again* at the Reſurrection: If ever therefore he means to ſhew a Reſpect unto a *poor Soul*, which is his ſo near Kindred and Alliance, it muſt be done now. We read in *Pſalm* 73. 26. *My Fleſh and my Heart faileth* (as at Death to be ſure it doth) *but God is the Strength of my Heart*, both in this Life and at Death to ſupport me [*and my Portion for ever*] in the Life to come, without any Interruption or Vacant ſpace of Time, as that [*ever*] imports: And that *David* ſpake this with an Eye unto the Glory to come, when Heart, and Fleſh, and all in this World he fore-ſaw would fail him, is evident by what he had immediately meditated in the Words afore, *ver.* 24. *Thou ſhalt guide me with thy Counſel*, ſo in this Life, and *afterwards* (that being ended) ſhall *receive me unto Glory.* The Contemplation whereof makes him cry out again, *Ver.* 25. *Whom have I in Heaven but Thee?* For all Things elſe will *fail* me one Day, when my *Fleſh* utterly *fails* me alſo: And *There is none upon Earth* (where he had at preſent many Comforts and Comforters) *in Compariſon OF THEE.* You ſee *God* is the *Portion* of the whole of his Time, even *for ever*, as *ver.* 26. and his Eſtate in *Heaven* and *Earth* divide that Time and Portion between them, and no middle State between both, but when the one ceaſeth the other begins, for between them Two muſt be the [*for ever*], and when all fail him, which he had on Earth, then God *alone* becomes his Happineſs *in Heaven.* But this only in *General* ſhews, what God is and will be to a *Soul* in this Condition.

But I having undertaken to proceed by way of *Congruity*, I muſt further, more *Particularly* ſhew, how in a Correſpondency to this *inward* and *outward* State of this Soul, he ſhews himſelf *God*, and how *meet* and *becoming* a thing it is for *God* to receive it into Glory, upon the Conſideration of many *Relations*, which he profeſſedly beareth to ſuch a Soul.

1. *God is a Spirit*, and thereupon in a ſpecial Manner (as *Wiſd.* 11. 26.) *The Lord is a Lover of Souls* above all his other Creation. So it is there, *Thou art merciful to all becauſe they are thine. O LORD THOU LOVER OF SOULS* [*God is a Spirit*] when therefore this naked, and withal ſublimated Spirit (by its being Born again by his own Spirit) and ſo aſſimilated to God himſelf, a pure ſpark now freed and ſevered from its Duſt and Aſhes,

Chap. XII. Luke 16. 22. Heb. 1. *ult.*

Aſhes, *flying up* (or is *carried* rather by *Spirits*, the *Angels*, out of their like ſpiritual Love to it as a Spirit) unto that *great Spirit*, that Element of Spirits, it will ſurely find Union and Coalition with him, and be taken up unto him: For if, as Chriſt ſpeaks, *John* 4. 23. *God* being a *Spirit*, therefore *ſeeks for ſuch as Worſhip in Spirit and Truth*, that is, he Loves, Delights in ſuch as a Man doth in a Companion or Friend, who ſuits him. And doth God *ſeek* for ſuch whileſt they are *on Earth?* Then ſurely when ſuch Spirits ſhall *come to him*, and have ſuch a *grand* Occaſion, and (indeed) the *firſt Occaſion* in ſuch an immediate way to *appear before him*, in ſuch a manner and upon ſuch a Change as this, as they never did before; theſe Spirits alſo having been the *Seat*, the inner Temple of all this ſpiritual Worſhip and ſanctifying of him in this World: Surely God who *ſought* ſuch afore, will now take them into his Boſom and Glory: We alſo read *Iſa.* 57. 16, 17. Of the Regard he bears to Perſons of a contrite and humble *Spirit*, to *revive them* upon this ſuperadded Conſideration, that they are *Souls* and *Spirit*, and ſo thereby allied to him, the *lofty one*. Hear how in this Caſe he utters himſelf, *The Spirit would fail afore me*, ſays he, and *the Souls which I have made*. He ſpeaks of their very Souls properly and reſpectively conſidered, And [*them*] it is which he conſidering, and it moves him unto Pity; for he ſpeaks of that in Man, whereof God is in a peculiar manner the Maker or Creator [*The Spirit which I have made*] (ſays he) and it is one of the eminent Titles he takes into his Coat, *The Framer of the Spirit of Man within him*, Zach. 12. 1. as in many other Places: This is argued alſo, in that he ſpeaketh of *that* in Man, which is the Subject ſenſible of his immediate *Wrath*. *I will not contend for ever; nor will I be always wroth.* (This I have obſerved in what is Publick of mine.)

Child of Light walking in Darkneſs.

Now what moves him to remove his Wrath from ſuch an one? *The Spirit would fail* (ſays he.) Now doth God thus profeſs to have a regard to them in this Life, and that upon this Account, that they are Spirits, leſt *they ſhould FAIL*, or *Faint*; and ſhall we not think that when indeed otherwiſe they *do fail* (as after Death you have heard (even now) Chriſt himſelf expreſſeth they would) and would upon all theſe Conſiderations before-mentioned, ſink into utter Deſolation, unleſs they were *received into Everlaſting Habitations* (as Chriſt there alſo ſpeaks) Do we think that God will not now entertain them? The *Time* is now *come*, *the full Time to have Pity on them.*

2. God at *this Seaſon* forgets not, but full well remembers his *Relation* of being [*THEIR CREATOUR*] both by the *new*, and alſo *firſt Creation* (the *new* reviving and ingratiating the remembrance of the firſt) [*The SOULS which I HAVE MADE*] ſaid he in *Iſaiah*. But in our *Peter* this is more expreſs, and mentioned as that, which indeed moves God (and ſhould be accordingly a ſupport to our Faith) to take Care of our Souls, when we come to Die, even upon this Account, that he is *the faithful Creatour* of them, 1 *Pet.* 4. laſt. *Wherefore let them, that ſuffer according to the Will of God, commit the KEEPING OF THEIR SOULS to him, in well-doing, as unto to a FAITHFUL CREATOR.* He ſpeaks this ſpecially unto ſuch as were continually expoſed unto Perſecution *unto Death* for Chriſt in thoſe Primitive Times; which therefore, *ver.* 12. he Terms the *fiery Trial*, and *ver.* 17. forewarns them of a *Time of Judgment* which was begun, and going on upon *the Houſe of God*, ſuch as they had not yet felt; who yet *Heb.* 10. 32, 33, 34. had *ſuffered Reproach and ſpoiling* of their Goods (as *Peter* writes to the ſame *Jews*) hereupon *Peter* pertinently inſtructs them to *commit the* keeping of *their Souls* unto God. At Death you it is that, when Mens Bodies are deſtroied, and ſo the Seaſon when their *Souls* to be ſeparated therefrom, ſhould be committed to Gods Care; as our *Darling* (as our Tranſlation) or *lovely* Soul, when ſeparate (as others) as Chriſt in *David* ſpeaks, *Pſalm* 22. And *Peter* had in his Eye Chriſts Example, and Pointed them thereunto, who at his Death *committed* his ſeparate Soul or *Spirit into the Hands of God*, Luke 23. 46. And the Word *commit* is one and the ſame in both theſe Places: Only there is this Difference, that whereas Chriſt ſays, *Father* I commit, *Peter* ſubſtitutes another Title of Gods (there being more than one Relation moving

Pſalm 22. See *Ainſw.*

παρατίθημι.

ving God, and ſtrengthening our Faith to this) even of *faithful Creator.* And I underſtand not the *firſt* Creation only or chiefly here meant by *Peter*; but the *ſecond* Creation chiefly (which brings into Repute and Acceptation with God the firſt again together with its own) and ſo God is thereupon engaged to be faithful in his Care and Proviſion for ſuch Souls, according to his Promiſes: And faithfulneſs doth always reſpect and refer unto Promiſes; and my Reaſon why thus I underſtand it, is, becauſe I find Gods Faithfulneſs ſtill annexed unto his Calling of us, that is, Converting us, which is all one with this new Creation: *Faithful is he that hath called you*, that is, made you new Creatures, 1 *Cor.* 1. 9. 1 *Theſ.* 5. 24. And I find that *David* alſo urges it upon God as a Motive, as in other Pſalms. So *Pſalm* 138. 8. *Forſake not the Works of thine Hands*, that is, this double Workmanſhip of thine of the firſt, and then ſuperadded unto that, of the Second Creation, which he urgeth thereby to move him to Perfect the Work begun, and to be *merciful unto him for ever*, in the former Part of that Verſe. Chap. XII

3. God profeſſeth himſelf the FATHER of SPIRITS; which relation, though it ſpeaks his being the Creator of them, at the firſt, yet hath ſomething more of Bowels in it: It ſays withal ſomething further, when it falls out that ſuch Spirits as he is a Father unto by the firſt Creation, are alſo the Subjects of His Eternal Love, by Grace and Election unto the Adoption of Children, as *Eph.* 1. 3, 4, 5. See the Words. Which Love, having accordingly taken hold of their Souls by a Work of Grace wrought upon them in this Life, thereby owning them as his, in this Caſe, that God that is a Father of their Spirits by the Law of the firſt Creation, is in a more tranſcendent Manner become the Father of the ſame Spirit by Grace, and the ſecond Creation ſuperadded: Hence it falls out, in as paralel way, that (as was ſaid) ſuch Souls were become [Spirit] upon a double Account, that is Spirits for the Subſtance of their Being, and again Spirit, by being Born again of the [Spirit] ſo anſwerably it is, that God ſtands in relation unto them as a Father of their Spirits upon the like double reſpect. And this is equitable upon a very great Account; for his relation of Father is more eminent to his Grace by Election, and then again by the Grace of his ſecond Creation, then it could be any way ſuppoſed to be by the firſt Creation. And therefore is ſet and pitcht in like ſingularity and eminency upon the ſame Object, that is their Spirits. And hence it may well, yea muſt be ſuppoſed and acknowledged, That if God did make ſuch a darling of the Soul, ſuch an Account of it by Creation, as to entitle himſelf ſo ſpecially the Father thereof, then certainly this Love of Grace much more hath in like Equipage taken up the ſame gracious ſpecial Relation in its kind of Father thereunto: Not only becauſe Nature ſhall never be found to exceed Grace in its Favours; but that indeed the Motives are far greater, that God ſhould extend the like and greater Priviledges where he meant to Love by Election and Choice, then he did where he loved only by a due and meet Law of Creation: So that when God ſhall profeſs himſelf a Father to their Spirits, ſpeaking to ſuch as are his Elect, he ſtrongly inſinuateth thereby, That he is by Grace likewiſe the Father of their Spirits in a peculiar Manner. And truly that Speech of our Saviour at his Death confirms it, *Father into thy Hands I commit my Spirit:* It was not barely as a Father of his Spirit by Creation (as you all know) but by Everlaſting Love, and ſo in that reſpect alſo in a peculiar Manner the Father of his Spirit; and therefore as to a Father he commends his ſeparate Spirit unto him. And this he did, although he was to riſe again in leſs then Three whole Days ſpace.

Now we read *Heb.* 12. 12. The Apoſtle to hold forth this very relation of Gods being a Father of Spirits, with this Promiſe thereunto annexed, That they ſhould live: Which relation of Father, *&c.* although it be their explicitely ſpoken in reſpect of their firſt Creation (which is common unto the Saints with others) yet being uttered of and unto Men in the State of Grace (as thoſe were ſuppoſed, whom he there exhorteth, and that to move them to be Subject unto him as ſuch; with Promiſe, that they ſhould live) it evi-

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dently reſpecteth not meerly the Relation of Father in reſpect of what was paſt the Act of Creating them, but it looketh to the Future, That they depended upon him (as Children do upon Fathers for their Future Livelihood, ſo theſe) for to Live in him, and with him as a Father to their Spirits by Grace. For I take hold of that Word [and Live] this Life is well interpreted by *ver.* 14. *They ſhall ſee God*, that is, be glorified, and ſo I conclude all thus, that if he would have them be ſubject unto God in Holineſs, as upon that Relation, as unto the Father of Spirits, with this Promiſe, That they ſhould Live; then ſurely one ſpecial aim of the Promiſe is anſwerable, and hath this Eye, That God as a Father of their Spirits will therefore take Care of their Spirits ſingly, and ſo when ſeparate, that they ſhall Live. And that accordingly he will give Demonſtration of this ſpecial Relation Born to their Spirits (when the Occaſion ſhall be) conſidered apart in beſtowing this Life on them: And truly when its more proper for him to ſhew himſelf a Father, then when their Souls after their Subjection to him in Holineſs here accompliſhed, and when that as naked Spirits they come to ſtand in need, and ſtand afore him in his Preſence, being now turned out of Houſe and Home, and quite Caſhired out of this World, and come ſtript and naked of all but Holineſs unto their Father (for it is ſaid, *They return to God that gave them*) who proves to be their Father by Grace. And doubt not of it, but he will certainly then own them, and give them a Fathers Bleſſing, and not reject them as if they were but Baſtards and no Children (as that Chapter to the *Hebrews* ſpeaks) but as Spirits, who as Sons that have ſerved him, and been Subject to him.

Add to this, Fourthly, God his being our God, which is more home to the Demonſtration of this Point then all the former. The Text ſays, *He that wrought us for this, is God.* I add, he is your God. And this alone, if we will take the Scriptures Verdict, will carry it, and lo, as he is ſtiled, The Father of Spirits in common, and yet withal a Father of their Spirits out of ſpecial Love: So in like Manner, he is ſtiled both, *The God of the Spirits of all Fleſh*, (that is, of Man, *Job* 12. 20.) thus in Common; and alſo to his Elect, *I am your God by Grace.* And theſe two Relations, God and Father, are commenſurate, and exactly paralel, whether they be applied unto all Men Common, or to the Elect in ſpecial, he is termed, *The God of the Spirits*, and likewiſe, *The Father of the Spirits of all Men:* So in common, anſwerably he is Your God, and Your Father by ſpecial Grace to his Elect; both which in this latter reſpect you find yoked Hand in Hand, *John* 20. 17. Look how far he is a God of the one, ſo far a Father alſo extendeth in the other: And look how far that he is our God, ſo far reacheth alſo that he is our Father. If therefore the God of our Spirits to provide for them, becauſe he is our God, then anſwerably the Father of our Spirits in the like peculiarneſs, becauſe our Father. And ſo the Proof of this Fourth Particular will add further Strength and Confirmation to that we preſented in the former.

Numb. 16. 22.

Now that his being our God (which is the Subſtance of the Covenant of Grace), doth engage him to provide Glory for ſeparate Souls, That one Inſtance of *Abraham* (*The Father of the faithful*, and we all his Sons perſonated in him) is a ſufficient Evidence, God did profeſs himſelf, *The God of Abraham, Iſaac, and Jacob*, and unto *Abraham*, Gen. 15. 1. perſonally, *I am thy abundant Reward*, (which reſpected the Life to come) and his Friend, 2 *Chron.* 20. 7.

Now the Scriptures of the New Teſtament do improve this Relation of Gods unto us, unto Two Inferences drawn from *Abrahams* Inſtance: Whereof the one is the Point afore us.

The firſt is Chriſts Inference from thence, That therefore *Abrahams* Soul lives, and *Abraham* both Soul and Body ſhall riſe again, *For God is not the God of the Dead, but of the Living*, Mat. 22. 31. Thus Chriſt.

2. *Paul's* Collection from the ſame Promiſe is, that God had provided in the mean Time for *Abraham's* Soul afore the Reſurrection, a City, and an Houſe therein for him. Thus *Heb.* 11. 16. *But now they deſire a better Country, that is, an Heavenly: Wherefore God is not aſhamed to be called their God,*

for

for he hath prepared for them a City. To give Light to this, *Paul* had repreſented the Story and Caſe of *Abraham*, and the reſt of the Patriarchs, in the Verſes afore, to have been this; That God had indeed promiſed the Land of *Canaan* to him and them, *ver.* 8, 9. whereupon, *ver.* 13. it is ſaid, That theſe *all Died in Faith, not having received the Promiſes, being Strangers in the Land*; yea, not having a Foot of Land in the Land of Promiſe, as *Stephen* ſpeaks, *Acts* 7. 5, 6, 7. And alſo *Paul*, in the 9th Verſe of this *Heb.* 11. Now then, when they Died, what was it their Faith expected in ſtead thereof? The 10th Verſe tells us, *He looked for a City whoſe maker and builder is God.* From which compared, obſerve, That when he Died, his Faith was thus pitch'd to look for this City, in ſtead of that Land of *Canaan* promiſed. This was the Expectation of their Faith on their Part. Well, but how doth it appear, that this flow'd from Gods having profeſſed himſelf to be *the God of Abraham*, &c. *his Reward, and his Friend?* You have this clear in the 16th Verſe, where you have the whole ſumm'd up as the Concluſion of the Story, and as the Proof and Ground hereof; but now *they deſire a better Country, that is, an Heavenly:* There is their Faith and Expectation when they ſhould come to Die. Then it follows, *Wherefore God is not aſhamed to be called their God, for he hath prepared for them a City*; which is ſpoken in full Anſwer to that their Expectation at their Deaths, to ſhew, that God in profeſſing himſelf *to be their God*, he had thereby engaged himſelf according to his own intent in that Promiſe, to make this Proviſion for them at their Deaths: The Words are expreſs, *Wherefore God is not aſhamed*; what ſhould this mean in this Coherence, but that his declaring himſelf to be their God did import and carry this with it, That he had provided this Eſtate for them at their Death, even an Heavenly; and, that otherwiſe (as the Apoſtle gloſſeth upon it) he had not come up unto the amplitude of, nor filled full this Covenanted Engagement and Profeſſion of HIS BEING THEIR GOD. Will you have it in plain *Engliſh*, (as we ſpeak) if he had not made this Proviſion for their Souls, he would have been aſhamed to have been called their God: Thus deeply doth this oblige him, That he is our God and Father, which is the Point in Hand.

And judge of this in the Light of all that Reaſon we have hitherto carried along; and again, let this Inference of the Apoſtle mutually ſerve to confirm us in all that Reaſon. For poor *Abraham* to be driven out of his own Country by God, who called him to his Foot, and ſaid no more, but as a Maſter to his Servant, Take your Cloak, and follow me (who muſt preſently, without more ado, trig and Foot it after his Maſter) as *Iſa.* 41. 2. and then to live a Stranger in the Land of Promiſe upon the Faith, that God would be his God: Which Faith in him was alſo to ceaſe when he came to Die. If this God in this Caſe ſhould not have taken Care to Anſwer his Faith in ſome greater way, in ſtead of the Poſſeſſion of *Canaan*; and that after, upon his being turned out of that Country too, which he ſojourned in during this Life, if God had not provided another Houſe, or Country, or City for his Soul, that was to live, to bring it into, when it ſhould be deprived of all in this World; The Apoſtle tells us, God (in this Caſe) would have been aſhamed to have been called his God: Which now, having provided ſo abundantly for him upon Dying, there is ſuperabundant Cauſe to ſay, *God is not aſhamed*; for that is a *diminutive*, implying, That he infinitely exceedeth that their Expectation could be ſuppoſed to be.

Let us but view the force of this Inference of the Apoſtles (and ſo of all the reaſonings hitherto read) But according to Man, or what is found amongſt Men, (and God will be ſure infinitely to ſurpaſs Men in his Ways of Favour.) Take an ordinary Friend, if his Friend be turn'd out of Houſe and Home, Plundred, Baniſhed, driven out of all, as the Steward in that Parable, *Luke* 16. was, and comes to his Friend at Midnight, as in that other Parable, *Luke* 11. 5, 6. Will not his Friends entertain him into their Houſes; as *ver.* 9. of *Luke* 16. yea, and riſe at Midnight to do it, as *ver.* 5, 6. in that Parable of *Luke* 11. ſhall Profeſſion of Friendſhip engage and oblige Men to do this, and

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ſhall not Gods profeſſing himſelf to be our God, Father, and Friend, engage his Heart much more? Nay, will he not ſo entertain them, as ſhall exceed all wonderment? What need I ſay more than this? Wherefore *He is not aſhamed to be called their God:* He will therefore give you an Entertainment that ſhall be worthy of his being your God.

The Fifth and Laſt Conſideration is, That theſe ſeparate Souls having done and finiſhed all their Work, that in order to Glory God hath appointed them for ever to do, they now at Death appear afore him as a JUDGE AND REWARDER. And that is the Fifth Relation moving God to beſtow at this Seaſon ſuch a Glory on them. How that then the Soul returns to God, you have heard again and again out of *Eccl.* 12. 7. and that it is upon the Account of his being the *Judge* thereof at the End of their Work in this Life.

Heb. 11. 6. The *Chaldee* Paraphraſe hath long ſince gloſſed upon it, *It returns to God, that it may ſtand in Judgment afore him.* In this Life it came unto God by Faith, as the Apoſtle ſpeaks, *believing that God is, and that he is a Rewarder of them that diligently ſeek him*; and now at the end of its Faith it comes unto God for the Reward of its Faith, as ſome Interpret that 1 *Pet.* 1. 9. (which we ſo largely have inſiſted on.) This is certain, That in that Promiſe to *Abraham*, To be his God, he intended and included, his being to him an exceed-

Gen. 15. 1. ing great Reward. And ſo we come to Connect this Fifth Head with the fore-going. And therefore if the being his God, moved him to prepare that City againſt his Death (as hath been ſaid) Then ſurely his being his Reward, doth alſo then take Place. I ſhall not omit it, becauſe it falls in the next Chapter, *Heb.* 12. 23. That in that ſtupendious Aſſembly of Heaven, God the Judge of all is mentioned between *the Church of the Firſt-born which are written in Heaven*; this afore: *And the Spirits of juſtified Men made perfect*; this after it: For there are none of theſe Firſt-born, or the Spirits of juſt Men do come to ſit down there, but they paſs the Award of this Judge firſt, for they ſit down by him; and ſurely, having done all their Work in the Time of that Day is allotted to each Man to work in, it is a righteous Thing with God to give them a Reward in the Evening of this Day, (which is Chriſts Time ſet for rewarding, and it is the Twelfth and Laſt Hour ſuc-

See *Burgenſis, Maldonat.* &c. ceeding the Eleventh of the Day, *Mat.* 20. 6, & 9. compared) which is

Lev. 19. 13. when the Night of Death comes. Now there is a Law given by God, that the Wages to a Man hired ſhould be given him (by him that ſet him a-work) in his Day, that is, ſays the Septuagint, the very ſame Day, ſo as his

Deut. 24. 15. Work, or the Wages of his Work, *Abide not with thee all the Night until the Morning*, ſays God, *Deut.* 24. 15. Did God take care for Hirelings, when their Work was done not to ſtay any ſpace of Time, no not a Night, and doth he not fulfil this himſelf unto his Sons that ſerve him? Surely Yes: He defers not, nor puts them off to the Morning of the Reſurrection, as the Pſalmiſt elegantly calls it, *Pſalm* 17. laſt. It abides not with him all that dark and loneſome Night, or ſpace after Death, in which their Bodies reſt in the Grave, which

Eccleſ. 12. 5. is termed *Mans long home:* And, *The Days of Darkneſs are many* (ſays *Solomon*) no; he Rewards them in the Evening of the Day, beſides what he will add to it in the Morning. It is obſerveable, that *Rev.* 6. 9, 10. concerning the ſeparate Souls ſlain for Chriſt, that whilſt they cry for Juſtice on their Enemies only, *And when he had opened the fifth Seal, I ſaw under the Altar the Souls of them that were ſlain for the Word of God, and for the Teſtimony which they held. And they cried with a loud Voice, ſaying, How long, O Lord, Holy and True, doſt thou not judge and avenge our Blood on them that dwell on the Earth?* That they had white Robes given them to quiet them in the mean-Time; *Ver.* 11. *And white Robes were given unto every one of them, and it was ſaid unto them, that they ſhould reſt yet for a little Seaſon*; till they heard that Vengeance alſo was executed on that *Roman* Empire for their Blood-ſhed. And thus to deal is a righteous Thing with God.

Thus you have ſeen the Point confirmed from all ſorts of Relations that God bears unto us, by congruous Reaſons, that ſo it becometh God, the great God to do — *He that hath wrought us for this Thing, is God.* And ſo much for this *firſt Branch* of this *ſecond Doctrine.*

2. The

2. The Second Branch of it is this, *That there is a glorious Contrivement and Workmanship carried on in this Dispensation of his, like unto the great God indeed.* This carries on this Point yet higher. For, it is not only an Ordination becoming God, (upon the Respects mentioned) but there is an Artifice, a Workmanship in it, such as he useth to shew in his Works of Wonder, even in this, That he should work upon Mens Souls in this Life, and then bring them into a Glory, he had in the mean space been a working also for those their Souls. This is the great God indeed. Chap. XII.

When God secretly bestows Cost and Curiosity in preparing Matters for such or such an end; and then again as hiddenly hath laid out a greater Art, Skill and Workmanship upon that End it self; and then hath exactly suited and matched the one to the other: When all comes to be finish'd, and both wrought and brought together, then will an Infinite surpassing Glory arise unto God out of all, which deserveth to have this Notoriety (that is here) put upon it, *He that hath wrought this for that*, is God: And lo, this is found here, which is demonstrated, if we view,

1. Each of these Workmanships singly and apart.
2. Jointly, as designed and fitted each to the other.

1. Each singly: If there were no such Ordination of the one for the other, yet so considered, they deserve to have, each, an [*He that hath wrought this, is God*] to be written under it.

1. For his Artifice, in working us in this Life. Learned *Cameron* hath but one Note upon this whole Fifth Chapter, and it falls to be upon this very Word [*Who hath wrought*] and it is this: This Word (says he) as used by the *Septuagint*, signifies *Rem expolire rudem & informem*, To polish a Thing that is Rude, and without Fashion: For which he gives Instance out of *Exod.* 35. 33. in *Bezaleels* Work (whom, as the 31, 32, Verses speak of him, *God had filled with his Spirit in all Wisdom, in all Workmanship, to devise cunning-work.*) And again, the same Word is used of the Temple-work (that other was for *Moses* Tabernacle) 1 *Kings* 6. 36. by *Solomon*, which how transcendent a structure it was, you have all read or heard. An infinitely surpassing Art then hath the Spirit himself (who is the immediate Worker in this) shewn in the framing, and hewing, and curiously Carving and Engraving those living Stones, that grow up into a *Temple unto God*, 1 Pet. 2. 5. especially considering the utter remoteness, indisposedness, yea crookedness and perverseness in the Matter wrought upon (our Souls, fill'd with the contrary Form and Workmanship of Satan) *Ye are his Workmanship*, says the Apostle, *Eph.* 2. 10. And truly, if we could enlarge upon all the varieties of Dealings God useth to each Soul to work it, the several sorts of gracious Dispositions he impresseth and carveth upon it; the manifold Actings of every Soul drawn forth by him, you may take a view of some in the very next Chapter to that of my Text, 2 *Cor.* 6. from the 4. *ver. In much Patience, in Afflictions, in Necessities, in Distresses.* Ver. 5. *In Stripes, in Imprisonments, in Tumults, in Labours, in Watchings, in Fastings.* Ver. 6. *By Pureness, by Knowledge, by Long-suffering, by Kindness, by the Holy Ghost, by Love unfeigned.* Ver. 7. *By the Word of Truth, by the Power of God, by the Armour of Righteousness, on the right Hand, and on the Left.* Ver. 8. *By Honour and Dishonour, by evil Report and good Report: As Deceivers, and yet true.* Ver. 9. *As unknown, and yet well known: As dying, and behold, we live: As chastened, and not killed:* Ver. 10. *As sorrowful, yet alway rejoicing. As Poor, yet making many Rich: As having nothing, and yet possessing all Things.* Ver. 11. *O ye Corinthians, our Mouth is open unto you, our Heart is enlarged.* What a glorious Embroidery upon the Soul of a poor Believer will in all these Things appear, when finished! *Psalm* 45. 13, 14. *The Kings Daughter is all glorious within, her Cloathing is of wrought Gold: She shall be brought unto the King in Raiment of Needle-Work.*

In his *Myrothecium.*

ὁ ἢ κατεργασάμενος.

2. For his Art and Workmanship bestowed in the Glory of the Soul in the other World; if any Work (but Christ, God-man) be his Master-piece, it is the framing of that House, and Building spoken of *ver.* 1. of this Chapter,

We

Chap. XII. *We have a Building of God, a Houſe not made with Hands:* And the 11 of the *Hebrews* 10. expreſly uſeth two Artificial Words, τεχνίτης the Artificer in it, and δημιουργὸς the Artificer in it, and the Builder of it, that is, who hath ſhewn his Art and Skill in Building of it. So then in each his Workmanſhip appears. I do but add this towards the Confirmation of the main Point in Hand.

Hath the great God perfected both Works upon the Soul, as much as he means to Work in Heaven? Alſo prepared a Building for it? And will he then (think we) let both lie empty? Of the one, ſays *Heb.* 11. 16. [*He hath prepared for them a City*] of the Soul, in like Manner [*He hath wrought us for this ſelf-ſame Thing*] Will God (think we) leave this his Houſe to ſtand deſolate, when he hath been at ſuch Coſt in both? Doth any Man or Landlord build or repair an Houſe, and then let it lie empty, when he hath a Tenant fit for it? God is ſaid not to be a fooliſh Builder in reſpect to perfecting; and he is much leſs a careleſs Builder, to neglect to take his Tenants into it, when both are ready and fitted each for other. This for the firſt, *viz.* the Conſideration of each ſingly.

Let us conſider them next Jointly, that is, as they are in ſuch a manner wrought apart, ſo as to ſuit and match one the other, when brought together in that manner, as it muſt be ſaid of them. [*For this Thing hath God wrought us*] Yea, and therein it is he hath appeared to be the great God.

For therein, even to wonderment, doth the Glory of God in his Works appear, and that he is wiſe in Counſel, and wonderful in Working, when he hath hiddenly contrived one Thing for another, when as each are in themſelves, and apart glorious. It is ſaid by *David* of himſelf (and it is true of all Men in their Meaſure) *Pſalm* 139. 15. *I was made in ſecret, and curiouſly wrought in the loweſt Parts of the Earth*; that is, in my Mothers Womb, as the Context ſhews; which are termed the Lower Parts of the Earth, as when Chriſt is ſaid, *Eph.* 4. *To have deſcended into the lower Parts of the Earth*; that is, to be conceived in the Womb of a Virgin; when a Child is born, a lump of Fleſh animated with a Soul comes forth curiouſly wrought, *&c.* but wrought, for what? In *Davids* Perſon (in which this was ſpoken) it was for a Kingdom, the ſupreameſt Condition of Enjoyments in this World. But in every other Man (that is Born) it is, that he was curiouſly wrought, in a fitneſs and capacity to all Things that are in this World, made and prepared exactly for it, long afore it came into the World; you may ſee it in *Adam* (our firſt Pattern) more lively. God was buſie for Six Days in making this World, the Angels all that while ſtood wondring with themſelves, Job 36. 7. to what end, or for whom all this was prepared. At the end of the Sixth Day, they ſaw God to ſet down into the World this little Thing called Man; and then they ceaſed their wonderment; for they ſaw all this World (prepared aforehand) ſet in Mans Heart, and all in Man curiouſly wrought and fitted for all Things made in this World, richly to enjoy, as 1 *Tim.* 6. 17. We may apply that in the Text to this it appeared, *That he that hath Man for this ſelf-ſame Thing is God*; both Works of wonder apart, and yet as fitted to each other: All wonderment exceeding —— I might much more enlarge upon the ſuiting of Chriſt the Head and Husband, and the Church his Body and Wife, wrought and growing up to him in all Ages, both apart, ſecretly and hiddenly prepared, and each ſo glorious in themſelves, and yet put together. Let us refer our Admiration hereat until the latter Day. Juſt thus it is in fitting the Soul for that Glory: And again, that Glory in Heaven for that Soul: God works the one for the other apart. —— The very ſimilitude in the former Verſes do import ſo much; he ſtileth Glory in Heaven a being Cloathed upon, and Holineſs here he compares to an Under-garment, which that of Glory is to be put over, or upon: There was never a curious Artiſt in making Garments that ever took meaſure of the Proportions of an upper and under Garment, to fit the one to the other, as God hath in proportioning his work upon us here, and his Preparation of Glory for each of us in the World to come: He hath took exact meaſure, and his Law is

(that

(that designed his own workings on both Hands afore-hand) that *every Man shall receive his own Reward according to his own Labour*, 1 Cor. 3. 8.

Now the Artifice of God in both these lies in this, That each are hiddenly contrived apart, and yet so gloriously matcht as wrought one for the other; which is an Argument as of two Artificers, the one in the *East Indies*, the other in the *West*; should the one make the Case, the other make the Watch, un known each to other, and both Workmanships of the highest curiosity in their Kind, and when both brought together they exquisitely fit the one the other.

And what? Have I been telling you all this while an artificial pleasant Story? Doth not this Scripture tell the very same? For a Close, Do but now at last take a view and prospect of our Apostles whole Discourse. The *Round* and Cicle whereof begun at ver. 16. of *Chap.* 4. and endeth with my Text; and do you not find it speak (to use the Texts Language) the very *self-same Thing*.

1. He tells us there of an inward Man renewed, whilest the outward is a perishing, to the end it may live and subsist alone, when the Body is wholly dissolved; (there he laies his Foundation.) And is not this all one with what the Text says? God works us (these Souls) Day by Day: Even as the Child is curiously wrought in the Womb, to subsist of it self alone in this World, so this inward Man in that other.

2. He then immediately subjoins *ver.* 17. that all Afflictions (which are nothing else but the Perishings of this outward Man) as also all Things and Dispensations else that do befal us, they are secretly at Work too, all that while; so set to Work by God (who works the inner Man daily unto such a Measure of Grace) and these to work, and by his Ordination procure a proportionable weight (for God works all these Things in weight and measure) *our light Affliction works for us a far more exceeding and eternal Weight of Glory* —— as shall in a comely and in the exactest Manner answer and suit that curious workmanship on the inward Man; and it is observable that the same Word for (working) is used in that Verse, that is used in my Text: But yet these are but outwardly a work, as inferiour Artificers or Instruments: Therefore,

3. He further declares, 1. verse of this Chapter, That God himself is at work about this Glory, who as the Master-workman, that hath the Draught and Platform of all afore him, drawn by his own designing, he viewing the inward Work on us, the outward Work of Means and Dispensations; and knows afore-hand what Degree of Holiness to bring us ultimately unto, he according unto these, as Patterns, is a framing a Building for us in Heaven, exactly suited to the working of all the other; which building he prepares and makes ready for this inner Man to entertain it, when the Body is Dissolved: *If our earthly House were dissolved, we have a Building of God, an House not made with Hands*, of either Men or Means, or of our own Graces; but of God. But every Soul hath a State of Glory proportioned to all these, ready built for it against this Time; even as Statues in Stone are framed and carved, to be set up in such a curious Arch framed for them by the Builder. Now then, 1 Pet. 1.

4. Add but the Words of my Text, which is the Close of this his Discourse: And it opens all the Scene, *He that wrought us for the self-same Thing is GOD.* The Apostles Conclusion answers his beginning; he began in *ver.* 16. *Chap.* 4. And the Circle ends in my Text. And this is God, who is wise in working and wonderful in Counsel.

Observ. III. *That it is the Interest and Engagement of all Three Persons to see to it, that a righteous separate Soul be brought to Glory at Dissolution.*

And this carries it yet higher, even to the highest, and gives the most superabundant Security and Assurance of this Thing that can be given and superadds above all the former. But you will ask me, How I fetch this out of my Text? Thus:

1. You

Chap. XII.

1. You ſee here are Two Perſons expreſly named, *God* [*the Father*] namely, and the Spirit. This is a Rule, that where the Name God, and then ſome beſides other of the Two Perſons, Chriſt or the Spirit, are mentioned therewith, as diſtinct; there God is put perſonally (not eſſentially only) to expreſs the Father: Now here the Spirit or Holy Ghoſt is mentioned diſtinct from God; for it is ſaid, that this God hath given the Spirit; which alſo Chriſt ſo often ſpeaketh of the Father, as I need not inſiſt on it.

2. It is another Rule, That in any Scripture where Two Perſons are mentioned, as concurring in any Thing, or Matter; there the other Third Perſon alſo muſt be underſtood to have his ſpecial ſhare therein alſo; as when he wiſheth *Grace and Peace from God the Father, and from Jeſus Chriſt*; 'Tis certain, the Holy Ghoſt is as ſpecially underſtood; as indeed we find him in that Apoſtolical Bleſſing, as diſtinctly ſpoken of as the Father or Chriſt. Thus it muſt be here, Chriſt muſt be taken in, who alſo in *John* is ſo often ſaid to give the Spirit, when the Father gives him, as it is ſaid here he hath, *For this ſame Thing.*

But 3. You have even Chriſt alſo not far off intereſted in this ſelf-ſame Thing in the next Verſe, and *ver.* 8. *Abſence from the Lord*, whileſt in the Body, *ver.* 6. and *Preſence with the Lord*, when ſeparate *from the Body*, ver. 8. This Lord is Chriſt; the Phraſe of the New Teſtament concerning Chriſt runs in this Stile, To be with Chriſt, *This Day with me* —— To be where I am, and ſee my Glory: So Chriſt. *To be with Chriſt* is beſt of all, and *we ſhall be ever with the Lord.* So *Paul.*

USE I. Doth God work Us for this Thing ere he brings us to it? What hath God wrought hitherto upon Thee or Thee, in order to this end? 'Tis a blunt Queſtion, but the Text puts it in my Mouth: How many Souls are there living in the Profeſſion of Chriſtianity, that know not what this means, to have a work wrought on them (a-new upon them) over and above what moral Honeſty (which was Natures Portion) and the common Profeſſion of Chriſtianity adds thereunto, by Cuſtom and meer Education. An honeſt *Turk* profeſſing alſo and obſerving the Principles of his Religion, upon the Ground of his Education only (and a Religion every Man muſt have) will as ſoon go to Heaven as Thou; for all thy Religion is founded but upon the like Foundation that his is. I tell thee, that Chriſtian Religion is not a Thing ſo cheap; nor Salvation by Chriſt at ſo low a Rate. Thou muſt have a work upon thy Soul ſuited unto all the Truths, thus profeſſed in the Power and Efficacy of them. They muſt *enter thy Soul* by a ſpiritual Faith and Frame, and mold it anew to a Likeneſs to them. Carry home therefore the *Caveat* our Apoſtle hath put in *ver.* 3. *If ſo be that being cloathed, we be not found naked* of Grace and Holineſs wrought, and Chriſts Righteouſneſs by ſpiritual efficacious Faith applied, (Faith in earneſt) bowing the Soul to be obedient unto Chriſt, as heartily and as honeſtly, as it expects Salvation by Chriſt, as without which thou wilt never be ſaved. This is our Religion; and when at Death thy Soul (thy poor loneſome Soul) being ſtript of all Things in this World; even the Body and all, ſhall come afore the great God and Jeſus Chriſt, what will the enquiry be? as *Mat.* 22. 11. *When the King came in to ſee the Gueſts, he ſaw a Man had not the Wedding-Garment*; he ſpied him out: *And the Man was ſpeechleſs*, ver. 12. *Take him and bind him*, (ſays he) *and caſt him into utter Darkneſs*, ver. 13. The other, that were Cloathed, were admitted unto the Marriage; and, (as the Pſalmiſt, the Words of which are here alluded unto) *She was brought unto the King* (the very Title which in both theſe Places is given to Chriſt: See *ver.* 11.) *in Raiment of Needle-Work*, and this cloathing is of Gods working; and ſo my Text falls in with both: There is no Admiſſion unto Chriſt without it —— This is the firſt Uſe.

USE II. Hath God begun to Work this good Work in thee? He will perfect it: Whereof the Text gives this Aſſurance, that he hath wrought it for this Thing, that is, for this End, and God will not loſe his End: Beſides, he ſays he hath given Earneſt.

USE

USE III. Thou Saint, be content to Live, for whilſt thou liveſt, thou art under Gods working, in order unto Glory. Value Life; 'tis a Seaſon of being wrought upon: And to be ſure, thou ſhalt live no longer, than whilſt God is ſome way or other a working this. What an Advantage is it, that all thy Sins, occaſioned by living long, ſhall ſurely be forgiven, and nothing of thy ſcore be uncut off for thee, but all the Righteouſneſs that is wrought upon thee, and wrought by thee, (and therefore wrought by thee, becauſe upon thee; for, being wrought upon, we work, and all is rather, *God hath wrought us*, than that we have wrought) *All thy Righteouſneſs* (I ſay) *ſhall remain for ever.* All the Time thou remaineſt in this Life, thy Soul is ripening, or maturing for Glory.

How great a Comfort is that? In explicating the Doctrinal Part, I gave Inſtance of a Child in the Womb curiouſly wrought all that Time, in order to its living and ſubſiſting afterwards in this World. 'Tis a dark Place, the Womb which the Child is wrought in; and it lives there in a ſtifled Condition, it cannot Breath, it takes Nouriſhment but at the Navel, (a way invented and prepared of God meerly for that Seaſon) it lies boiling, toſſing and tumbling, and ſleeping away the moſt of its Time, and gives now and then a faint ſtirring, to ſhew it is ſtill alive; and it is a Life ſcarce worth the Name of Life: Well, but all this is a being wrought and fitted to live another, freer, and braver Life in this World. And this is your preſent Caſe, your Life is hid, it is to come; all that you find in this World, is but [*that God hath wrought you for the ſelf-like Thing*] And if this Child we ſpake of ſhould be forced out of the Womb afore the due Time, it would have the more imperfect Life in this World: So here, if you could ſuppoſe a Saint ſhould die afore the full Birth of his Souls being wrought on —— Therefore be content to wait Gods leiſure, until your Change ſhall come. Pſalm 139. 15.

USE IV. No Matter what befalls thee, ſo it works towards this End; let whatever be, ſo thou findeſt God to go on with this Deſign, that he Works upon thy Soul; be it upward, in Communion with himſelf, or downward, in diſowning thy ſelf, thy Vileneſs and Corruptions, ſo it works. Thou haſt Afflictions that break thy Heart (as Reproach broke Chriſts Heart, ſays the Pſalmiſt in his Name) no Matter, ſo they work upon thy Soul. Know then, that they are ſet awork by the Hand that ſent them, to *Work a far exceeding weight of Glory* for thee: *If by any means*, (ſays *Paul*) no Matter what, ſo the Work go on. A Carver comes with his Chiſſels, and cuts off this Piece, and cuts into that Part of the Stone: No Matter; a ſtately Statue bearing the Image of ſome Perſon of Honour is to be ſet up for Perpetuity, and is accordingly a framing: So though God carves his Image out of thy Fleſh, no Matter. Comfort thy ſelf, and think not much at any Condition, *whilſt* (as *Paul* ſays) *it turns to thy Salvation.* Election ſent thee not into this World to have a great Name (perhaps God will load it) nor to be Rich, or to have Power, but to *work thee for this ſelf-ſame Thing*; and if thou ſeeſt that Plough a going (though it makes deep furrows on thy back, yea Heart) yet ſo, that this Seed be ſown therein, rejoice, *For thou ſhalt bring thy Sheafs with thee.* For my ſelf, ſo that I find Election purſuing its Deſign, *of making me Holy*, and *Bleſſing me with ſpiritual Bleſſings in heavenly Places* (as *Epheſ.* 1.4.) I care not (I would not care) what befals me in this World.

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Whether the State of Glory, into which ſeparate Souls enter after Death, and in which they Live until the Reſurrection, be not different from that, which they ſhall poſſeſs after that glorious Day, and in what the Difference conſiſts.

BEfore I can ſet forth any poſitive Particulars of their Bleſſedneſs, I find it is neceſſary to Diſcuſs this Queſtion, Whether there be not Two ſeveral States of Glory after this Life.

1. Of Souls ſeparate differing from *that*, which is,
2. After the Day of Judgment.

Towards the Reſolution of this

1. I give this Explanation, that I intend not this Difference ſimply of Degrees of Glory, but of ſomething further, although I confeſs I know not what Term to expreſs it by, as whether I ſhould call them ſeveral removes from *Glory to Glory*, or ſeveral Conditions of Glory rather then States. However I think there is more then a Difference ſimply of Degrees for this Reaſon; Becauſe differing Degrees of Glory in the ſeveral Perſons that are glorified do Accompany each of theſe States (if ſo I may call them.) As for Example, one Degree of Glory is given to *Paul*, another to *Apollos*, or to any one is given to Ordinary, another to more eminent Saints; Such Degrees of Glory are ſuppoſed to Accompany them with a various Difference, according to their Works. The Souls of Men that Die in the Lord, have in their ſeparate Condition a Variety of Degrees of Glory among them, according to their Works: For of them it is ſaid, (*Rev.* 14.) *That their Works do follow them*, which is all one as to ſay (as of the laſt Reward of Judgment it is ſaid) they have a Bleſſedneſs proportionable to what that Condition will bear and ſuite to, or according to their Works. For *to reſt from their Labours*, is equal and alike to All, but of the poſitive Reward it is ſaid, *That their Works follow them* (as the meaſure of Gods Diſpenſation) and follow them to procure an anſwerable and ſuitable Reward unto that Condition, which ſuch Souls are then in. This Difference therefore of Degrees runs along through all, from Firſt to Laſt unto Eternity: But differing Conditions, or differing States of Glory is another Thing, and of that is the Query to be underſtood.

The Propoſitions therefore which I aſſert are theſe,

I. *That there are ſeveral States after the Separation of the Soul, or after Death, which the Souls of Saints do run through.*

II. *That they attain not their fulneſs of Glory, for all ſorts of Glory, till after the Day of Judgment.*

It is evident from the Inſtance or Example of Chriſt himſelf our Pattern and Fore-runner in all; (for that Rule which Chriſt utters upon the Point of Perſecution is General, and will hold true here.) That *the Servant is not above his Maſter*, who purchaſed all that the Servant is to enjoy. Now 'tis evident, that Chriſt himſelf as to his Soul did not attain a Glory during its ſeparate Eſtate, in any Proportion like unto that he had when riſen again; nor ſuch as he had after he Aſcended, and was received up to Glory, as *Paul*'s Speech is, 1 *Tim.* 3. 16. Nay, his Soul could not have attained it, for although

although all that which his Soul was to ſuffer, was, as Himſelf ſaid, *It is finiſhed* (and unto the Conſummation of the Sufferings of his Soul doth that Speech refer) yet his whole Perſon, yea, and his Soul remained ſtill under a State of Humiliation; becauſe his Body, and in Reſpect thereof his Perſon had not yet ſatisfied for the utmoſt Farthing, which remained ſtill to be Paid, and therefore it had been improper for his Soul to have entred into a Fulneſs of Glory, whilſt that Part of the Man Jeſus, *viz.* his Body, the Copartner of that Soul; yea, of that Perſon was under that firſt Curſe, which was, *To Duſt thou ſhalt return:* His Soul alſo was in its Widowhood or Separation, and thereby as yet ſo far Partaker of that firſt Curſe, *viz.* of being ſevered from the Body, which was a Part of the Curſe, and is a forlorn Eſtate of it ſelf, in Reſpect to the Primitive Ordination of God at the firſt Creation of Man.

Yea, Chriſt when aſcended had not his full Glory, neither hath it, until that great Day of the Reſurrection; for he is in Expectation of his Glory, being more compleated in the entire Conqueſt of all his Enemies, *Heb.* 10. 13. Likewiſe till then He wants his Body, which is the Church, which is his Fulneſs (*Eph.* 1. 23.) and therefore doth come then to be admired in all his Saints (2 *Theſſ.* 1. 10.) *When he ſhall come to be glorified in his Saints, and admired in all them that believe.* Only this Priviledge indeed falls on his Part, as He is Lord, and the firſt Fruits of all, that as He roſe on the Third Day to the End he might not ſee Corruption; ſo being ordained *our Forerunner* (*Heb.* 4.) and to prepare a Place for Us, He therefore was firſt in the mean while to govern the World, and to enter into Glory long afore us; He yet expecting our Accompliſhment, and we being Expectants of that full Glory, He in the mean Time enjoys. Hence therefore, it may well become Us, and it may well be entertained by Us poor Creatures, as to follow our Lord whereſoever He goes, ſo to paſs through whatever Conditions he run through; and that not only, whilſt our Souls are Widows to that other Part of Manhood, according to Nature (and it is becoming, that the Soul without it ſhould not be perfect) but withal in Reſpect of that (Curſe, I will not call it now, but) Sentence of Death pronounced againſt Us all in *Adam*, which arreſted the Soul when it was firſt ſeparated from the Body, and is continued during its ſeparate Condition. The Soul therefore cannot be ſuppoſed in this Eſtate, to have that full Enfeoffment unto Glory, whilſt the other half of Man, and it ſelf too, remains under ſuch a Sentence.

Hence the Stream of the New Teſtament Runs and Centers in the great Day, as carrying away the Glory from all afore it; and alſo, as being *that Day* for the Miſery of the Wicked, as if there were none elſe till then. All is every where almoſt referred *unto that Day*, both for Puniſhment to the Wicked, and Reward to the Godly. The Bad are but as kept in Priſon, (1 *Pet.* 3. 19.) though with ſome Torment (*Luke* 16.) but the great Puniſhment is to follow afer the Reſurrection and Judgment, which is called therefore, *The Reſurrection of Damnation*, John 5. 29. I will name but one Scripture common to both, 2 *Theſſ.* 1. 7, 8, 9. *And to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels. In flaming Fire, taking Vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſht with Everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power.* Inſomuch as it was the Occaſion to the Fathers, almoſt generally to ſpeak ſo low Things of this Interim Condition, and is an Occaſion unto others, either wholly to deny any Glory to Souls ſeparate, or greatly to diminiſh from it with Reſpect to the generality of the Saints departed, as the *Papiſts* and others do. And it is certain, that the Glory of the Laſt Day will comparatively riſe to be ſo great, as this of the Soul ſeparate hath no Glory in Compariſon of it. And the Principles of our common Chriſtianity (which are related in Scripture concerning this Point) afford this reſponſible Ground for it, harmonious to Reaſon.

1. For then, and not till then, Chriſt hath all his Saints about him, and himſelf (as was ſaid) is compleat every way.

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2. Then, and not till then it is, that the Soul and Body are united together again, for Chriſt redeemed the Body as well as the Soul: And if the *Fathers* were not Perfect without us (*Heb.* 11. 40.) then by the ſame Reaſon is not the Soul Perfect without the Body. Gods charge to Chriſt was, as to looſe none of his Number, ſo to looſe ἓν nothing of them, and therefore not only to entertain their Souls, but alſo to raiſe their Bodies. *John* 6. 39. *And this is the Fathers will, which hath ſent me, that of all which he hath given me; I ſhould loſe nothing, but ſhould raiſe it up again at the Laſt Day.* God hath the Soul of *Abraham* with him, but ſtill he reckons he hath not *Abraham*, that is, the whole of him until the Reſurrection; for from thence Chriſt argues, that *Abraham* muſt riſe, becauſe God is called *Abraham's* God, *Mat.* 22. 32.

3. At the latter Day, and not till then, there comes to be a full Aſſembly of all Saints, 2 *Theſſ.* 1. 10. *When he ſhall come to be glorified in all them that believe.* He ſhall then have all about him, and his Body compleat; and till then, before that Time it will ſtill be ſaid as in another Caſe, there are Brethren not yet fulfilled. A general Aſſembly there falls not out until then, and if it was reaſonable to quiet the ſeparate Souls to ſtay till the reſt of their Brethren ſhould be killed, then it is as reaſonable to quiet them to ſtay out their full Glory, till all of the Saints (whether to be killed, or not) are fulfilled, or their Number accompliſht, πληρώσωσι, That ſo (as Chriſt ſays) *All may rejoice together*, John 4. 36.

4. There is the Solemnity, the Pomp of Chriſt's entrance, when (as the Apoſtle to the *Hebrews*, *Heb.* 11. ſpeaks) where God bringeth his firſt begotten into the World attended with all the Angels, and appearing in the utmoſt Glory of his Father, on purpoſe to be admired in his Saints, and by the Glory he beſtows upon them. No wonder then, if the great Glory be reſerved to that Day, whereas this Admiſſion of our Souls in the mean Time unto Glory is as a ſecret Entrance *incognito* (as we ſay) which is done every Day, and a-part ſingly.

5. The Glory of our Souls in the mean while is but an occaſional Diſpenſation for a ſhort Time, and brought in by Death the Fruit of Sin. They are in the Caſe of Friends, who by ſome preſent Diſaſter are put out of Houſe and Home, and come to us unawares and on the ſuddain. This Condition is occaſioned by the Curſe upon *Adams* fall, *Thou ſhalt Die.* Souls thereupon returning to God, do recommend themſelves into his Hands, as driven out of Houſe and Home. He therefore beſtows them (as it were) in the mean while, as well as may be for that Condition. He lodgeth them in Beds (*Iſa.* 57. 2.) conveniently, ſuitably to that their Eſtate, but this is but for a ſhift, and till they ſhall be better provided for: But the Glory after the latter Day, was the great Thing deſigned afore Sin, or Death fell out, or redemption from Sin. That Fulneſs of Glory the Body and Soul was ordained unto, is the Center of all Gods Decrees concerning us. 'Tis *Regnum antemundanum*, and it ſhall remain for ever without any Accident, or Change to intervene, or interrupt it. *We ſhall be ever with the Lord*; whereas afore, though our Souls were with the Lord, yet ſo, as Chriſt and we ſeem for a Seaſon to Part, and our Souls come down into our Bodies, and riſe to meet the Lord (as the ſame Place ſhews) but this latter Diſpenſation of Glory is once for all, and to hold to Eternity one and the ſame unchangeably, 2 *Theſſ.* 4. 16, 17. The Dead in Chriſt ſhall riſe, and then be caught up to meet the Lord; *And ſo we ſhall be ever with the Lord.* That is the Condition afterwards which admits not (no not, for the twinkling of an Eye) ſo much as any looking off from him, much-leſs a parting for ever. No wonder then, if God hath ſo reſerved the Splendor of Glory for that Day, and then makes a new State of Glory, as if there had been no Glory afore.

The Third is,

1. To find out what is common to the Eſtate of Glory of a ſeparate Soul, hath in common with the State after the Day of Judgment.

2. To find out what is properly belonging to the State of its Separation.

1. To

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1. That we may find out what is common to both States, It is meet for us here to know and consider, that under the same Expressions found in Scripture common unto both, there is yet intended a vast Difference, and Disproportion, in the Glory vouchsafed either to the one or t'other. Therefore we must be aware of such Expressions, and not presently think, that the same are us'd common to both, therefore the same State of Glory is indifferently intended. Two great Errors I conceive have been committed about this Matter.

1. That the New Testament speaking so high, and great Things of the Glory both at, and after the Day of Judgment; the Glory of the Souls separate hath been too much Eclipsed to some Apprehensions, and utterly denied by others, and but carelesly and negligently spoken of by most, especially the Ancients.

2. Others Treating of it do Hand over Head, and confusedly shuffle together, or apply what is said of the one unto the other in such a Manner, as if there were not any Difference, as to the Souls Condition in either State, but only that the Body is glorified at Last: Whereas certainly by what the Scripture speaks, there must be found a vastly differing Disproportion between those Two States, and that not alone in Respect of the Conjunction of the Body to the Soul (which alone would not be so much, if the Souls Happiness in it self were not in its Proportion there-with also advanced) but in Respect of God's Communications of himself to the Soul it self, the proper Vessel of Glory. I may safely say of this Difference what the Apostle in comparing the Estate of the Law and Gospel doth; 2 *Cor.* 3. 10. *That which is made glorious*, in this separate Estate, *hath no Glory in Respect of that which excelleth at*, and after the Day of Judgment. See *M*, on Rev. 14. 13.

Now that which hath occasioned this promiscuous or confused way of handling the Blessedness of both Estates (as in Respect to the Soul) as if they were one and the same hath been this, that the Scriptures utter the Happiness of each Estate in many Things, under one, and the same Expressions, as common to both; and therefore it is inferr'd from thence, that the Thing it self is but one and the same, without any such excessive Disproportion to be found between them, especially seeing that in that State after the Day of Judgment, there is but only an Addition of Glory to our Bodies then Conjoined, but that of the Soul is one and the same in both States. As for Instance, 'tis said, that the State of separate Souls is a being with Christ, which (as *Paul* says) is best of all, and what is there said more of that State after the Day of Judgment? The Place also wherein the Souls are afore the Day of Judgment is said to be the Heavens, and the same is said of the Place after that Day: And therefore it would seem, that there should not be any such Difference between the one and the other. This is a common Apprehension and Inference there from. I shall endeavour to contribute some Things in General unto the clearing of these confused Entanglements, about this Matter by these Three Assertions, or Conclusions.

1. That indeed the same Expressions are used of the Blessedness of the Soul in both Conditions, yet,

2. That these Expressions must still be understood with a vast Difference, and Disproportion. Which

3. I shall confirm from this, that the very same Expressions are used in Scripture of extraordinary Communions with God and Christ in this Life, that are used of the State of Souls, either separate afore, or after the Day of Judgment: Between which yet, and that in Heaven all do acknowledge a vast Difference. And the Inference from all will be, that notwithstanding the same Expressions of these Two States in Glory: Yet a great and exceeding Difference may be found between them.

1. The same Expressions indeed are used of both States.

1. Both are called a Crown, which is given to that state of Souls immediately after Death; *Rev.* 2. 10. *Fear none of those Things which thou shalt suffer: Behold, the Devil shall cast some of you into Prison, that ye may be tried, and ye shall have Tribulation Ten Days: Be thou faithful unto Death, and I will*

give

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give thee a Crown of Life: And yet a new Crown shall be set upon our Heads at the latter Day, 2 *Tim.* 4. 8. 1 *Pet.* 5. 4. 2 *Tim.* 1. 18. All which Places refer to our crowning at the latter Day.

2. Both States are a being present with Christ. The Condition of the Soul when absent from the Body (2 *Cor.* 5. 8.) is said to be present with the Lord, and to be with Christ which is best of all, *Phil.* 1. 2. In like Manner of that
1 Thess. 4. 17. State after the Day of Judgment it is said, *We shall ever be with the Lord.* That Expression also in *John* 17. is spoken of both States, *That they may be with me* (says Christ) *where I am, that they may behold the Glory which thou hast given me.*

3. Both are termed the sight of God and Christ. That State after the latter Day is so call'd, 1 *John* 3. 2. *Beloved, now we are the Sons of God, and it doth not yet appear, what we shall be: But we know, that when he shall appear, we shall be like him; for we shall see him as he is.* When he shall appear, namely at the latter Day: And he speaks it as if we had never seen him afore, and as if then only we began to see him, and then also only began to be like him. And therefore a late Writer doth boldly restrain that sight, (1 *Cor.* 13. 12. *For now we see through a Glass darkly, but then Face to Face; now I know in Part, but then shall I know even as also I am known*) unto that of the latter Day for this Reason, that *Paul* there not expressing whither he spake of the Resurrection of the State in the mean Time; therefore *John* here determines it, and confines that also spoken by *Paul* unto our seeing him at the latter Day. But it is certain, that our Souls shall see him afore, 2 *Cor.* 5. 6, 7. Then it is, when we are in the Body, that we walk *by Faith, and not by Sight:* But when absent from the Body, we are so present with the Lord, as we walk by Sight; as the Opposition of Sight unto Faith there shews.

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2. I now come to shew, That though the same Expressions are used, yet we are to understand the latter State of the Soul after the Resurrection as still exceeding the former, with a vast Difference, and disproportion, which will much reconcile Scripture, and dissolve Doubts about this Doctrine; the Assertion is made out many Ways.

1. All the Saints are in the mean while presented as Expectants, and so to have their Eyes fixed on the last Day, as if they over-look't this middle State between. And yet this Interim of the Souls Blessedness is a Part of their Eternity, 2 *Cor.* 5. 1. *Luke* 16. 9. Where in both Places that Eternal House, and those Eternal Habitations, are spoken of the separate Souls Condition. Thus in the Old Testament, *David*'s Expectation was, *Psalm* 17. 15. *When I awake* (that is at the Resurrection) *I shall be satisfied with his Image.* And thus *Job* also speaks, *Job* 19. 23, 24, 25, 26. And again, in the New Testament the Character of a Believer is, a Person waiting for *the coming of the Lord Jesus.* Thus the *Corinthinians* are describ'd, 1 *Cor.* 1. 7. Thus the *Thessalonians* are decypher'd, 1 *Thess.* 1. 10. It was Christ's coming, that their Hope fixed, and Terminated on.

2. Yea, the separate Souls that are in Heaven wait for it (*Rev.* 6.) and are comforted with this, that they shall stay, but till the Number of Gods Elects is fulfilled. That Place also in *Job* 14. 14. (*If a Man Die, shall he live again? All the Days of my appointed Time will I wait, till my Change come.*) *Ainsworth* in his Book entitled Communion of Saints, Interprets of the Souls waiting after Death, till that great Change shall be at the Resurrection; of which Change it is elsewhere said, *That he shall Change our vile Bodies, like unto his glorious Body,* Phil. 3. 21. and 1 *Cor.* 15. 51. It was that which the Eye of *Job*'s Soul was then, and should all along the Time of his lying in the Grave, be fix'd upon.

3. Yea, Christ's Hope whilst his Body lay in the Grave, (although his Soul was in *Paradise*) was fixed on the Glory after his Resurrection, *Psalm* 16. 9, 10, 11. *Therefore my Heart is glad, and my Glory rejoiceth: My Flesh also shall rest in Hope. For thou wilt not leave my Soul in Hell, neither wilt thou suffer thine Holy One to see Corruption.*

4. Yea,

4. Yea, the whole Creation is brought in as waiting together with us, *Rom.* 8. 19, 23. *For the earneſt Expectation of the Creature, waiteth for the Manifeſtation of the Sons of God. And not only they, but our ſelves alſo which have the firſt Fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the Adoption, to wit, the Redemption of our Bodies.* The Apoſtle here holds up that Glory which is that Day to be beſtowed, as the great Glory indeed; in the fore-view of which it was, that thoſe Primitive Saints reckoned *not the Sufferings of this preſent Time, worthy to be compared with the Glory then to be revealed,* (ver. 18.) namely, at the Redemption of our Bodies ſpoken of ver. 23.

5. The Reward of the Saints is ſo ſpoken of, as if not any at all were given, until that Day, ſo 2 *Tim.* 4. 8. *Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the righteous Judge ſhall give me at that Day: And not to me only, but unto all them alſo that Love his appearing: Which is alſo called Chriſt his Day, or the Day of the Lord Jeſus* (1 Cor. 1. 8. 5. 5. 2 Cor. 1. 14. Phil. 1. 6. Chap. 2. 16.) the Day of Redemption (*Epheſ.* 4. 30.) and κατ' ἐξοχὴν that Day (1 *Theſſ.* 5. 4. 2 *Theſſ.* 1. 10. 2 *Tim* 1. 12, 18.) and the Day unto which our Reward is referred, as in thoſe Places, is withal held forth; and in like Manner *Peter* alſo ſpeaks (1. *Epiſt.* 1. *Chap.* ver. 4.) that their Life of Hope lies in Expectation of an *Inheritance reſerved in Heaven for them, ready to be revealed in the laſt Times.*

6. The Puniſhments of Wicked Men in Hell, as well as this Glory to be revealed are both one, and the other alike ſpoken of as then only, and not afore to begin. 2 *Theſſ.* 1. 8, 9, 10. *In flaming Fire, taking Vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt,* &c. And this is ſpoken of that Time, *When the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels, which is at that Day.* And the Spirits of Wicked Men are ſaid to be in Priſon (1 *Pet.* 3. 19.) and tormented (*Luke* 16. 25.) and the Soul is ſaid to be killed and caſt into Hell after the Body is killed, as well as Soul and Body at the latter Day; *Luke* 12. 4, 5. That which is inferr'd from hence at leaſt is, that there is a ſuperexcelling weight of Glory then to be revealed, and communicated, which is hid in God till then (as in *Col* 3. 3. the Apoſtle ſpeaks) even as there was a ſurpaſſing Glory of Things of the Goſpel, that lay hid in God during the Times of the Old Teſtament, as (*Epheſ.* 3. 9.) and it may raiſe up our Hearts unto an Infinity of Expectation of what this Glory will riſe up to in the End, by what we yet hear, and read, is the Glory of Souls ſeparate afore that Day. As *Job* ſaith of God, *How little do we know of him?* So as little can we know, what he can or will do for his Children, and what Entertainments he hath for them in the other Worlds, he who hath an incomprehenſible Power to Effect, and an Eternity of Time before him to perform all in: When we hear of this next State of Souls, and the Glory thereof we cannot Imagine what better Thing there is, or can be yet behind, which ſhall ſo much exceed: And yet there is ſo great an one as this fore-going comes not into Remembrance, as the Prophet ſpeaks.

3. The Third Aſſertion which tends to reconcile theſe Two, is, that the like or ſome Expreſſions are uſed of ſuch ſpecial Manifeſtations of God, and Chriſt, to the Soul, through Faith here on Earth, that are uſed of either of theſe States of Glory. And therefore look as a vaſt Difference is found between ſuch Diſpenſations on Earth, from thoſe in Heaven, ſo why upon the Premiſes may not ſuch a Diſproportion likewiſe be underſtood in an Analogy between thoſe Two States of Glory, under one and the ſame Expreſſions? Eſpecially, if we make up the Parallel, that look as there is a vaſt Difference between thoſe ſpecial Diſpenſations on Earth, and ſuch other as are ordinarily vouchſafed to Faith whilſt we are on Earth, ſo in a Parallel way may in their Spheres the like be found between thoſe Two States. Now the Inſtances that prove the ſame Expreſſions to be uſed of Gods ſpecial Manifeſtations in this Life, that are alſo uſed of the State of Glory, are many.

1. Theſe

Chap. XIII.

1. Theſe Manifeſtations are ſtiled *the Sight of God*. Thus *Job* ſpeaking of an extraordinary Manifeſtation of God unto him, *Job* 42. 5. (And comparing therewith his Experiences in former Times) *I have heard of thee by the hearing of the Ear* (ſaith he) *but now mine Eye ſeeth thee*. Thus in like Manner the Prophet ſpeaks, *Iſa.* 6. 5. *Mine Eyes have ſeen the King, the Lord of Hoſts*, which Chriſt interprets of *ſeeing his own Glory*, John 12. Now *Job* plainly termeth that his own Laſt; and preſent Manifeſtation vouchſafed him, *SIGHT*, in ſo vaſt a way of Difference from all former ways of Knowledges of God vouchſafed, or whatever fore-gone Diſcoveries had been made unto Faith; that he Terms thoſe but as *an hearing of the Ear*, as if it were by another Senſe, at leaſt a lower Senſe, but this latter was by *Sight*. And indeed ſuch Revelations which he thus Terms Sight, are of the higheſt Kind of thoſe vouchſafed in this Life; *Having Joy unſpeakable and full of Glory* to accompany them, which we yet find denied by the Apoſtle *Peter* to be *SIGHT*, in Compariſon of the loweſt State in Heaven (1 *Pet.* 1. ver. 8.) in thoſe Words, *In whom though now you ſee him not, yet believing, you rejoice with Joy unſpeakable and full of Glory.* This therefore of *Job*'s and *Peter*'s was indeed but *Faith* and not *Sight* in Compariſon to that of the Souls after this Life, of which *Peter* ſpeaks (*ver.* 9.) terming the *Salvation of their Souls* the next *End*, and Reward of their Faith. Take any Chriſtian that walks by ordinary Faith (which is but as walking in the common Day-light of the Sun, be it overcaſt) and let him be ſet down with *Jobs* Light, and his Spirit be raiſed up to that Preſence, and Revelation that was made of God to *Job*: And that Soul will inſtantly ſay, now I ſee God ſo as I never did afore, and yet his former Faith muſt be acknowledged a ſight of God; but this latter to differ as much from the former, as a Man walking in a clear Sun-ſhine Day, that looks full upon the Sun it ſelf, doth differ from his walking in the ordinary Day-light in a dark cloudy Day. Thus far doth Faith thus elevated differ, and tranſcend it ſelf at ſuch Times, and yet at this its higheſt Elevation it is ſtill but *Faith*, but yet ſo far exceeding that ordinary Converſe with God by Faith, that it is as no Sight in Compariſon thereunto, For Faith at this its higheſt Elevation is *but of Things not ſeen*, Heb. 11. Why then may it not without Offence be ſaid, that Viſion or Sight of God and Chriſt which we ſhall have at the latter Day, ſhall be ſo far raiſed and elevated above what our Souls enjoied afore; as it will in Compariſon be as if we had never ſeen them: And yet both be juſtly termed (as they are) the Sight of God and Chriſt, utterly differing from that of Faith in this Life: For the Sight is not as in a Glaſs only, as that of Faith is ſaid to be, but Face to Face, each of them, as the Apoſtle ſpeaking at once of the Sights of both thoſe States to come in the other World in Oppoſition to that of Faith, expreſſeth it, 1 *Cor.* 13. 12. The Sun if it were farther removed up into the Heavens would ſeem but as a Star, and therefore ſome have fancied each Star to be a Sun; though at ſuch a Diſtance they ſeem ſo ſmall to us as they do. Or if one looks through an inverted Optique Glaſs to view the Sun, yet then it appears but as a Star: But turn the other end, and it appears the Sun indeed. Now unto the Souls ſeparate (though in Heaven) Chriſt is but as the Morning Star in Compariſon of what at the latter Day God and Chriſt will appear to be.

Rev. 22. 16.

2. A Second Inſtance, That the ſame Expreſſions are uſed of Communions with God in this Life, that are us'd of thoſe after, is the Phraſe of *ſeeing Gods Face*, which all acknowledge the higheſt Expreſſion of that Glory, in which the utmoſt of the Bleſſedneſs in Heaven doth conſiſt: Yet even this is attributed to an high Communion with God in this Life. Thus it is ſaid of *Jacob*, Gen. 32. 30. *And Jacob called the Name of that Place Peniel: For* (ſays he) *I have ſeen God Face to Face.* 'Twas ſpoken of an extraordinary drawing near of God to him, and ſo *Moſes* alſo expreſſeth himſelf, *Exod.* 33. 11. *And the Lord ſpake unto Moſes Face to Face, as a Man ſpeaketh unto his Friend*, &c. And yet he ſaw but his Back-parts, *ver.* 23. *And I will take away mine Hand, and thou ſhalt ſee my Back-parts: But my Face ſhall not be ſeen.*

3. In

3. In this Life under the Gospel we behold the Glory of God in the Face of Jesus Christ, (2 *Cor.* 4. 6.) which yet is made the Difference between what is vouchsafed to us in the State of Glory (1 *Cor.* 13. 12.) and what we see in this Life, and yet again the same is used of the Kingdom of Christ; *Rev.* 22. 3. In like Manner in that Holy of Holies in the Heavens, where Christ now is, and where we shall be with him after the Day of Judgment, the Sight of God is termed a seeing his Face, and enjoying his Presence. So Christ (*Psalm* 16. 11.) speaks of it, *In thy Presence is Fulness of Joy*: And therefore (*Heb.* 9. 23.) he is said to appear, *ad faciem Dei*, before the Face of God (so *Beza* renders it) or in the Presence of God, as our Translation hath it.

4. The Phrase of *being with God and Christ*, is a like used of strong Communion with God in this Life; and also of that Happiness in both States hereafter. *David* having his Heart for some time taken up a Morning with strong Fellowship with God says of it (*Psalm* 139. 18. *When I awake, I am still with thee*, even in this Life. And of the Souls State in *Paradise*, the like Expression is used. *To Day* (says Christ) *shalt thou be with me in Paradise: To be with Christ* (says the Apostle) *is best of all.* 'Tis spoken of the State of the Soul after Dissolution. Then again, the same Phrase is also used of the State after the Day of Judgment, 1 *Thess.* 4 17. *Then we shall be for ever with the Lord.*

5. The Phrase of *Dwelling in God*, is a-like used of all States. In this Life we dwell in *God*, by ordinary Communion, 1 *John* 4. 15. *Whosoever shall confess, that Jesus is the Son of God, God dwelleth in him, and he in God:* And in extraordinary Manifestations the Soul dwells in God. *John* 14. 21. *He that keeps my Word, my Father will Love him, and I will Love him, and manifest my self unto him. And* (Ver. 23.) *We will come to him, and make our abode with him.* The same Expression is used of the States of Souls, 2 *Cor.* 5. 1. *We have an House of God*, which is interpreted (*Rev.* 7. 15.) *That God shall dwell upon*, so it is in the *Greek*. Finally, and above all after the Day of Judgment, Christ will then give up his present Kingdom to his Father, and God shall be all in all, (2 *Cor.* 15.) and the Kingdom, he shall then give up, lies in the Dispensation and Communication of himself to the Souls now in Heaven; for during the Time allotted his Kingdom he is as much in Heaven, as in Earth; *Mat.* 28. 18. And how much this Communication of God, when he is all in all will exceed, what is the Communication of himself to the blessed Saints now, none but God and Christ himself do, or can know.

If further unto these several sorts of Dispensations, through pure Faith vouchsafed to *Job* and others, serving to illustrate the like Difference in the other World, we shall also add those Visions, and Revelations made unto *Stephen* and *Paul*, whilst they were in this Life, it will much Conduce to enhaunce the Disproportion between two States of Glory. For *Stephen*, to whom the Heavens were opened, saw otherwise then by Faith the Glory of God, and Christ standing at his Right Hand; and yet this sight was but a far of, and but with his Bodily Eyes. Now assuredly, when his Soul was out of that his Body, he had a sight of both Gods Glory and of Christ, that transcended this, which his Soul had, whilst abiding in Flesh and Blood, or indeed was capable of; seeing Flesh and Blood cannot inherit the Kingdom of God in that Manner, as when the Soul is uncloathed thereof. Some of the Fathers speaking of the Receptacles of Souls, term them *Atria à Longè*, but as the Courts or Suburbs of Heaven, and as a far of in Comparison, and those separate Spirits, they stile Souls *sub Altare, under the Altar*; as signifying, that in that State they do not yet see, nor can see the Glory of God, and Christ at his Right-hand in that Manner, as after the End of the World they shall see them; Whereas of that other State their Expressions are, that they shall be *Super Altare*, placed above the Altar; yea, in the Holy of Holies (say I) and so behold God and Christ in a nearer Manner.

If this Comparison made of *Stephens* Sight, which was above the Sight of Faith, and yet below what his Soul after enjoied, be not sufficient to demon-

Chap. XIV.

ſtrate the Difference aforeſaid; then let us climb a ſtep higher. *Paul* at his Converſion had ſeen Chriſt appearing in his Glory (*Acts* 9.) as *Stephen* had done; and yet his Soul was preferred to an higher Sight, whilſt he was wrapt up into the Heavens; and yet during that while alſo he remained, and continued but an Appartenance of this World; an Inmate belonging thereunto, and was to come down and Live here again as formerly: And yet this his Rapture, and Revelations, and Viſions, did far exceed either that of his own vouchſafed him at his firſt Converſion, or that of *Stephens*: So as his Face ſhining with it he was a Candidate, or rather Inceptor of Glory. And yet ſtill we muſt ſay, that *Paul*'s ſeparate Soul when it was carried into Heaven, and made Perfect, did, and doth to this Hour enjoy that Fruition of God and Chriſt, which all his Viſions amounted not unto: For why? He was not then admitted into the State and Number of the Bleſſed Ones, but only taken up as a Stander by, *that over-heard Things unſpeakable*; and yet this Viſion infinitely exceeded any Revelation of any Kind or Degree formerly made to his Faith, or afterwards.

I conclude then, if Gods Manifeſtations in this Life admit ſuch variety of Aſcents, as we ſee by all theſe Inſtances they have done; why may not Gods Diſpenſations yet remaining for us in the other World, be framed unto ſo vaſt a Diſproportion, as I have been arguing for?

CHAP. XIV.

A Particular Enumeration of the Glories of that State, into which the ſeparate Soul enters immediately after Death.

THE Revelation being for the moſt Part, the Repreſentation of a long and ſad Story of Martyrdoms and Sufferings of the Church, ending in a glorious Kingdom of Chriſt, God was pleaſed to intermingle ſpecial Comforts ſuited to thoſe Sufferings in the mean while, till that Kingdom ſhall appear. The Deaths and Martyrdoms of Saints are every where up and down related in that Book in ſeveral Ages; as *Chap.* 2. 3, 10, 13, 19. *Chap.* 3. 10. *Chap.* 6. 9, 10, 11. *Chap.* 11. 7, 8, 9, 10. *Chap.* 12. 11, 13, 17. *Chap.* 13. 7, 10, 15. *Chap.* 14. 12, 13.

2. Our Character of the Primitive Saints (for all the reſt) is in *Rev.* 12. 11. *They loved not their Lives unto the Death*: I may ſay, that, as the *Apoſtles were ſet forth unto Death Laſt*; ſo theſe Chriſtians *firſt*, not in Time only, but for Eminency. Saints have more Cauſe to prize their Lives for the opportunity of ſerving God in this Life then other Men: Yet that Part of Life, they might have lived until natural Death, and therein have done Service unto God, they valued not; thoſe that were *Young* did not value it, but gave it up.

Now obſerve we his Method of Comforts for them, and all the Saints from Firſt to Laſt, and all along.

1. In the very Prologue to that Body of Prophecy that follows (*Chap.* 5. 10.) e're any Seals were opened, or Trumpets blown, the Repreſentative of the whole Church Comfort themſelves with this, *We ſhall Reign on Earth.* They look'd at this, as that, which would be the Cloſe and Concluſion, whatever falls out in the mean Time until then. And as anſwering thereunto at the very End, and Cloſe of all we find the Event to correſpond, *Rev.* 20. 4, 6. Then when all Enemies are deſtroied, and after ſo long a Time in Suffering run out, this Kingdom fore-underſtood by them is then given them. But

yet

yet ſtill to ſhew what their Souls ſhould have in the mean Time (for 'twas a long Time unto the Kingdom, eſpecially to thoſe firſt Saints well nigh 2000 Years) Chriſt takes ſpecial Care to inſert in this Book, what the State of their Souls after Death ſhould be till then, and he doth it ſet by, and at large upon Two eminent Occaſions. There were Two eminent Times of Sufferings, and Ranks of Sufferers. 1. Thoſe under *Heatheniſh Rome*, till Chriſtianity overcame the Red Dragon. 2. From *Antichriſt*, or *Chriſtian Rome*, The Beaſt. Now obſerve, Chap. XIV.

1. That in the midſt of, or rather againſt the Time of the greateſt Perſecutions under *Heatheniſh Rome*, Chriſt to comfort them all tells them, what Glory he would in the mean Time give their Souls, *Rev.* 6. 9, 10, 11. *And when he had opened the fifth Seal, I ſaw under the Altar the Souls of them that were ſlain for the Word of God, and for the Teſtimony which they held: And they cried with a loud Voice, ſaying, How long, O Lord, Holy and True, doſt thou not judge and avenge our Blood on them that dwell on the Earth? And White Robes were given unto every one of them, and it was ſaid unto them, that they ſhould reſt yet for a little Seaſon until their Fellow-ſervants alſo, and their Brethren that ſhould be killed, as they were ſhould be fulfilled.* This is ſpoken, but to the firſt Rank of Sufferers, the firſt Fruits of Sufferers by *Heatheniſh Rome*; and that now under the fifth Seal, at the laſt and greateſt of their Sufferings in *Dioclеſian*'s Time. He choſe there to inſert it, though it was intended for all that ſuffered afore alſo, as thoſe Words ſhew, O Lord, how long? They had Brethren you ſee to come, they had another Company that were to ſuffer under another Power *Antichriſtian Rome*; Rev. 13. 10. *He that leadeth into Captivity ſhall go into Captivity, he that killed with the Sword muſt be killed with the Sword, here is the Patience, and the Faith of the Saints.* Lo God who ſpeaks once and twice, ſpeaks a ſecond Time in ſpecial to thoſe, as he had done to thoſe other, and that upon the Occaſion of a moſt eminent and general Suffering by that Beaſt; *Rev.* 14. 12, 13. *Here is the Patience of the Saints; here are they that keep the Commandments of God, and the Faith of Jeſus: And I heard a Voice from Heaven, ſaying unto me write, Bleſſed are the Dead which die in the Lord, from henceforth; yea, ſaith the Spirit, that they may reſt from their Labours, and their Works do follow them.*

Wherein, 1. Obſerve the Juncture of Time wherein 'tis ſpoken; and to this Purpoſe take Notice, that this 14th Chapter deſcribes that Company which Chriſt had had all along Antichriſts Reign, *ver.* 1, 2, &c. (as the 13th Chapter had done Antichriſts Adherents) and the 14th Chapter deſcribes alſo the ſeveral Progreſſes of the Goſpel by Three Degrees, and when it came to the Third Degree (*ver.* 9.) that Profeſſors enlightned by the Goſpel began boldly and with a loud Voice to challenge that Beaſt of *Rome* to be the Beaſt or Antichriſt, and that they would all be damned (*ver.* 10.) if they entertained not the Goſpel, which was done by *Luther*, &c. Then aroſe the greateſt Perſecution that ever had been afore. The Time hereof laſted long between *Luthers* firſt Preaching and the Reformation, or quiet Harveſt by Supream Authority crowned, which follows; *ver.* 14, 15, 16. *And I looked, and behold a white Cloud, and upon the Cloud one ſate like unto the Son of Man, having on his Head a golden Crown, and in his Hand a ſharp Sickle: And another Angel came out of the Temple, crying with a loud Voice to him that ſate on the Cloud, thruſt in thy Sickle and reap, for the Time is come for thee to reap, for the Harveſt of the Earth is ripe. And he that ſate on the Throne thruſt in his Sickle on the Earth, and the Earth was reaped*; it was a great Time of Sufferings. Thus Twice God ſpake it, and that a-part unto each.

Then 3. At the 20. *Chap.* he ſpeaks at once to both, when all Sufferings were over, and Comforts them with the coming in of that Kingdom or new *Hieruſalem*, which they had rejoiced ſo to think of afore-hand at the firſt, when it was as then almoſt 2000 Years off.

1. The firſt ſort is Thoſe that had been Beheaded for the Witneſs of Jeſus and the Word of God, thoſe who were the Primitive Sufferers, Witneſs that Jeſus was their Lord, and King, and Saviour, and that themſelves were Chriſtians, that was their Teſtimony.

Chap. XIV.

2. Another ſort is thoſe, which *had not Worſhipped the Beaſt, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands.*

And, 3. The firſt Promiſe made *Chap.* 5. is Propheſied of, to be fulfilled, *They lived and reigned with Chriſt a Thouſand Years, and had the Honour of being Prieſts and Kings, which from the firſt was ſaid of them.* Chap. 1. *ver.* 6. *And hath made us Kings and Prieſts unto God and his Father.*

Let me add this, I take it: The Promiſes unto the overcomers at the cloſe of every Epiſtle, to the Seven Churches are for the moſt Part, if not all of them, made concerning the Bleſſed State of the Souls of Saints in Heaven, and in Chriſt's Kingdom afore the Day of Judgment; which I ſhall now deſcribe to you, from Particular Inſtances concerning the State of a Believers Soul departed, Collected for the moſt Part out of the Book of the Revelation.

Having by theſe Generals made my way. I come to the Particulars, that any way concern, or that are Ingredient into, the Glory of Souls ſeparate.

1. When the Soul goes forth out of the Body at Death, the Second Death hath no Power over it, *Rev.* 2. 11. *He that overcometh ſhall not be hurt of the ſecond Death.* This Promiſe is unto one, who hath finiſhed his Courſe with a Victory, which is at Death; and ſo ſtill in the cloſe of all thoſe Epiſtles, it runs to *him that overcometh*: And in the Verſe afore, (*ver.* 10.) it is expreſly declared, that that overcoming is at Death, as having been a Conflict until then, *Be faithful unto Death*, &c. The Promiſe therefore concerns the Soul at, and upon, and ſo after Death, and hence to Comfort them at, and againſt that firſt Death; it is ſaid, that the ſecond Death ſhall not hurt them, namely then: This Negative in view may ſeem but a ſmall Matter to the Expectations of Believers, but it is a great Matter to us as Sinners. For

1. It imports, That the Devil that hath the Power of Death, ſhall not lay an Hand, or ſo much as a Finger touch on them. A Believer doth then after Chriſts Example, commend his Soul into the Hands of God, *and God as a faithful Creator* (1 Pet. 4. 19.) will be ſure to keep them from Satans clutches, when thy Soul goes forth, he ſhall not hurt nor fright thee; for God will give him a Charge, as he did to *Laban* concerning *Jacob*. There was a Diſpute indeed between a good Angel and the bad in *Jude*, what ſhould be done with *Moſes* Body, but not the leaſt altercating Word paſt about his Soul: And God will cut off all Diſputes about thy Soul alſo, as he did about the Soul of *Moſes*. God himſelf ſecured that from all Debates, of Angels good or bad about it. Some have underſtood thoſe Words, *Deut.* 34. 5. (which according to the *Hebrew* are read, *Moſes Died*, ad os Domini, *at the Mouth of the Lord*) with this Paraphraſe (which ſome of the *Jewiſh* Writers alſo did conceive to be this Sence) *Ad oſculum oris Domini, at the Kiſs of the Mouth of the Lord*: Even as the neareſt loving Friend (as was the *Roman* manner) uſeth to take the laſt Breath of his dying Friend into his Body with a Kiſs, that ſo did God ſuck out *Moſes* Soul into himſelf.

See *Ludovicus Capellus* in *Epiſt. Jude* 9. *Deus ejus animam quaſi exſugendo eduxit.*

But Believers have a plainer Warrant, and clearer Word of Teſtimony (however that Paraphraſe is elegant) from the Apoſtle, *Heb.* 2. 14. *That Chriſt through Death, having deſtroyed him that hath the Power of Death, that is, the Devil: Hath* (thereby) *delivered us from the fear of Death* (and ſo of the Fear of the Devil at our Death) unto the Fear of which all Men are juſtly Subject, not at Death *only, but all their* Life Time. But Believers have no Cauſe at all of any ſuch Fear, for that of our Saviour added, may mightily add to our Comfort at that Hour, *John* 5. 24. *Verily, verily, I ſay unto you, he that heareth my Word, and believeth on him that ſent me, hath Everlaſting Life, and ſhall not come into Condemnation: But is paſſed from Death unto Life.* This is a great Priviledge for a Man apt to fear, that when his Soul is forth, the Devils may appear about him. But do not fear, Hands off, ſays Chriſt. Thou carrieſt a Paſs-port and ſafe Conduct with thee Signed and Sealed, and if thou need not fear the ſecond Death, thou needeſt not fear the Devil, that hath the Power of that Death.

As a *Lapide* ſays upon *Deu.* 34. 5.

2. Thy

2. Thy Soul shall have Angels to wait on thee, to take thy Soul when it comes forth, as the Midwife doth the Child, when it comes forth of the Womb. The Angels carried *Lazarus* Soul into *Abraham's* Bosom, *Luke* 16. 22. The Devils take others Souls away. Of Apostates whilst they Live, Christ says, that *Men shall take them* (John 15.) as the *Pharisees* did *Judas*, which is an heavy Judgment: But at Death the Devils take their Souls, *Luke* 12. 20. *This Night they shall require thy Soul.* Who are those they? Hell is a Prison, so in *Peter*, 1 *Pet.* 5. *Luke* 12. 58. *And the Judge delivers to the Officer, and the Officer casts in Prison.* This Officer is the Devil, that hales Souls to that Prison, and therefore *Paul* says of him, that *He hath the Power of Death.* Indeed at the Day of Judgment the good Angels (*Mat.* 25.) are said to throw both Men and Devils to Hell, but until then the Devils are the chief Leaders of Wicked Mens Souls to Hell. Chap. XIV

Now that the good Angels should do this for us at Death, it is for State, and to Grace us, as Kings send some great Noblemen of their Court to attend those (they would Honour) into their great City, and unto Court; and it is by this Christ shews his Value of Us: And as at the latter Day, when the Wedding is to be solemnized he will come himself and fetch us, (*John* 14. 3. *And if I go and prepare a Place for you, I will come again, and receive you unto my self, that where I am there ye may be also*) so now at Death. In the mean while he sends his Angels, to bring his espoused unto him.

3. The Soul is in Heaven instantly. 'Twas Three a Clock Afternoon, when Christ Died, and about after Six the Day ended; and the Even of the Passeover the next Day began soon after, as the *Jewish* scruple shews, about the Thieves hanging on the Cross any Part of that Day to come; for which they brake their Legs to dispatch them afore the Evening, which was the beginning of that next Day; as you read, *John* 19. 31, 32. And Christ knowing what would fall, and that they should Die afore that Evening of that next Day began; spake unto the good Thief on this wise. *This Day thou shalt be with me in Paradise:* That is afore Night comes. Heaven is ready long since, and reserved for you (1 *Pet.* 1. 4, 5.) and thy Soul hath been preparing, and making meet for it, and in an Instant it is *swallowed up of Life*, 2 Cor. 5. 4. And the Angels like the Sun-beams or Flames of Fire are swift of flight, *flying swiftly*, as the Angel *Gabriel* said to *Daniel*, *Dan.* 9. 21. And hence, as soon as thou beginnest to be *Absent from the Body*, or ceasest to be at home in the Body, *thou art present with the Lord.* And *if this Body be dissolved* Ἔχομεν, *we have an House* ready *prepared*, for Christ went to *prepare* it. *John* 14. and he hath prepared for every Soul his proper Apartment, *Mat.* 20. 23.

4. At thy Dying, so far as thou hast been *rich in Faith and good Works*, thy Heart will be strengthned, both at Death, and thy Passage to Heaven, *to lay hold upon Eternal Life:* And as thou art just a coming thither, and near to set thy first Foot on that most Holy Ground; thou shalt find a *rich Entrance*, πλουσίως, or an *abundant large Entrance* into those Holy Courts. *Those Everlasting Doors*, the broad Gates of Heaven will be thrown wide open for Thee; for loe here comes an Heir, a rich Heir of Life. 1 Tim. 6. 18, 19.

5. Either at the instant of Death, or in that Passage to Heaven, thy Soul shall be fully purified from Sin, and made perfectly Holy, *Heb.* 10. 23. The Church in Heaven is said to consist of Angels (whose stile is *the Holy Angels*) *and of the Spirits of Just Men made perfect.* These Just Men, whilst Men, and their Souls abiding in their Bodies, were but *just imperfectly*; though just in Gods Acceptation (as of *Job*, and others we read) but the Souls of these Men now when separate, are made *Perfect*; that is, in that sort of Righteousness (their *Sanctification*) wherein they were deficient afore. To the same Purpose the Apostle speaks, 1 *Cor.* 13. 9, 10. *For we know in Part, and we Prophesie in Part. But when that which is Perfect is come, then that which is in Part shall be done away.* It is to be understood of a Comparison between the State of this Life, which is the Time and Condition wherein we are imperfect, and oppositely to that other State, when this Life is ended. *Now we know but in Part, and Prophesie in Part:* And there is the like Reason of Holiness, *Habebitis Liberum et apertum ingressum*, Gerard *in verba.*

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lineſs; we are Holy but in Part. And that it is after this Life ended, that that which is perfect doth begin, is evident from theſe Words, *when that which is Perfect comes*, that which is imperfect *is done away*, and *é contra*, when that which is in Part *is done away*, *then that* which is *Perfect comes*. Now at, and upon Death, it is that Knowledge and Propheſying are done away, and therefore then it is that Perfection begins; and although that way of Knowledge or Faith, which now we have is done wholly away, yet Love (*ver.* 8.) and ſo Holineſs fails not, but is perfected. And the Reaſon for this is, becauſe God then takes up our Souls into the *Preſence of his Glory* for us, to *know him as we are known*, &c. which though it may admit of Degrees; as the Compariſon of that after the Day of Judgment ſhews; yet it is for the kind of it a being admitted unto the Glory of God; and not to *know as in a Glaſs, but Face to Face.* Now though the Knowledge of God as imperfectly revealed in the way of Faith, may conſiſt with an anſwerable imperfect Holineſs, (as here it doth) yet the Communication and Revelation of the Glory of God it ſelf unto Sight; cannot conſiſt with imperfect Holineſs: For if ſo, then it would be with a mixture of Sin remaining; which God who is a conſuming Fire to all Sin, and every Degree thereof, will not, and cannot bear; and the Soul it ſelf would have more Torment then Happineſs in ſuch a ſight. *Moſes* could not ſee Gods Face and Live, but when he was made Perfect he might. *David* ſays, *I will behold thy Face in Righteouſneſs*, Pſalm 17. 15. which otherwiſe he could not behold. The Subſtance of this Reaſon we find in *Jude* 24. *Now to him that is able to keep you from falling*, that is, into any groſſer Evil (for he ſpeaks that of his keeping us in the midſt of indwelling Corruptions in this Life) *And to preſent you faultleſs before the Preſence of his Glory with exceeding Joy.* This is when this Life is ended, and immediately ſucceeds the former; for there is no keeping us from falling in that other World; for the Danger of ſinning is over: But then we being to be admitted to the Preſence of his Glory muſt be found faultleſs, for that Preſence of his Glory can endure no Spot, or Imperfection in our Grace, no not the leaſt. That the Souls of Saints *are preſent with the Lord*, the Apoſtle often tells us, 2 *Cor.* 5. 8. and that we are admitted to the Preſence of his Glory, that Inſtance of *Stephen* ſhews, *That Stephen when dying ſaw his Glory*, Acts 7. 55. and ver. 59. He died crying, *Lord Jeſus receive my Spirit*; that is, in reſpect unto a being received unto that Preſence of his Glory, it was that our dying *Stephen* when his Soul was now departing, cries, *Lord Jeſus receive my Spirit*; now unto what it is that Chriſt receives our Souls that (*Rom.* 15. 7.) informs us, *As Chriſt* (ſays he) *hath received us unto the Glory of God.* There indeed 'tis ſpoken of his having received us into the right of that Glory in this Life; but this new receiving us at Death is, and muſt therefore be his receiving us unto the Poſſeſſion of it, which in this Life we have not, and otherwiſe there were no new Act of receiving, nor Addition to the former, now when we come to Die.

If any Doubt or Scruple ariſeth in thee from hence, that thou findeſt at preſent an Infinite Depth of Sin, Luſts, and Corruptions, and the greater Part of thy Heart, like that of the Earth over-flown with that Sea. If thou art troubled, that thou haſt had Experience of ſo ſlow a Proceedure, and of ſo difficult a winning Ground upon them for many Years; though thou haſt by Faith been continually applying Chriſts Death to them. And if hereupon thou art ready to ſay, how then ſhall I hope and believe, that in an inſtant all thoſe Corruptions will be purged out, and Holineſs perfected in me? For Anſwer: Conſider,

1. That in this Work thy Soul is meerly Paſſive; whereas in working out of Corruptions whilſt thon liveſt here, God goes the Pace of thine own Faith and Endeavours, and attempers his Work thereto, *Rom.* 8. 13. *If you through the Spirit mortifie the Deeds of the Fleſh.* But in this laſt compleating and filling up of Holineſs, God doth that alone upon thee, as a Reward of thy former imperfect Endeavours, and as a part indeed, or rather Foundation of glorifying of thee; and therefore look as in believing thou art Paſſive, ſo in this.

2. 'Tis

2. 'Tis a new State and Condition, that thou art at Death entring into, differing from Faith. Thy Enjoyment of God after Death is to be by *Sight*, and accordingly thy Soul must be disposed for it, which it cannot be but by perfect Holiness; and therefore the like Time, and Pauses to work out Corruption, as were during the Life of Faith, are not to be expected. God suits the Dispensation answerable unto the State and Condition he puts us into.

3. You may help your Faith in this, by considering the great Change, which at the latter Day shall be in a Moment wrought upon the Bodies of the Saints, by him, who *shall Change our vile Bodies to be like unto his glorious Body, through his Power by which he subdueth all Things to himself:* The Bodies of these Saints, that are then alive, shall in *the twinkling of an Eye be changed*, and of Mortal be made Immortal, and of natural Bodies spiritual; and the Bodies of them in the Grave (that not stink only, but are rotted there) and the Atomes and Dust of many of them scattered, and dispersed) in an instant God will Work that great Change, which the Apostle so much celebrates, 1 *Cor.* 15. And why shouldst thou not believe the same for thy Soul? Especially, seeing thou hast had Experience of so great a Change wrought in thee in thy Regeneration, from the State and Power of Sin that once held thee, which was a far greater Change then this, being but of Degrees of Holiness; but *that* was a Change from a total State of Sin, and the Power of it, unto Holiness, though imperfect.

6. There is a great Solemnity used upon the Souls arrival, and first coming thither. I shall take my first rise from that 24th of *Jude: Now unto him that is able to keep you from falling, and to present you faultless before the Presence of his Glory with exceeding Joy.* There are Two Words, that import thus much. 1. A *presenting to himself afore the Presence of his Glory.* 2. A doing this *with exceeding Joy or Triumph.*

1. That latter of *exceeding Joy* is a Joy on all Hands, both on the Souls Part, which now first enters into Joy, and which to be sure hath good Cause to rejoice. The believing Soul rejoiced, when it saw not Christ, but only believ'd on him; and it rejoic'd with a Joy unspeakable, much more now then, when it sees him. There is Joy also of the glorified Saints, especially of those, that knew thee, and were there afore thee, who are therefore said to receive us when we Die, into their Eternal Habitations; *Luke* 16. and 9. Its spoken after the Manner of Men, as Friends use to entertain and welcome Strangers formerly known to them, that come from far, though they belonging to the same Country themselves were in afore them. And if there be Joy in Heaven *at the Conversion of a Sinner among the Angels*, as Christ says, then there is Joy at the new coming of such a Soul to Heaven, especially among those Angels, that bring them thither, and among those other Saints fore-mentioned. But above all, there is Joy in the Heart of God and Christ. For if there be Joy in thine own Heart, and in the Angels and Saints, much more in Christs Heart; for Christ hath the great Purchase of his Blood now come home, and his long expected venture is now arrived Safe and Past all Danger. And there is the same Joy in the Heart of God, *who chose Thee*, and had set his Heart upon thee from Everlasting, and thou comest home to himself, having been sent for by him; when thou hadst been long Absent from him, and wandering in a sinful miserable World. Did the Father of the Prodigal rejoice, and make a Feast, and justifie by this, that *it was meet, he should make Merry and be Glad, because he, that was lost is found* (Luke 15.) then meet it is also in its Proportion, that there should be the like Joy, when a Soul, that hath been Absent from God his Father and his Fathers House (*John* 14. 1, 2.) so many Years, and during all that space in great Danger of having been lost through manifold Temptations and Hazards, and which had been all along so miraculously kept, and *preserved in Christ* (as is said in the first Verse of this our *Jude*) it is very meet that when he first arrives, and appears in *the Presence of his Father*, there should likewise be great rejoicing, and there is great Cause for it, and indeed the same Reason is for this, as was for the other. And truly, whosoever will consider each Word used here, as 1. *Presented to him-*

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himſelf, (now ſo as not afore) and, 2. But now firſt made perfectly *unblameable* and *faultleſs*, and now new come into God's Preſence as not afore; may eaſily diſcern, that ſuch a Thing as this (though ſpoken thus after the Uſe and Manner of Men) ſhould be intended in this exceeding Joy.

As alſo it is evident, that it is intended of this firſt appearing of ſuch ſeparate Souls afore the Preſence of God, which begins after this Life ended upon Diſſolution. For at the firſt appearing in any ones Preſence that Love us among Men, there uſeth ſuch exceeding Joy to follow and accompany it. Beſides, that this Joy referrs to their having eſcaped, and paſt through ſo many Rocks and Hazards, which other Souls had Ship-wrack'd upon, as the whole fore-gone Scope of that Epiſtle had ſhewn, and thereby is to be underſtood in the firſt Place of that firſt Admiſſion into Gods Preſence, as alſo that this Time is the firſt when we are made compleatly Faultleſs, Ἄμωμοι, that Devils, nor Angels, cannot find any Matter of Blame, nor any ſuch Thing, no not the leaſt.

The firſt Word (that imports Solemnity) is, that 'tis ſaid, *God preſenteth them unto himſelf*, as Chriſt elſewhere is ſaid to preſent us unto God. The *Greek* Word ἵστημι here uſed ſignifies both to Make, and to Eſtabliſh, and ſo underſtood, it Imports God's making, or eſtabliſhing us in perfect Holineſs afore his Preſence. It alſo ſignifies to *make Preſent*, or to ſet before ones Preſence. And farther, if we compare this with other like Scriptures, it will prove in Senſe and Scope the ſame παριστημι; for we find *Epheſ.* 5. 26. that Word in like Manner ſpoken of Chriſt, *That he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch Thing, but that it ſhould be holy and without blemiſh.* And that *faultleſsneſs*, there is eſpecially ſpoken of Sanctification, as by the Verſe afore appears, *that he might ſanctifie it*, &c. So when he preſents it perfectly ſanctified to himſelf, as being her Husband, and ſhe his Spouſe; he is likewiſe ſaid to preſent us to his Father, in whoſe Sight and Preſence we are to appear; *Coloſ.* 1. 22. *To preſent you holy and unblameable, and unreproveable in his Sight*, &c. *In his Sight*, there is meant of the Father, and the Word *preſent* in thoſe Places is a Word of Solemnity uſed of preſenting the Male Children unto God (and accordingly 'tis ſpoken of Chriſt when preſented in the Temple, *Luke* 2. 22.) or of a Spouſe unto an Husband when firſt brought into his Preſence, as of *Eve* 'tis ſaid (*Gen.* 2. 22.) *God brought Her to Adam* as his Wife. So then God the Father here, when he hath compleatly rendred and made us perfectly Holy, preſents us to himſelf as his choſen Children, according to *Eph.* 1. 4, 5. *He hath choſen us to be Holy, and without blame afore him in Love*, Ver. 4. *And hath predeſtinated us unto the Adoption of Children to himſelf*, Ver. 5. And we being now at Death accordingly made perfectly Holy, and without Blame, he then preſents us to himſelf (ſaith *Jude* here) and Jeſus Chriſt, when any Soul his Spouſe being made without wrinkle, and now cometh firſt ſo unto him, preſents it to himſelf and to his Father, as his Spouſe and his Child; and he doth this by the ſame Reaſon, as when the whole Church ſhall come together, being become without *fault, ſpot, or wrinkle*, or any ſuch Thing (as at the latter Day, he then will preſent her to himſelf, and ſolemnly to his Father: Though that is done with infinitely greater Solemnity, when it is of the whole Church, as the Apoſtle (*Eph.* 5. 27.) tells us: But in the mean Time he doth it to every particular Soul, at firſt Approach into the Preſence of that Glory. The ſame Reaſon in a Proportion holds for this latter as well as the former; ſo it is confirmed by this, that at the Saints Converſion, Chriſt is ſaid to preſent us to his Father, to own and take us as firſt given to him by Chriſt; and he doth this often afterward by Interceſſion.

It was a memorable Speech of an Holy Man, when dying to this Effect; *Though I am now* (ſaid he) *at preſent filled with the Aſſurance of God the Fathers Love, and that he will receive me, yet I ſhould dread to appear afore ſo great a Glory, were not Chriſt there in Heaven to preſent me to him.*

CHAP.

CHAP. XV.

Of the Glories of Heaven, and the Happineſs of glorified Saints therein.

ROM. VIII. xviii.

For I reckon, that the Sufferings of this preſent Time are not worthy to be compared with the Glory which ſhall be revealed in us.

MY Deſign is to raiſe up your Hearts to Heaven, and to conſider that great Glory which God hath prepared for them that Love him, to open and deſcribe Heaven, whereof there are many Uſes both to thoſe that are in the State of Nature, and thoſe that are in the State of Grace. There is nothing more powerful to bring Men to Chriſt, nothing more proportionable to a Principle of Self-love: And there is nothing that is a greater Encouragement to the Godly, that they may willingly and with chearfulneſs paſs through the Afflictions of this Life, that they may paſs through the Evil World with their Hearts raiſed up to Heaven. The Apoſtle from the 17th Verſe to the end of this Chapter ſends it in, beating this upon the Hearts of God's People in ſtealing their Hearts, and raiſing them up againſt Tribulations; and among the reſt this is one Incouragement, to conſider the Joy which ſhall not only be revealed to us but in us, which we ſhall be made Partakers of. The Conſideration of Heaven which is ſo little Thought on by us Chriſtians, this I would lay open to you: In the Excellency of which Glory, that we might more clearly behold it, we might look upon many Things, but I will only Name Two.

Firſt, I will conſider it Comparatively, and this the Text leads us unto, *For I reckon not the Sufferings*, &c. *Secondly*, Simply as it is in it ſelf.

Firſt of all, To know this great Glory, let us compare it with all other Things, with all the Goods the Creature can afford; with all the Things here below, which our Hearts dote ſo much upon, as Pleaſures, Honours, Riches, Beauty, *&c.* They are not to be compared to it, it tranſcends all the Glory of this World, all the good Things we are capable of, one Leaf of this Tree of Life, is better then all the Fruits that grow in this World, *Rev.* 22. Out of the Bowels of this Earth are raiſed Gold, Silver, Pearls, and Precious Stones, which ſerve but for the materials of the Walls of this City and for paving the Streets of it; the moſt glorious Things this World hath, ſerve only for the Gates of the Temple. If the outſide be ſo glorious, conſider how glorious muſt the inſide be, how beautiful muſt it be within? No Creature this World hath, is worthy ſo much as to ſhadow it; all the Creatures be

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ſwallowed up with this Glory, even as a drop is ſwallowed up with the Ocean. *Solomon* in all his Royalty, the moſt magnificent, rich, and glorious Prince the World ever had, lived indeed at the beſt Rate, he had the very quinteſſence of all earthly Glory, and Joys, in ſo much that a Queen her ſelf was amazed to ſee his great Glory: Yet let me tell you, this *Solomon* which is now in Heaven, Ten Thouſand Times exceeds all the Glory and Pomp he had on Earth; I ſay, the Glory he hath now in Heaven excells that Glory he had on Earth, being on his Throne in all his Royalty, even as much as he did then excell himſelf above what he was in his Mothers Womb. We ſee then the good Things of this Life are not worth talking of, they come far ſhort, they are not worthy to be compared with this Glory of Heaven.

In the Second Place, compare this Glory with the Afflictions we ſuffer here, and it doth as the Apoſtle ſaith, weigh them all down, not only the Afflictions which befal one Man but all Men. Take all of them, be they what they will be, and lay them in one Ballance, and Heaven and its Glory in another, and it will weigh them all down, even as a Grain of Sand will be weighed down of the whole World. There is no reckoning to be made of them in Reſpect of Heaven, and yet one of theſe Afflictions will eclipſe all the Good we enjoy here; for if we are afflicted, we take no Pleaſure in all our worldly Contentments: Therefore we ſee that the Afflictions of this preſent Time are not worthy to be compared to the Glory which ſhall be revealed in us.

In the Third Place, To make a further Demonſtration of this to you: There is a Joy which God's People are capable of in this Life; the Joy of the Holy Ghoſt, which is unſpeakable and glorious, one drop of which tranſcends infinitely all the Joy the Creatures can afford us: My Brethren, have you ever heard of this Joy? Have you ever taſted of it? Hath God ever raiſed your Hearts to ſee it and his Glory? If you have but taſted, as the Apoſtle ſaith, *How good the Lord is*, you ſhall ſay with *David*, Pſalm 4. *Lord lift thou up the Light of thy Countenance upon me. Thou haſt put gladneſs into my Heart more then in the Time when Corn and Wine and Oyl increaſed.* This is the Joy which comes freſh from the Fountain: If the Devil himſelf when he transforms himſelf into an Angel of Light affords more Comfort to the Heart of an Hypocrite then the World can do: Why then, how much more doth the Joy of the Holy Ghoſt which comes from the true Fountains, if it be ſhed abroad in your Hearts: And hence it was, that the Martyrs ſuffered ſo willingly, and ran through ſo many Perſecutions, and yet the Glory which is in Heaven, if it be compared to this, infinitely tranſcends it. The Joy which ſhall be revealed ſwallows up all theſe Joys which we have here, even as the Sea ſwallows up Mole-hills; it is nothing in Compariſon of Heaven, it is but as a drop to the Ocean, and yet one drop of this Joy of the Holy Ghoſt is more excellent than Oceans of worldly Comforts. All the Joys of this World is but as a drop to the Ocean, nay the infinite Drops will make a Sea, yet infinite Worlds will not make Heaven; but indeed infinite Drops of this Joy will make Heaven, becauſe it is of the ſame Nature; yet *this Joy of the Holy Ghoſt* is not comparable to the Joys in Heaven, why? Its but the earneſt of our Inheritance, 2 *Cor.* 5. 5. *Now he that hath wrought us for the ſelf ſame Thing is God, who hath given unto us the earneſt of the Spirit.* God doth faſhion and prepare his People here, by ſome ſmall Revenues of their Joys, which ſhall come in hereafter; and all that the Holy Ghoſt makes us Partakers of in this Life, is but as a Six Pence in Reſpect of the whole Payment of Glory, we ſhall have in Heaven, *Phil.* 1. 14. The Scriptures calls it no more but the ſealing of the Holy Ghoſt, the Earneſt of our Inheritance. Indeed, it is of the ſame Nature with the great ſum of which it is an Earneſt; for you know an Earneſt differs from a Pledge in this, a Pledge is of another Kind, but the Earneſt of the ſame Kind with the Payment. And ſo the Joy of the Holy Ghoſt is of the ſame Kind with that which is laid up

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for us, but it is but an Earneſt, and there is Difference in the Manner of producing it. Whatſoever we have here as our Earneſt is but from the Light of Faith; we cannot ſee Chriſt from whom we have it, we only believe on him as he is Abſent; we never ſaw him, and yet this Works a Joy unſpeakable and glorious, 1 *Pet.* 8. Whilſt we apprehend him by Faith, it is but as abſent from him: *Therefore we are always Confident*, 2 Cor. 5. 6. *Knowing that whilſt we are at home in the Body, we are abſent from the Lord.* And if we have ſuch Joy in his Abſence, and ſeeing but a ſmall Glimpſe, or cranny of Light coming to us by Faith; if this I ſay, be ſo glorious, what will it then be, when we ſhall ſee him as he is, in which is fulneſs of Joy? By Faith we ſee him but not all, and this cauſeth Joy unſpeakable and glorious, what then to ſee him in Perfection, and have his Preſence in the fulneſs of it; whoſe Preſence in the leaſt Degree of it goeth far beyond all the Sight of him, we have in the higheſt Degree of Faith, yea in all the Degrees of Faith; and yet the leaſt Degree of Faith excells all the Joy the World can give, and therefore do but think with your ſelves what Heaven is.

Compare it with thoſe Joys, and that Glory the Saints that are now in Heaven enjoy, which infinitely tranſcends both the good Things of this World, and the Joy of the Holy Ghoſt, and yet there is a Glory to be revealed after the Day of Judgment that will tranſcend the preſent Joy of the glorified Saints. The leaſt drop of Joy here that comes from the Holy Ghoſt tranſcends the Joy of the World; the Joy the Saints in Heaven now have, as much tranſcends the Joy of the Holy Ghoſt as it doth that of the World, yet after the Day of Judgment, there is a fuller Treaſure of Joy, to be broken up; and therefore let this raiſe up your Hearts to conceive of the exceeding weight of Glory laid up for the Elect; the Saints who are now in Heaven at the Well-head of Comforts, who bathe themſelves in theſe Rivers of Pleaſures they have, and are capable of more Joy than we can conceive of. One Saint in Heaven hath more Glory and Joy in his Heart, than all the Joy that is on Earth, and yet at the latter Day, their Glory will as far tranſcend that they have now, even as it doth ours upon Earth. I may ſay of their Condition as the Apoſtle doth, *Heb.* 11. 40. *God having provided ſome better Things for us, that they without us ſhould not be made perfect.* While the Saints are without their Fellows, they are not come to the higheſt Degree of Perfection, *Heb.* 12. 23. *To the general Aſſembly and Church of the firſt Born which are written in Heaven, and to God the Judge of all, and to the Spirits of Juſt Men made Perfect.* There is a Perfection to be given them (which they yet have not) when all their fellow Saints, all their fellow Brethren, when the whole Number of the faithful are together, then ſhall a new Treaſure be broken up, 2 *Theſſ.* 1. 10. *Who ſhall come* (ſaith the Text, ſpeaking of Chriſt) *to be glorified in his Saints, and to be admired of all thoſe that believe.* We do uſually admire a Thing when our Expectation is exceeded, now the Angels and the Souls of the glorified Saints in Heaven, have ſeen and enjoyed many glorious Things already, and they look for far more glorious Things, but yet Chriſt will bring forth a Glory at that Day beyond their Expectations; he will not only be admired by wicked Men, but all that believe ſhall admire this, he will then put them to a new Amazement. Let now the Conſideration of this Glory raiſe up your Hearts to ſeek for it, that ſo ſuch an unvaluable and great Price may not paſs out of your Hands, even the exceeding great Riches of Glory laid up for us: Again, ſtand amaz'd at the Love of God, that hath prepared ſuch Glory for you.

Thus much Comparatively, Now Secondly, Let us conſider this heavenly Glory ſimply as it in it ſelf, and becauſe Things are beſt known by their Cauſes we will begin with them.

And firſt of all, I ſhall conſider the Efficient Cauſe of this great Glory, and that is the great God of Heaven and Earth, whoſe Greatneſs and Glory we

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cannot comprehend, but only by his Works. He is the Efficient Cauſe of Heaven, and all its Glory; he built this great City, and all his Works ſhall be like himſelf. If King *Ahaſhuerus* make a Feaſt, he will make it like a King; much more the King of Kings will provide for his Servants whom he Feaſts, he made a World, and how glorious is it, but if he make a Heaven, think with your ſelves what a Heaven it will be: The Scriptures (*Heb.* 11.) commend this to us, comparing the 10th and 16th Verſes together, *For he looked*, ſaith he, *for a City* (ſpeaking of *Abraham*) *which hath Foundations, whoſe Builder and Founder is God*; and then *Verſe* 16. *God is not aſhamed to be called their God, for he hath built for them a City*, mark the Reaſon. In the firſt Place it is ſaid to be a City, whoſe Builder and Founder is God, God is the Artiſt of it, he ſhewed his Art in it: In this building of Heaven God ſhewed himſelf an Artificer: Indeed God hath made other great Works, as the World; but he hath ſhewed no Art upon this in Compariſon of Heaven. The Heavens which we ſee, are but the feeling of this Heaven which God hath prepared for his Saints, and yet they are very glorious, but yet he hath beſtowed no coſt in Compariſon, he hath ſhewed no Art on it in Reſpect of Heaven; he hath beſtowed all his coſt on this, and in making Heaven he ſhewed himſelf an Artificer. And would you know the Reaſon of it? It is becauſe Heaven is his ſtanding Houſe. Kings you know uſe to enrich their ſtanding Houſes, they beſtow more coſt upon them then others. Now this World my Brethren, is not a Houſe that hath Foundation, but it was builded by God as a Stage upon which when Men have acted their Parts, it is to be thrown down; it is ſet up for a few Thouſand Years which are nothing to him, and then he means to pull it down, and he will then burn it: But Heaven is Gods ſtanding Houſe, his Pallace, and therefore conſider what great coſt God hath beſtowed on it. Again, it is ſaid to be a City prepared, *Matth.* 25. 24. *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the beginning of the World:* He ſpeaks as if God had been a great while in making Heaven (God hath been long in contriving it) nay further, ſaith Chriſt, *I go to prepare a Place*, as if it were ſtill in finiſhing, or as if it were not yet finiſhed. Not but that all Gods Works are Perfect from the beginning, but it is ſpoken after the manner of Men, that we might expect great Glory, for which there is ſuch great Preparation. And (ſaith Chriſt) *If it were not ſo, I would have told you:* Think what you will think of it, and it will be anſwerable, God will fulfil it. Heaven is a City prepared; if there be but Preparation for a Coronation of an Earthly King a Month or a Quarter of a Year, there are great Things expected, and yet more is ſhewed; but now God hath been always in preparing Heaven, he hath been making of it from the beginning of the World. *David* laid up Materials for the Temple, and *Solomon* builded; ſo God prepares Heaven and Chriſt builds it. And therefore conſider with your ſelves, there are great Things to be found, expect what you can and it ſhall be anſwered. And thus you ſee God hath made a Heaven with a Foundation, he hath been long in preparing of it, he ſet up the World in Six Days, but he hath been ſetting up Heaven, as I may ſo ſay, Six Thouſand Years, and therefore let this raiſe up your Hearts to conſider what a weight of Glory God hath laid up for thoſe that Love him.

Secondly, Conſider the meritorious Cauſe of it, which is Chriſt the Lord of Glory. Chriſt Jeſus himſelf hath purchaſed it for us in his Blood, he hath laid the Foundation of it, his Blood was laid out for it; he ſpun this Thred of Glory out of his own Bowels, and therefore we may well argue the greatneſs of this Glory, ſeeing that his Blood hath obtained it; *Eph.* 1. 18. It is there called *the Riches of the Glory of his Inheritance.* All the Inheritance that Chriſt hath, he diſtributes unto the Saints: This is ſaid to be a Purchaſed Poſſeſſion; why, now my Brethren think with your ſelves, what ſhall be the Revenues of Glory purchaſed by his Death? Think what a large Poſſeſſion the Blood of Chriſt will procure? Conſider with your ſelves what this will amount to? And this is Heaven, Heaven is the Revenues of Chriſts Blood: Think,

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Think, I say, what glorious Heaven it must needs be which Christ's Blood hath purchased for us? This is that he aimed at in laying down his Life for us; for Justification, Adoption, and Sanctification, are but the way to Glorification; and we are justified, adopted and sanctified all to this End, that we might be glorified. Consider therefore what Christs Blood will be worth, what the Revenues of it will come to; and therefore what hath been said of Heaven, let it move you, and work upon you. If I should single out any Man present, any particular Man in this Congregation, as our Saviour did the Young Man in the Gospel, and bid him forsake all, and he shall have Treasure in Heaven: This would be a great Offer. Now I single out every Man here present; consider with your selves, you all stand arrested before God, you deserved to be accursed, and to be Eternally so, yet if you will leave all your Iniquities, Repent, and Believe, you shall have Glory in Heaven. Methinks now you should lay hold on this offer, and think no strictness too much, so you could get Heaven. If you were Merchant-like Men, you would not let Heaven, this precious Heaven pass you, you would lay hold on it, and spend all you had to get it; and to be made Partakers of those unvaluable Treasures. Do but think with thy self, thou canst not bid enough for it: 1 *Cor.* 1. 14. *Strive and run, so run that you may attain, and every one that striveth for the Mastery is Temperate in all Things; Now they do it that they may have a corruptible, but we an incorruptible Crown.* And if Men be so careful here on Earth to obtain Temporal Preferments, much more then run to get that Preferment which of all other is the Chief, even Everlasting Happiness in Heaven. It is for Heaven an incorruptible Crown, for Heaven that transcends all other Things, and think with your selves how it will trouble you if you come short of your Prize? What a fearful and sorrowful Voice will it be to you, who can express your Anguish, when you hear Heaven and your Crown is parted from you? It was a pittiful saying to *Nebuchadnezzar*, *Thy Kingdom is departed from thee*; much more will it then be to any of us, to hear that we have lost Heaven; how will it astonish thee to hear Christ say, Heaven and thy Crown is departed from thee, thou must be turned to Devils for ever, this will be thy Condition to the End? It is our Duty to speak unto you, we can but Exhort you, we can do no more; *Matth.* 10. 14. *If they will not retain it*, saith he, *shake off the Dust of your Feet as a Testimony against them.* If ye look not to your Selves in this Life, this will be the Event of it. Oh how will it fret you to the Heart; what inutterable Perplexities will you be in, when you see others follow Christ to his Glory, and you your selves have that Curse denounced against you, *Go you Cursed*, &c. Alas then it will be too late to get Heaven: Oh! What Terrour and Amazement, what bitter Anguish to think Heaven came near unto me; it was offered me, and yet because I would not Part with some darling Sin, some beloved Corruption, some base Lust, I have lost my Interest in it; I must not Partake of those Rivers of Pleasures in Heaven. This certainly will be the Issue, except here, whilst you have space, you make sure this Crown to your selves by Faith and Repentance.

I proceed in the Third Place to the exemplary Cause; and the greatness of this Glory appears from this. This exemplary Cause is the Glory of Jesus Christ himself; consider, the great Glory of the Lord of Glory is the neerest Pattern of it, and therefore in Scripture that Glory the Saints shall have in Heaven is said to be *like his*, we shall be like the Lord of Glory. He is not only made the efficient and meritorious Cause, but also the exemplary Cause of this Glory, and what can be said more then this, we shall be made like to Christ Jesus, who is the Lord of Glory, the Eye of all Things, the First-born of every living Creature, in whom all Excellencies remain, and all fulness dwells; Oh then, what Infinite Glory to be like what Jesus Christ now is? Why, thou shalt be made like to him, *John* 17. 24. *That they may behold my Glory which thou hast given me:* But that is not all, though this was sufficient to make us Happy: A Beggar may behold

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hold the Glory of a King, and be never the Happier for it; nay, be more ſad in his Thoughts, becauſe none of his Glory reflects upon himſelf; but ſaith our Saviour, *John* 17. 22. *The Glory which thou gaveſt me, I have given them, that they may be one, even as we are one*; we ſhall wear the ſame kind of Glory which Chriſt wears, and he wears all the Glory both of Heaven and Earth about him at all Times, what kind of Glory ſhall we then wear? *We ſhall be made like unto his glorious Body.* As we were all born like *Adam*, ſo we ſhall be made like Chriſt, for we are ſaid to be predeſtinated, to be made conformable to the Image of his Son, ſo that as we were predeſtinated to be made like him in Grace and Sufferings here, ſo likewiſe in Glory. We ſee here but as in a Glaſs the Glory of Chriſt, and yet are changed into the ſame Image from Glory to Glory; 2 *Cor.* 5. laſt, *But we all with open Face beholding as in a Glaſs the Glory of the Lord, are changed into the ſame Image from Glory to Glory, even as by the Spirit of the Lord:* If we ſeeing him here upon Earth as an Holy and Righteous Man, conceive him to have ſuch Glory in him: Conſider Brethren what that ſhall be when we ſhall ſee him as he is, what a Comfort will that be, when we ſhall ſee him Face to Face in Heaven, and being made Partakers of his Glory, we ſhall be like him, 1 *John* 3. 2. *Behold now we are the Sons of God, and it doth not yet appear what we ſhall be, but we know that when he ſhall appear, we ſhall be like him.*

In the Fourth Place, Let us conſider both the Object and Subject of this Glory. And Firſt, The Object of this Happineſs is not any other Creature, but God himſelf; no Creature in Heaven and Earth is the Matter of our Happineſs, but God himſelf will be made Happineſs to us; he will not only be the efficient Cauſe, but the material Cauſe of our Happineſs: *Gen.* 17. He ſums up all in himſelf, *I will* (ſays he) *be an All-ſufficient God unto thee.* He Promiſes himſelf, not Heaven ſeparated from himſelf, but he will give us his own Glory; and he doth not only Promiſe us great and glorious Things to be Created by him, but he himſelf will be our Heaven; *Pſalm* 73. *Whom have I in Heaven but Thee, and there is none that I deſire on Earth, beſides Thee.* Mark the Phraſe, indeed there are all other Things here on Earth which we may ſtand in need of; but ſaith *David*, though I have need of them, yet none of them all I deſire beſides Thee. God alone made *David* Happy, for indeed God himſelf makes Heaven, though there were neither Saint nor Angel: Indeed they are all there, but we need nothing but God and Chriſt to make us Happy. It is ſaid of the glorious City deſcribed in the Revelation, this glorious City which is indeed the immediate Fore-runner of Heaven, *Rev.* 21. 23. *The City had no need of Sun or Moon to ſhine in it, for* (ſaith he) *the Glory of God did lighten it, and the Lamb is the Light thereof:* Why, my Brethren, though there be many glorious Things in Heaven, though there be the Fruition of the Company of Saints and Angels, yet that is not it which makes us Happy, but God is our Happineſs. Indeed the glorious Societies of the glorified Bodies of Saints is very delectable, and Ten Thouſand Times excells all the Delights of Creatures here below; yet I ſay, we have no need of them to make us Happy: It is but over-plus, God himſelf and Chriſt Jeſus make our Heaven and Happineſs. Think now with your ſelves what Heaven is, are we all able to conſider what it is to have God to be our Happineſs? It is impoſſible for you to conceive it, and for me to expreſs it. I can no more reveal what God will do to you, then this Light can reveal the Light of the Sun, which can be known by no Light but its own. In the firſt Place God contains all Things, all manner of Divine Perfections are bound up in him. The Pleaſures of this Earth are ſcattered here and there, and therefore the Soul goes wandring up and down from one Creature to another, from one Flower to another; becauſe ſome Part of his Happineſs is in one, ſome Part in another; but my Brethren, in God we have all Happineſs ſummed up, and wrapped together, all our Delights are together

ther in him; *Rev.* 21. 7. *He that overcomes ſhall inherit all Things, and I will be his God, and he ſhall be my Son:* Conſider with your Self that God himſelf can but inherit all Things, and indeed he is all Things; and if we have God for our God, we ſhall inherit all Things; he will be Meat and Drink, Wife, Husband, and whatſoever elſe unto us, he will be all Things to us himſelf; and therefore it is ſaid, 1 *Cor.* 14. 18. *That at the Day of Judgment, when Chriſt ſhall give up the Kingdom, then all Things ſhall be put under him, that God may be all in all*; which implies Two Things:

Firſt, That God himſelf will be our Happineſs, he will be Happineſs enough, for he is all in all.

Secondly, That he will be all unto us in a more tranſcendent Manner than the Glory of the Creatures, I may compare theſe Joys of Heaven to thoſe Receipts which contain the very Spirits of Things, the very Life and Quinteſſence of Things extracted out, a little Quantity whereof, as much as will lie on a Knives Point, is of more Vertue and Efficacy to work upon a Mans Body (becauſe they are the Spirits) then a great Quantity of all other Drugs: So now theſe Contentments which God gives are the very Spirits of Comforts which will add more Happineſs, than all the Drugs of worldly Pleaſures can adminiſter unto us. For all the Happineſs that could be had here; nay further, all the Happineſs God could Create to Men as Men here on Earth, are but as one drop to the bottomleſs Ocean of Gods Glory: And yet this falls ſhort, this is too ſcant a Compariſon: For I ſay; Infinite Millions of drops will at length make an Ocean, but Ten Thouſand Millions of the Glories of this World cannot make up one drop of the Glory which is in God. Thus God will be all Things to us, and all Things in a Tranſcendent Manner.

Again, *Thirdly*, God will pour out himſelf unto us, he will give us Communication with himſelf of this his Infinite Happineſs, he will pour out all his Glory unto us; *Epheſ.* 3. 19. *That ye might be filled with all the fulneſs of God, which will give all Comfort*; open thy Mouth wide, he is able to fill it, for one drop of God will fill thee full; he will fill thee with fulneſs, and fulneſs of the beſt Kind: Oh! what ineffable Comfort will this be, when the Veſſels of Mercy ſhall be thrown into this bottomleſs Sea of Glory. Therefore do but think with your ſelves, what a Happineſs this will be, when you ſhall be made Partakers of Gods Glory, of all the Bleſſedneſs that is in God; for although he cannot give us his Glory eſſentially, yet it ſhall as truly ſeem to make us Happy as it doth to make him Glorious.

Fourthly, We ſhall be made one with him, they are Chriſt's own Words, *John* 17. 21, 22, 23. *That they all may be one, as thou O Father, art in me, and I in thee, even that they be alſo one in us, that the World may believe that thou haſt ſent me; and the Glory that thou gaveſt me I have given them, that they may be one as we are one, I in them and thou in me, that they may be made Perfect in one, and that the World may know, that thou haſt ſent me, and haſt loved them as thou haſt loved me.* My Brethren, what is it that makes God Happy, but God himſelf, and what is that which makes Chriſt ſo Happy, but that he is equal with God the Father? Now if God make himſelf Happy, how Happy ſhall we be then when we communicate with God in this his Happineſs. To be one with him then muſt needs make us Happy, indeed we cannot be one with him as Chriſt is, for he is the brightneſs of his Glory, the expreſs Image and Character of his Perſon, he is the natural Son of God, and of the ſame Nature with God, but we ſhall be made one with him ſo far as the Creature is capable of, and the next Union to that which God and Chriſt have one with another we ſhall have. And again, being made one with God, we ſhall rejoice in all that God rejoiceth in. That God is ſo glori-

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ous a God it ſhall make thee glorious, thou ſhalt have all thoſe Joys by Revenues out of what he now lives in Heaven, thou ſhalt rejoice more in God's Happineſs than in thine own, the more Happineſs riſeth to God, the more riſeth to thee: That which is the Matter of Gods Glory be the Matter of ours; it is the Nature of Love, that it rejoiceth in the Love of the Perſon beloved; *John* 14. *You are my Friends, if you do whatſoever I command you.* Our Saviour ſaith alſo to his Diſciples, *If ye loved me, you would have rejoiced, becauſe I ſaid, I go to the Father.* Now my Brethren, if we ſhall rejoice in the ſame God rejoiceth in, both in that Joy which is intrinſecal within him, and in that Joy which is extrinſecal, whereby he Delights in all his Works and Providence; if both theſe I ſay, ſhall be in us, how glorious ſhall we be? *John* 15. 11. Chriſt ſaith, *Theſe Things have I ſpoken unto you, that my Joy might remain in you, and that your Joy might be full.* And this is not to be underſtood of our Saviours Joy, of the Hopes he had of them, but that the Joy which is in Chriſt ſhall be in us, that *my Joy*, ſaith he, *may be in you*, Matth. 25. 25. We ſhall enter into our Maſters Joy, *Rom.* 5. 2. *And rejoice in the Hope of the Glory of God, and not only ſo, but we Joy alſo in God, through our Lord Jeſus Chriſt.* We ſhall not only rejoice in a created Glory which he ſhall beſtow upon us, but further we ſhall rejoice in Gods own Glory.

USE. Let us therefore take God for our Portion, whatſoever elſe becomes of us, whatſoever befals us; let what will come, what Afflictions, what Throbs, what Miſeries or Croſſes will come, Heaven will make amends for all; God will be better to thee then all: Put them all in one Ballance, and God with that Glory he will beſtow on you in another Ballance, and he will over-weigh them all, for they are not worthy to be compared to this Glory. This was it that made the Martyrs run through ſo many Perſecutions and Tortures and that with chearfulneſs, they took God for their Portions, ſo they had him they cared not what became of their Bodies: For, ſaith *Paul*, *We look not to things which are corruptible, but to Things which are Eternal.* And becauſe it is probable; yea, and more then probable, that there are Degrees of Glory in Heaven, that God will Reward every one according to their Works: Do not only Content your ſelves to go to Heaven, but endeavour to ſerve God more, that you may have great Glory in Heaven; be abundant in good Works, hoord up good Works, according to which Glory ſhall be weighed to you in Heaven. Let not Pleaſures hinder thee of the leaſt Degree of Glory, for to have but one Pearl added to thy Crown is more then the whole World: Commit therefore no Sin that might hinder your attaining of Glory, for what though God Pardon thy Sin? Yet thou looſeſt Glory which thou mighteſt have gotten whileſt thou waſt committing the Sin, the leaſt Shred of which Glory tranſcends all the Glory of the World.

5. Now we come to the Subject of this Glory: The Veſſel which ſhall receive this Infinite Maſs of Glory, and that is the Soul, for it is called the Salvation of our Souls; the Soul which will hold ſo much is the Veſſels of this Glory, for the Body ſhall be exceeding glorious, yet the Soul is the receptacle which muſt receive this Glory, *Rom.* 9. 23. *And that he might make known the Riches of his Glory on the Veſſels of Mercy which he had before prepared unto Glory*; and St. *Peter* calleth Chriſt the Salvation of our Souls, *the End of your Faith, the Salvation of your Souls*: My Brethren your Soul, howſoever you value it, is capable of more Glory than this World can afford, the Pleaſures of which will fill your Soul no more than one drop will fill a Ciſtern, or a little Shower the Place where the Ocean ſtands, *Eccleſ.* 3. 11. Now it is ſaid, that in this Life God will put a World into the Heart of Man, and yet all that World will not fill it; why, my Brethren your Souls are narrow in this Life, in reſpect of that they ſhall be hereafter, they hold but little in Reſpect of that they ſhall hold in Heaven, they

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are but little Bladders which there ſhall be blown up, they are but clung Bladders in Reſpect of that they ſhall be in Heaven hereafter, which may appear in this: *Solomon* had a very large Heart, he had as many Notions in him as the Sands of the Sea-ſhore for Number, and yet the Soul of the leaſt Child in Heaven, happily but new come out of his Mother's Womb exceeds all the Knowledge which *Solomon* had on Earth: Our Souls are capable of more Joys then the Senſes can give, they are not able to ſatisfie it, it will drink up more Glory even in one Hour, then the Senſes can provide in many Hundred Years, it will drink them all up at one Draught. My Beloved, your Senſes cannot let in the King of Glory, ſuch narrow Gates cannot receive ſuch infinite great Glory, *Pſalm* 24.

In Heaven the Doors of your Hearts ſhall be opened, and when thoſe Doors are open, even when the Everlaſting Doors of your Hearts are open, they cannot contain this Glory, you muſt be contained in it; *Enter*, ſaith Chriſt, *into thy Maſter's Joy.* If the Joy of the Holy Ghoſt in this Life paſs all Underſtanding, and Believing, and we rejoice with Joy unſpeakable, and full of Glory: How much more in the World to come, ſhall our Joys paſs all Underſtanding, when we ſhall have Fruition of God's Preſence, which is Life it ſelf? Your Souls have Two great Gulphs, *viz.* The Underſtanding and the Will, which muſt and ſhall be ſatisfied.

1. The Underſtanding ſhall be ſatisfied? Now ſaith *Solomon*, The Eye of the Body is not ſatisfied with ſeeing, it can comprize half the World in it, and if the Eye of the Body be ſo hard to be ſatisfied, much more the Eye of the Soul, and yet in Heaven this ſhall be ſatisfied, this Gulph ſhall be ſatisfied, *Pſalm* 17. 15. *I ſhall be ſatisfied when I awake with thy Likeneſs.* He was to lay his Head in the Grave for a while, but he ſhould ariſe when the Heavens ſhall be no more. As *Job* ſaid, *I ſhall ſee him again*; ſo *David*, *I ſhall awake, and then I ſhall be ſatisfied with thy Likeneſs. Shew us the Father* (ſaith *Philip*, *John* 14. 18.) *and it ſufficeth us*; you will ſay, if you could but ſee God, it would ſuffice, and indeed you may well ſay ſo, for the ſight of God will ſuffice you. Why you ſhall ſee God, *John* 17. 24. For Chriſt doth deſire this eſpecially, thoſe who are his, to make Happy, to be with him, to behold his Face: *Father, I will that they alſo, that thou haſt given me to be with me where I am, that they may behold my Glory which thou haſt given me.* So *Matth.* 5. 8. *Bleſſed are the Pure in Heart, for they ſhall ſee God*; they ſhall be able to behold him. If the Queen of *Sheba*, who had ſeen ſo much Glory before, and being a Queen had partaken of ſo much Glory in her ſelf; if ſhe, I ſay, was ſo aſtoniſhed, ſo amazed, that ſhe had no Spirit in Her when ſhe ſaw *Solomon's* Wiſdom, and his Magnificency in Honour, and Riches: How much more ſhall the Glory of God raviſh us, Part of which we never ſaw, no not the Glimpſe of it. Oh! How wilt thou be amazed with Joy when thou ſhalt ſee his Glory, and ſee him as he is, when we ſhall know as we are known, and God knows us as far as can be; 1 *Cor.* 13. 12. *For now we ſee through a glaſs darkly, but then Face to Face*; *now we know but in Part, but then we ſhall know even as we are known, all our ſight of him here, it is but as in a Glaſs.* Now what a great Difference is it to look upon a Man who is behind us, and to turn our Face and to look truly and ſtedfaſtly upon him? There is infinitely more Difference betwixt that Light we have of God by Faith on Earth, and that Perfect Light of him, and Fruition of his Glory, which we ſhall have in Heaven: Why the Eye of a Mans Body is but a ſmall Thing, and the Apple of it much ſmaller, and yet by the help of this little Sun, the Body is able to take half the World into it at once: How much more ſhall the Eye of our Underſtanding conceive Infinite Joys (paſt our Apprehenſion here) when it hath the Light of God's Glory ſhining about it, *Pſalm* 36. 8, 9. *They ſhall be abundantly ſatisfied with the fulneſs of thy Houſe. And thou ſhalt make them Drink of the Rivers of thy Pleaſures, for with thee is the*

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Fountain of Life, in thy Light ſhall we ſee Light. When as the Son of Glory comes to ſhine about us, we ſhall even draw God into our Souls; and thus you ſee the firſt Gulph ſhall be filled.

2. The Second Gulph of Man's Soul is the Will, thou haſt a Will, and amongſt all the Affections of it; Love is moſt comfortable (now that ſhall be fully ſatisfied, we ſhall be ſatisfied with Gods loving Kindneſs, *Pſalm* 73.) for all other Affections bring Pain with them, but Love is always comfortable (*Phil.* 2. 1.) *If there be any Conſolation of Chriſt, if any Comfort of Love.* We Love Things here on Earth that cannot Love us again, as Money, Riches, and the like; how much more ſhall we Love it ſelf? Indeed, as *Solomon* ſaith, *The Love of Friends, is very delectable* (Prov. 27. 9.) *Ointment and Perfume rejoice the Heart, ſo doth the ſweetneſs of a Mans Friend by hearty Counſel.* The ſame teſtifies *David* in his Lamentation for *Jonathan*, 2 Sam. 1. 26. *I am diſtreſſed for thee my Brother Jonathan, very pleaſant haſt thou been unto me; thy Love to me was wonderful, paſſing the Love of a Woman:* But I ſay, though the Love of Friends be great, *Jonathan* exceeding lovely, yet they are not ſo lovely as God; for it cannot be affirmed of them, that they are Love it ſelf as God is. Oh then! How pleaſant will it be when this vaſt Affection of Love ſhall be ſatisfied? God will come into us and dwell with us, and do but think what a pleaſant Thing it is to have the great God of Heaven and Earth to dwell together with the Creature in Unity, to have him who is Love it ſelf to dwell in us to all Eternity. It is ſaid (1 *Pet.* 1. 8.) *Whom having not ſeen you, in whom though you ſee him not, yet believing you rejoice with Joy unſpeakable and glorious.* If that be a Cauſe to make you rejoice ſo unſpeakably, how much more joyful will you be when you enjoy his Preſence, not only to kiſs him through the Lattice, as here we do, enjoy only his Preſence through his Ordinances; but to lie in the Boſom of his Love, to be enfolded in thoſe Everlaſting Arms of his Mercy; to be loved of Love it ſelf, to be made Partaker of all his Goodneſs. And God's Love is free, he loves us without any Cauſe in our ſelves: Why then Brethren, conſider with your ſelves, what is the height, depth, breadth, and length of God's Love, what it is to be filled with all Fulneſs of God (*Eph.* 3. 8.) Oh what a bottomleſs Sea of God's Love ſhall we be flung into, one drop of which is better then the Gold of Ophir; yea, ſurpaſſeth the whole Earth!

In the Laſt Place, I will endeavour to ſhew the final Cauſe, and demonſtrate the greatneſs of Heaven, by the end why God hath prepared all this Glory, and the Perſons for whom.

1. For whom is it, that God hath been from Everlaſting preparing Glory? Is it not for his Saints? Is it not for his Friend and Spouſe? Is it not for *Sion*, Heb. 12. *But you are come into Mount Sion, and into the City of the Living God, the heavenly Hieruſalem, and to an innumerable Company of Angels, to the general Aſſembly and Church of the Firſt-born, which are written in Heaven, and to God the Judge of all, and to the Spirits of Juſt Men made Perfect, and to Jeſus the Mediator of the New Covenant, and to the Blood of the ſprinkling that ſpeaks better Things then that of Abel.* God hath reſerved Heaven for us, Heaven is made for the Feaſting of his Firſt-born, he hath in Heaven all his Children about him, there ſhall be called a general Aſſembly of them, one will not be away. You know Parents beſtow the moſt Coſt when they have their Children all at once together; they reſpect no Coſt, looking at the Joy, which is ſet before them: They have Joy unſpeakable in the Preſence of their Children together, and therefore at Times of rejoicing Men will ſend for their Children home. Now, my Brethren, God will have all his Children home, he will have a general Invitation, the great Congregation of the Elect ſhall be called together. He will have them all home, and therefore he muſt needs make great Proviſion. Conſi-

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der what he hath vouchſafed to wicked Men, the Worſt of Men; who run away with the Bleſſings of the World, though they are ſuch as God hath ſet himſelf againſt to hate with an Eternal Hatred? Why then think with your ſelves what he hath prepared for thoſe that Love him, whom with an Everlaſting Love he hath loved in his Son, for his Sons ſake which is as great as himſelf? Certainly to them he will communicate himſelf to the uttermoſt: I ſay, then think with your ſelves what God hath prepared for thoſe that Love him.

Secondly, Conſider the End for which this is, and that is, to manifeſt his own Glory. He truly hath had a great deal of Glory out of this World already; for the Heavens declare the Glory of God, and the Firmament ſheweth his Handy-work. He hath had a great deal of Glory out of this World by juſtifying poor Sinners, and ſanctifying their Hearts, and alſo by Puniſhments inflicted upon wicked Men; but all this is nothing to that Glory he meaneth to have, not comparable to that he will have in Heaven, 2 *Theſſ.* 3. 10. *When he ſhall come to be glorified in his Saints, and be admired of all them that believe.* We think wonderful Things of God, and yet all our Thoughts ſhall come far ſhort of the Excellency of his coming, he will come beyond our Expectation, he will come to Purpoſe, to be admired of all them that believe. The Matter of Gods Glory, the Revenues of it muſt come out of you, the chiefeſt of his Glory; as for the Manifeſtation of it, muſt come forth of you, for he will come to be glorified in his Saints, he will then ſhew how glorious a God he is, by Manifeſtation of his Glory. It muſt come forth of that, he will come to be glorified in his Saints; he will then ſhew how glorious a God he is, by manifeſting what glorious Creatures he hath made. It is not a little Glory that will Content God, it is not a little Glory that will Content a King when he meaneth to take State; *Rom.* 1. He will glorifie himſelf as God, or elſe he would never have begun, he would never have gone about it, unleſs he meant to do it to the utmoſt. And in what doth this his Glory conſiſt? Why, in making us glorious, and the Manifeſtation of his Glory, as he is God, comes from us. It is true indeed, Gods eſſential Glory cannot be added unto us, but the Manifeſtation of his Glory ſhall ariſe to us, we ſhall have it communicatively, as when you ſee the Sun reflect upon the Waters, though you ſee not the Sun it ſelf, yet you ſee as perfect a Manifeſtation of it, as if you ſhould ſee the Sun it ſelf: So likewiſe, though you cannot have Gods Glory eſſentially, yet you ſhall have it perfectly communicated to you, manifeſted in you; 2 *Cor.* 8. 23. And therefore the Saints are there called, *The Glory of Chriſt.* Now think with your ſelves, God hath had Infinite vaſt Thoughts of glorifying himſelf; there hath been a Fountain of Thoughts in him for that Cauſe, and that unceaſing Spring which hath run in God from all Eternity muſt needs make a vaſt Sea; and who muſt be the Veſſels that muſt go into this, into whom all this muſt be emptied? Are they not thoſe that Love him, thoſe that he hath loved with an Everlaſting Love? Why then, do but think with your ſelves, how unutterable are the Joys we ſhall have in Heaven.

I would add ſomething more to it, if any Thing more can be added to it; and if I but mention the Properties, they will further add to this Glory and make it abound. I'le Name no more than thoſe we have already laid down to our Hands; 1 *Pet.* 1. 45. *Elect to an Inheritance incorrupted and undefiled, and that fadeth not away, revealed in the laſt Times.*

In the firſt Place, It is an Inheritance, the Deed of which runs for ever to Chriſt, and his Heirs. The ſubtileſt Lawyer that is, yea ſuch an one as can almoſt find a Knot in a Bulruſh ſhall not be able to pick the leaſt Hole in your Evidence. It is an Inheritance alſo, to which every one of you ſhall be Heirs, and ſhall have an Everlaſting Poſſeſſion in it. It is

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not in Heaven, as it is in this World, where the Elder Brother is only Heir, and goes away with the Inheritance, when many times the Younger are Beggars; but in Heaven it is not ſo, for there we ſhall be all Heirs and Coheirs with Chriſt: And the Reaſon of it is, becauſe it is called the Inheritance of the Saints; *Col.* 2. 12. *Giving thanks unto the Father, who hath made us meet to be Partakers of the Inheritance of the Saints in Light.* Why my Brethren, now you know Light is ſuch a Thing as is common to all, ſo that if there were Ten Thouſand Times more Men in the World then there is, they might enjoy it; neither doth any Envy at the Light another hath. Now Heaven is an Inheritance of the Sons in Light which we ſhall be Partakers of; and therefore there ſhall be no envying of one anothers Happineſs and Light in Glory. You may be all Heirs; yea, you ſhall be all Heirs, there are no Younger Brethren. Again, alas in this Life the Livings we poſſeſs, and the Inheritance of them paſſeth from one to another, from the Father to the Son; yea, and further, all the Evidence they have will be burnt one Day; they will be made void at the Day of Judgment. The whole World will be burnt and what will become of their Inheritance?

2. But now Secondly, This Inheritance is *Eternal*, *Incorruptible*, 1 Cor. 5. 1. *For we know, that if this earthly Houſe of our Tabernacle be diſſolved*; we have, *A building with God not made with Hands, Eternal in the Heavens.* An Inheritance, that will be for ever. Why, now think what Eternity is, and think of it again, it will even amaze your Thoughts. Length of Time is that which multiplies our Joys here upon Earth; for to enjoy a Thing many Years is our greateſt Joy, and if we can ſo enjoy it, there lies our Comfort; hence thoſe Words of the rich Man in the Goſpel, *Soul take thy reſt, for thou haſt Goods laid up for many Years.* What a Happineſs then is it, not only to enjoy an Inheritance many Years, but for ever, to have Goods laid up for ever? What a Mercy is it that they are for ever? The Eternity of them adds to our Joys. It was a rejoicing to *David*, that God would give him a Kingdom; but more, that he would prepare a Kingdom to his Houſe a great while, 2 *Sam.* 7. 18, 19. *Then went King David and ſate before the Lord and ſaid; Who am I, O Lord God, and what is my Houſe, that thou haſt brought me hitherto? And was this yet a ſmall Thing in thy Sight, Oh Lord God, but thou haſt ſpoken of thy Servants Houſe, for a great while to come. David* took it for a great Favour, that God would beſtow a Kingdom upon him, and yet, ſaith he, *This was but a ſmall Thing in thy Sight:* What was it a ſmall Thing to give a Kingdom? No, but there was another Thing more then a Kingdom, and that was, that his Poſterity ſhould ſit on the Throne for a great while, this made the Mercy the greater. If Heavens Glory ſhould laſt but for a few Days or Years, it were worth more ſeeking after then all the Things of this World. Now we make a great Strife for momentary Trifles in this World, but Heaven ſhall laſt for ever: It hath an Everlaſting Evidence, it ſhall never have an End: The Day thereof is for a long Day, for it is for Eternity, and a Day. Again, *David* was to Die himſelf and to leave the Glory of his Kingdom to another, yet he took it for a great Favour and Mercy, that it was promiſed to his Houſe for a great while; but now in Heaven we ſhall never Die; we ſhall poſſeſs our Kingdom in our own Perſons to Everlaſting: Whereas the Pleaſures and Riches we enjoy here muſt go to others. The Rich Man in the Goſpel ſings to his Soul: *Soul thou haſt Goods in ſtore laid up for many Years; Eat, Drink, and take thy Reſt:* But Mark the Anſwer, *Thou Fool, this Night ſhall thy Glory be taken from thee.* Now in Heaven it is far otherwiſe, we ſhall never be deprived of our Glory; why, let not the leaſt Thought of Jealouſie come into our Minds. For this Place is incorruptible, and not only incorruptible in it ſelf, but alſo in thoſe that enjoy it, we ſhall be ever with the Lord, we ſhall be the Perſons. The Kingdoms of this World were brave Places if they might have no End, the Kings of them exceeding Happy if they might

might never Die, but live always: But alas, though they live like Gods, they ſhall Die like Men. Now in Heaven there is no ſuch Thing, there is no Dying nor talk of Dying, but Mortality ſhall be ſwallowed up of Immortality; we ſhall enjoy thoſe inexhauſtible Rivers of Pleaſures to Eternity. Chap. XV.

3. Now we come to the next Property. It is *incorruptible and undefiled*, 1 Cor. 5. 25. All the Comforts we have in this Life are mixt with Sin, yea with the Impotency of Sin and Miſery; ſo that one ſaith well to this Purpoſe: Though the Joyes of a King be many and greater then others, yet they have as many Sorrows attending upon them as Joys, and if not Croſſes, yet Sin the greateſt Croſs of all, if Men be ſenſible of it: But Heaven is undefiled, there is no Anguiſh, no Grief, no Tears, no Sorrows, but Joys to all Eternity. There ſhall be no vexing *Canaanites* to trouble you, neither outward nor inward Enemies, *Iſa.* 35. *And the ranſomed of the Lord ſhall return and come to Sion with Songs, and Everlaſting Joy ſhall be upon their Heads: They ſhall obtain Joy and Gladneſs, and Sorrow and Sighing ſhall fly away.* Here the of Sin afflicts us, the Puniſhments due unto the ſame affright us, one Man is troubled with a Luſt which he would fain Maſter, another Man cries out with the Apoſtle, *O miſerable Man that I am*, &c. Qualms come over many Mens Hearts for the guilt of Sin; and how many throes have they before they can get Sin abandoned! Another is vexed with ſome tormenting Malady and grievous Sickneſs in his Body; but in Heaven we ſhall be freed from theſe Sorrows, there ſhall be neither Soul nor Body Sick, *Iſa.* 33. 24. *And they in Heaven ſhall not ſay, I am Sick, the People that dwell therein ſhall be forgiven their Iniquity: There ſhall be no Thought of the Pardon of Sin, for the Inhabitants that dwell therein ſhall be forgiven their Iniquities:* That is, thoſe Sins which they have committed in this Life ſhall be forgiven there. There is no Thought of Sin in Heaven, there it ſhall be everlaſtingly Buried in Oblivion.

Object. But you will ſay, this Glory may wither and decay; it may wax Old and Decline.

Anſw. There is no fading in Heaven, *for with God there is no variableneſs*, no not ſo much *as a ſhadow of Changing.* The Glory of Kingdoms decay daily, and Monarchies fall; as the *Roman* Empire, what a glorious Monarchy was it! But now it is come almoſt unto a bare Title. But in Heaven there is no decaying, no failing, there is always a full Spring-Tide without Ebb. That Infinite Maſs of Glory which thou ſhalt receive at the laſt Day, thou ſhalt keep for ever: After as many Millions of Years expired as there are Hairs on thy Head, it ſhall be as bright as it was on the laſt Day, and the Reaſon of it is becauſe of God's Preſence, we ſhall be preſent with him who is the Fountain of Life, whoſe Streams of Glory muſt needs Iſſue to Eternity, *For at his Right Hand is fulneſs of Joy, and Rivers of Pleaſure flow from him for evermore:* So long as God fades not, Heaven will never fade: When God himſelf fades, when that Fountain can be dried up, then thoſe Rivers of Pleaſures ſhall ceaſe flowing, but that is impoſſible, for he is the Well of Life. What is the Reaſon that precious Stones decay not, but that there is no Droſs or Corruption in them? As the Diamond being pure in it ſelf fades not away, but always keeps a Luſtre and Splendour in it, whereas other baſe Stones that have Droſs in them ſoon Decay and Moulder away. In like Manner, though this World have Droſs in it, and by Reaſon of that periſheth, yet in Heaven there is no Droſs of Sin or Corruption, and therefore it cannot fade.

Why now you will ſay again, grant all this you have ſaid before, yet I doubt I may be bereaved of it: It may be taken away from me by Violence, for Kingdoms in this Life are taken away, and Kings are deprived of their Dignities.

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Dignities. But there is no fear of this in Heaven, it is kept for you ſure enough, no Moths of Corruption to make you Sin, no Violence of Satans Temptations to make you fall: For though the Devil and Sin crept into *Paradiſe*, yet neither of them ſhall come into Heaven; (*Matth.* 6. 20.) *Lay up Treaſures for your ſelves in Heaven, where neither Moth nor Ruſt doth corrupt, nor Thieves break in and ſteal.*

But you will ſay again, if I could once get thither, I had no cauſe to fear, I ſhould never fall if I were once in Heaven; but I fear the Vileneſs of my own Heart, I fear I ſhall be defiled with my Corruptions and by Satan: And as *David* ſaid, *I ſhall one Day periſh by the Hand of Saul*; I am afraid I may periſh hereafter, though I now be in the State of Grace, I may fall, and never come thither.

But look further, it is ſaid, *It is reſerved for you who are kept by the Power of God to Salvation*; you are kept for it, Chriſt hath reſerved it for you, who ſaith further, *Of thoſe which thou haſt given me, I have not loſt one.* If all the Power of the Creator lie for it, you ſhall not loſe it: But it doth, therefore you ſhall not loſe it. And Laſtly, Thou ſhalt not ſtay long for it, thou ſhalt not be a Probationer, but till thy Death at the fartheſt; it is laid up ready for thee, a Crown of Glory waites and ſtaies for thee. But now all theſe Things are ſhewed, this is the Miſery, that we will not believe, *In my Fathers Houſe*, ſaith he, *there are many Manſions*; *If it had not been ſo, I would have told you.* He will not deceive us, believe him on his Word; we uſe to believe the Promiſe of a Man we judge faithful, much more let us Credit God who is Truth it ſelf. Therefore as ever we would be Partakers of theſe Joys, and have Part and Portion in theſe Eternal Comforts: Let the belief them be ſtedfaſt, and though there be many uſes to be made of this, yet this is the chief, that we would believe this Truth. Indeed you believe, but I ſay unto you believe, and again believe: Thoſe that entered not into the Promiſed Land, entered not, becauſe they did not believe. This is the Cauſe that Men periſh, and enter not into Gods reſt, I ſay therefore believe God, ſeeing he hath fulfilled all his Promiſes, and hath not failed in one ſince the beginning. The Land of *Canaan* he gave according to his Promiſe long before (1 *Kings* 8. 23.) *Lord thou keepeſt Covenant and Mercy with thy Servants* (verſe 26.) *Bleſſed be the Lord that hath given reſt to his People Iſrael, according to all that he promiſed by the Hand of his Servant Moſes.* If he hath promiſed that Ten Kings ſhall deſtroy the Whore (as indeed he did) ſhe ſhall be deſtroied, he will not fail in his Promiſe, he hath ſpoken, and he will make it good, he is abundant in Mercy and Truth; yea, he will be better then his Word. Let me ſpeak therefore to you that are yet in the State of Nature, who ſtill delight in your Sins: If you believed theſe Things, ſurely you would not dote on your Sins as you do; it would make you utterly abandon them: And alſo let me ſay ſomething to you, whoſe Eyes God hath opened, who are in the State of Grace; ſurely, if you laboured more and more to perſwade your ſelves of this, you would not be ſo glued to the World as you are; it would make you like Men of another World, you would be transformed, and be even as if you were in Heaven. Let then all your Carriage and Manner of Converſation be here, as if you were in your Inheritance above; let all your Thoughts be in Heaven, let your Hearts take Poſſeſſion of this incorruptible Crown, whileſt your Bodies are on Earth.

THE

WORKS

OF

Thomas Goodwin, D. D.

The Fifth Volume.

PART IV.

CONTAINING

DISCOURSES,

I. Of the Glory of the Goſpel.

II. Of the Supereminence of *Chriſt* above *Moſes*.

III. Of the Reconciliation of all the People of God deſign'd, and effected by Chriſts Death.

IV. A Brief Hiſtory of the Kingdom of Chriſt.

V. Of the State of Glory to which Chriſt is exalted in Heaven.

VI. Of Thankfulneſs, which we owe unto God for all his Benefits and Bleſſings.

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A

DISCOURSE

OF THE

Glory of the Goſpel.

CHAP. I.

The Words of the Text (Col. 1. 26, 27.) *Explain'd. Though God had before by various Ways diſcover'd the glorious Myſteries of his Grace; yet the Revelation of them by the Goſpel, excels all the other.*

COL. I. xxvi, xxvii.

xxvi. *Even the Myſtery which hath been hid from Ages, and from Generations, but now is made manifeſt to his Saints.*

xxvii. *To whom God would make known what is the Riches of the Glory of this Myſtery among the Gentiles; which is Chriſt in you, the hope of Glory.*

THE Apoſtle in this Chapter, from the 13th Verſe to the End, draws a lively Character of Chriſt and his Goſpel.

1. He deſcribes Jeſus Chriſt in all that fulneſs of the Riches of his Glory, wherewith he is Arraied and Repreſented in the Goſpel, from the 13th Verſe to the 23d.

2. He falls into a Commendation of the Goſpel, which is that Myſtery wherein is made known the rich Glory of Chriſt, who is the Glory of this Myſtery: And if the Story that makes Chriſt known, be ſo full of Riches and Glory; what then is Chriſt himſelf, the Subject of it?

The Apoſtle doth both theſe on-ſet Purpoſe (as in the Fourth and Eighth Verſes of the Second Chapter, he profeſſeth) to divert and take off theſe *Coloſſian*'s Mind from thoſe vain, deceitful Speculations of Philoſophy, and the Ceremonial Law, and Traditions of Men, gaudily and ſpeciouſly ſet out with enticing Words, *Philoſophy and vain Deceit.* He expoſeth the beggarly Condition of thoſe Rudiments (as he names the beſt of them, *Gal.* 4. 9.) and to diſplay the Glory, and Riches of the Myſtery of Chriſt in all its Brightneſs, he makes the enticing Luſter of all other Wiſdom (which had almoſt ſpoil'd that Glory of Chriſt (*Col.* 2. 8.) to vaniſh.

In the Words of my Text (*Col.* 1. 26, 27.) the Current of his Praiſe of the Goſpels Glory ſwells higheſt, and runs with the deepeſt and ſtrongeſt

Chap. I.

Stream. Within the Limits of which therefore I will confine my ſelf (tho' much might be added from other Scriptures) as affording Matter abundant to ſet forth the Glory of the Goſpel, by all that doth commend unto us any other Knowledge.

You have here the Riſe and Original of it, as withal of Mans Salvation; how, and for what Ends God contrived it, and revealed it, and to whom. The great God (ſays he) took up a Mind and Purpoſe to reveal unto his Saints Infinite Riches of his Glory in it, and by it: And to that End framed this Wiſdom on Purpoſe for them, and them alone. *It is made manifeſt to his Saints, to whom God would make known his Riches and Glory by it.*

2. You have the Subject of it, and common Treaſury of all that Riches and Glory diſcovered in it, which is *Chriſt, Gods Son. Which Riches is Chriſt*, ſays the Apoſtle by way of Explanation. Now Chriſt's Riches are unſearchable (*Eph.* 3. 8.) and this Doctrine of the Goſpel, is the Field this Treaſure is hid in: And Chriſt being alſo the Lord of Glory (1 *Cor.* 2. 8.) hath filled it with a Glory anſwerable, with *Riches of Glory.*

3. You have the Gain and Benefit of it. For as it reveals God and Chriſt, and all his Riches and Glory; ſo being received and entertained by ſpiritual Knowledge and Manifeſtation in the Hearts of men, it makes thoſe Saints Poſſeſſors thereof by giving them a Poſſeſſion of Chriſt. And for your further Security, you have *them* in you, by having *him* in you, (who is the Treaſury of all thoſe Riches) at the preſent. But then, the glorious *Knowledge* of this Chriſt, as he is *in you*, is yet a future Pledge of a greater and more tranſcendent Glory to come, greater then this Goſpel can reveal, or can be made known to you, *Chriſt is in you, the Hope of Glory.*

4. You have added hereunto, all ſorts of excelling Properties and Royalties to commend the Glory of the Goſpel, above all that are or can be ſuppoſed to be in any other Knowledge. 1. If depth and profoundneſs ſets a Value, this is a Myſtery in every Line of it. 2. If precioufneſs and abundance makes any Knowledge eſtimable, this is full of Riches and Glory. If 3. Secrecy puts an eſteem on any Science, this *hath been hid from Ages and Generations, but now made manifeſt.* 4. If it recommend any Knowledge, that when the Secret is revealed, yet ſtill it be not made common to the ordinary ſort of Men; then the Goſpel is moſt excellent, for though God hath revealed it; yet he retaineth and uſeth that Art in revealing of it, that he makes known the Rickes and Glory of it only *to his Saints:* Others know it but in the outward Letter of it.

1. I ſhall take a View of the Riſe and Original, of the Revelation of this glorious Myſtery. I caſt the brief Story thereof into this Frame.

1. Our All-wiſe, and infinitely Bleſſed God poſſeſſing in himſelf Infinite Riches of Glory, he thinks of Ways to make them known, and that to ſome reaſonable intelligent Creatures, which by knowing of them might be made Partakers thereof, and have their Boſoms fill'd with all his Riches. For both to make them known, and withall to make them Poſſeſſors thereof are in the Text. The one in theſe Words, *Make known*, the other in thoſe, *Chriſt in you the Hope of Glory.* The Text ſays, ἠθέλησεν, *He would*, he had a Mind, and Will, a longing Deſire to do it; and communicate it to us to make us Bleſſed. That is the firſt Thing. *He would make known*, &c.

2. The Second Thing to be conſider'd is the Perſons, *to whom.* The Text ſays, *to his Saints. His*, that is, *his Elect*, whom he hath choſen to be Holy, *his Saints*, who are firſt his own by Election, and then made Saints.

1. They are His, ſingled out from all the reſt to be his Peculiar, *his Elect. The Lord knows who are his. Thine they were* (ſays Chriſt, *John* 17. 6.) *and thou gaveſt them me; and they have kept thy Word.* And *Father* (ſays Chriſt, *Math.* 11. 25.) *I Thank thee, thou haſt hid theſe Things from the wiſe and prudent, and haſt revealed them to Babes; even ſo it pleaſed thee.*

Yet 2. He makes them Saints, to whom he communicates himſelf: Yea, he makes them Saints, by making himſelf known to them. *Judas* (not *Iſcariot*) ask'd Chriſt (*John* 14. 22.) this bold Queſtion, *How is it that thou wilt*

wilt manifest thy self unto us, and not unto the World? Christ there mentions not, the first Part of this Account here; namely, that they were his peculiarly, and not the World (which yet being alone with his Father in his Prayer, he then takes Occasion to mention to move him) but he gives them this other Part of the Account here. Because (says he) I manifest my self to Saints which you are, and I will cause you to be. His Words afore (in which *Judas* interrupted him) were these, at *ver.* 21. *He that hath my Commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest my self to him.* And his Words in Answer to *Judas* fully import it, *ver.* 23. *Jesus answered and said unto him, if a Man love me, he will keep my Words: And my Father will love him, and we will come unto him, and make our abode with him.* This Answer was needful for their quickning to Obedience. Chap. I.

The Third Thing I add to this Head is, That God had afore the discovery of this Gospel, taken other Ways to make known something of the Riches of this Glory by them. But yet had all that while kept and retained this Knowledge of the Gospel as the Last, to excel, and exceed, and to put down all the former; which yet is but a Preparation to that other discovery in the Heavens; as all those former were to this.

Both these Assertions are clear: The first is evident from those Words, *He now hath made manifest*, that which was hidden from all Ages, *&c.* And yet we know that former Ages had much of the Wisdom of God among them, both *Jew* and *Gentiles*.

The other Assertion is evident from this; That the utmost discovery of this Mystery and of Christ now, is but the Hope; and so not the Possession of that Glory, which is to come. We are led therefore to consider a little those other Ways, God had already taken to manifest the Riches of his Glory by; as an Ante-masque to this that followed.

1. One way by which he began to manifest his glorious Back-parts, (*Exod.* 33. 23.) both to Angels and Men, was by the first Creation and the Works thereof, and in the Law and Covenant of Works. Whereof the first holds forth his Eternal Power and Godhead, *Rom.* 1. 19, 20. *Because that which may be known of God, is manifest in them; for God hath shewed it unto them. For the Invisible Things of him from the Creation of the World are clearly seen, being understood by the Things that are made, even his Eternal Power and Godhead; so that they are without excuse:* Psalm 19. 1. *The Heavens declare the Glory of God: And the Firmament sheweth his handy Work.* And the Angels that were Spectators of every Days Work, were infinitely taken with it; *Job* 38. 6, 7. *Whereupon are the Foundations thereof fastened? Or who laid the Corner Stone thereof, when the Morning Stars sang together, and all the Sons of God shouted for Joy.* They shouted for Joy to see him finish every Days Work. Then his Wisdom also is display'd in governing so great an Host, an Army of several Creatures to several Ends by perpetual Laws. I instance but in one, the placing of the Sun in the Heavens and the Motion of it, so disposed and ordered, as it could no where else be placed therein, without an apparent Inconvenience to some Parts of the habitable World. But he hath made a Tabernacle for it, and set out the Course thereof to visit all the Earth. It goes to it's Tropicks, and misseth not an Hairs breadth. There is Infinite Justice also apparent in his righteous Law; and withal Infinite Holiness in so exact a Rule of Righteousness, which was the *Jews* Wisdom and Glory in the sight of all Nations. For the delivery of which Law God came down, and made an Heaven upon a Dirty Mole-hill, Mount *Sinai*, and constituted *Moses* a Mediator, and put a Glory upon his Face, and then dress'd up an High Priest gloriously for his Worship, and erected a Tabernacle, and after that a Temple admirably Magnificent. How did the *Jews* boast of all these Things? *Rom.* 2.

But all this contented not our God, who would make known a further Mystery, *viz*, of the Redemption of fallen Man by Christ; which he kept hid and close in his own Breast, and not a Creature knew it, no not his An-

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gels (not as we now know it, in the Goſpel) which were his neareſt Courtiers and deareſt Favourites. It lay hid in God, *Eph.* 3. 9. hid even from them, *ver.* 10. It was a Myſtery, which when revealed ſhould amaze the World, and put the Angels to School again; as if they had known nothing in Compariſon of this, wherein they know over again all thoſe glorious Riches which are in God; and that more perfectly and fully then ever before. Such is the Myſtery of Chriſt revealed in the Goſpel, which is the laſt Edition alſo that ever ſhall come forth in this World, and is now ſet out, enlarged, and perfected: Wherein that large Inventory of God's glorious Perfections is more fully ſet down with Addition.

The Reaſons, why God did by Two Ways intend to manifeſt himſelf thus variouſly are.

1. Becauſe he would ſhew forth his manifold Wiſdom (which is the Reaſon given of revealing the Goſpel, *Eph.* 3. 10.) *That to the Angels might appear the manifold Wiſdom of God.* His Wiſdom is ſo vaſt and large, that he could vary, and take more Ways then one to diſplay it. And as he had two Sorts of reaſonable Creatures to ſhew himſelf unto; ſo he had a double Way, a double Sample, and double Method.

2. God did ſo, becauſe indeed that other Way was of it ſelf too obſcure, and too imperfect.

1. It was too obſcure. For in the Goſpel and Works of Redemption, the Angels came to ſee all that they ſaw before, and that more clearly and largely. They ſee more Power in Chriſt, the Power of God (1 *Cor.* 1. 24.) in raiſing himſelf up from Death to Life, *Declared with Power thereby to be the Son of God*, Rom. 1. 4. And they ſee alſo the exceeding Greatneſs of his Power, in raiſing us up alſo (*Eph.* 1. 19.) more then they did in the Creation. They likewiſe ſee a greater and clearer Inſtance and Manifeſto of his Juſtice, in putting to Death his own Son, taking on him to be a Surety for Sinners: Then if a World of Worlds ſhould have been damned for ever. And in Chriſt his Son alſo, they came to ſee a greater and far more Tranſcendent Righteouſneſs then ever appeared either in the Law, or inherent in themſelves.

2. That other Way was but imperfect.

For, 1. Thoſe Attributes which God Accounts his greateſt Riches and greateſt Glory (*Rom.* 9. 23.) even his Mercy and Free-Grace, which he intends moſt to exalt, never ſaw Light till now.

But 2. Not only more of his Attributes come thus to be diſcovered; but further, the glorious Myſtery of the Trinity come thereby to be more clearly unfolded, if not the firſt diſcovery made of the *Three Perſons*; there being ſcarce the Footſteps of them diſtinctly to be ſeen in the Works of Creation, or in the Law. But now, when the Goſpel comes to be revealed, and the Work of Salvation in it, then they were diſcovered to be Three Witneſſes in Heaven (1 *John* 2. 7.) Witneſſes to our Salvation. And their ſeveral witneſſing comes to be known by their ſeveral Seals and Hand-works, ſet ſeverally to our *Salvation*, bearing the ſtamp and ſimilitude of their Three ſeveral Subſiſtences; ſo as by thoſe Three Seals of the Election of Chriſt and Us, of our Redemption and of our Sanctification, we may know there are Three Perſons, and how they do ſubſiſt: Even as in Mens Seals, their ſeveral Armes being Engraven, their Houſes and Antiquity are known.

4. The Fourth Thing is, what new Model or Means it was which God ſingled forth to Print and Publiſh his whole and utmoſt Council to us by, after all thoſe other; the Edition of which ſhould thus excel all the former, and alone be full and adæquate, and commenſurable to his whole Deſign; even to manifeſt and communicate the whole, the full of all thoſe Riches of Glory in himſelf, but once for all, and no more, that he ſhall not need to ſuperadd any other, until himſelf immediately communicates himſelf Face to Face. The Text tells us, that this excellent Way of diſcovery is Chriſt communicated to us, it is *Chriſt in us, the Hope of Glory.* Which Notes out, not only Chriſt to be the Revealer, *the Prophet* (as *Moſes* ſtiles him) who by

Word

Word of Mouth, or Way of Doctrine should discover the Glory of God (Which the Apostle fully renders to the Scope I have driven at, *Heb.* 1. 1. *God who at sundry Times, and in divers Manners, spake by the Prophets, hath in these last Days spoken unto us by his Son*) Whereas a fore-times God by Degrees and by Piece-meal πολυμερῶς uttered himself, one Truth at one Time, another at another by Drops, so it was for the *Matter*; and πολυτρόπως *after sundry Fashions and Forms*, and *Shapes*, such as were Dreams, Visions, Types, *&c.* so for the *Manner*. This God hath now (as the Opposition imports once for all, in the last Days and by whole-sale uttered his whole Council, and this uniformly after one only plain and clear Manner and Way; by Word of Mouth from his Son, spoken by his Son, as the *Revealer*. So it follows, *Chap.* 2. 3. *Which at first began to be spoken by the Lord* (namely, Christ) but not only so, but that which the Text here holds forth, is that Christ as the *Argument*, *Subject*, *Matter*, is the Thing revealed. That alone takes up and fills the whole of this new Doctrine; which *Mystery* (says he) *is Christ*, namely, subjective: It is Christ known and communicated; and in him all God's Riches and Glory. Chap. I.

1. In him *all the Riches of God*, and the Knowledge of him are laid up as the Treasury and Subject of them; and so discovered and communicated to us objectively in the Knowledge of him. Thus, *Chap.* 2. *ver.* 2, 3. The Apostle further explains it. For having termed the Gospel (as here) the Mystery of God and of Christ; he adds, *In whom are hid all the Treasures of Wisdom and Knowledge*; not only to be revealed *by him*, or subjectively known in and by himself; but (which is the proper Scope of the Apostle) *objectively* set forth, and contained in him alone, and in the Knowledge of him made known to us.

2. In Him shines *the Glory of God* (2 Cor. 4. 6. *The Light of the Knowledge of the Glory of God in the Face of Jesus Christ*) as the lively Image of all his Features and Perfections, and Evidences of his inward Councils and Affections. That therefore which I here insist upon is. That Jesus Christ in all his Glories, is the great and eminent Subject of the Gospel, *Rev.* 1. 1.

3. *It is the Gospel of God* (namely, as the Author of it) *but it is concerning his Son Jesus Christ our Lord*. God had but one Son, and he made this Gospel on Purpose to Honour him, and set him forth. It is all, and every Word of it some way or other concerning him, or about him. God made it purposely to set his Son Christ forth to us: And in setting forth his Son, himself also: It is therefore termed, (*Chap.* 2. of this Epistle, *ver.* 1.) The Mystery of God the Father, and of Christ. Christ in that Series of Truths about him held forth in the whole New Testament, is the Sum of this newly revealed Wisdom of God, 1 *Cor.* 1. 24.

So then, God's Son, first made our Christ, and that by being made Man, is thereby further made a compleat Body and Systeme of a new Wisdom or Knowledge of the Glory of God. And correspondently is that Speech of the Apostle, *Chap.* 2. *ver.* 2. to be understood, that their Hearts might be comforted, being knit together in Love; and unto all Riches of the full Assurance of Understanding to the Acknowledgment of the Mystery of and of the Father, and of Christ. This was that Subject which terminated the Apostles Thoughts, as the Horizon doth the Eye; he regarded not to look beyond it to any Thing else. And surely, if unto God himself, his Christ is an aboundary, a Sum of that Wisdom manifestative, whereby he would make himself known to us, and rests contented therein, as the last and fullest till we come to Glory: Then he may well be so to us, and may we reckon our selves compleat in him; as *Col.* 2. How compleat and lively a Representation, Christ as revealed in the Gospel, is of the Riches of the Glory of God to be manifested to us in Comparison with all other, I shall shew by and by: When,

4. In the Fourth Place, I have added this, How real and lively a Demonstration or setting forth of Christ this our Gospel, the Mystery here is. The Story of that is this; the Apostles that lived and conversed with Jesus Christ saw

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saw with their own Eyes. He dwelt amongst us, (says the Apostle) *John* 1. 14. God wearing Flesh and Blood about him and appearing in it, was God manifest in the Flesh personally, 1 *Tim.* 3. 16. And so they had the Privilege in his Person to behold his Glory. And we beheld his Glory, (says he) the Glory as of the only begotten of the Father; so lively representing the Glory of the Father, that if they knew him, they must needs know the Father; *John* 14. 9. *Have I been so long Time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father, and how sayst thou then, shew us the Father?* They beheld it also in his Doctrine, in his Works and Words, and gracious Converse, full of Grace in his Converse, and Truth in his Doctrine, as it follows there. *That which we* (says *John*) *have seen with our Eyes*, 1 John 1. 1. *Which we have lookt upon, and our Hands have handled, of the Word of Life.* ver. 2. *For Christ our Life was manifested*, &c. And when he was gone to Heaven, the Holy Ghost came down and caused them to understand the end and intent, the use to us, the Benefits and the full meaning of all he did and said. He turned and translated to them the dark Mystery of his Sufferings written in Blood, which they understood not, his Resurrection, *&c.* into a familiar Language to be understood and learned by lost Sinners, of Remissions of Sins; Redemption through his Blood; dying, rising for them, in their stead; and a Thousand such Glories redounding to us, and in us, that are the Fruits and Results, and Reverberations of all he did and acted. The Holy Ghost came and took of *his*, even all that he had done, and unciphered and unridled it; shewed it to them. (As Christ says, *John* 16. 14.) and so glorified Christ afresh in that Comment of Gospel Light, he caused to shine in their Hearts. *He shall glorifie me, for he shall receive of mine, and shall shew it unto you.* And by them were all these Things in their Sermons *Reported*; (as *Peter* speaks, 1 *Pet.* 1. 12. *The Things which are now reported by them* (said he) *that have Preacht the Gospel to you, with the Holy Ghost sent down from Heaven.* And whilst they thus Preacht him, *God gave forth by their Ministry the Light of the Knowledge of the Glory of God in the Face of Jesus Christ*, 2 Cor. 4. 6. *Even the Light of the glorious Gospel of Christ, who is the Image of God*, ver. 4.

But Alas! As Christ himself was gone to Heaven, and had taken up his Glory with him; and those that were Eye-witnesses of it, and should Report it unto us, are likewise gone off the Stage: The Holy Ghost therefore caused them to leave a Frame and Doctrine of the Gospel in their Writings, both the Story of his Life and Death by the Evangelists, which is but Christ written in Ciphers: And in their Epistles, which give that Story forth in plainer Letters, opening the Use, and End, and Intent of all. And these Writings opened by the Holy Ghost, and the Ministers of the Gospel hold forth all Pieces of it, and being set all together make an expres's Picture and Image of Christ, and all his Glories, who is the expres's Image of the Glory of God; and is therefore called the glorious Gospel of Christ, the Subject of it, who is the Image of God, and whose Glory this holds forth. Thus, (as *Paul* Preacht to the *Galatians*, Gal. 3. 1.) Before our Eyes Jesus Christ hath been Pictured προεγράφη *Depictus fuit*; and that so really and lively, that he is bold to affirm, he was Crucified among them, even as well as at *Hierusalem*. The Holy Ghost did set them down (as it were) at *Jerusalem* by the Cross, and brought him forth Crucified before the very Eyes of their Faith, as really and expresly as if they had seen it done with their bodily Eyes. Let any other Tragick Story be told by the quickest and most Poetick Fancy, and it cannot be said, that it was done or perpetrated among them to whom 'twas told. But the Story of Christ and his Truths, and all that is told, is said to be done among them, whilst it is a telling. Yea further, the glorious Gospel accompanied with the Spirit, is not only compared to a picturing or painting by Colours the most lively and artificial that can be supposed; as in that *Gal.* 3. 1. But further, it is compar'd to the real Image of a Person in a Glass, in which you see his Soul shines out in all the casts of his Eyes, in all the Postures of his Demeanour, and all this in that sparkling Manner, as if all the Angels would

would Limb or Draw a Picture, they could not come near it. This you have in 2 *Cor.* 3. *laſt.* compared with 2 *Cor.* 4. 4, 6. In the one he ſays, *We ſee the Glory of God in the Face of Jeſus Chriſt, in and by the glorious Goſpel:* In the other he compareth the other to a Glaſs, *We all behold as in a Glaſs, the Glory of the Lord.* That look how far more lovely, the Repreſentation of a Perſon is ſeen in a Glaſs, above what in a Picture; ſo is Chriſt in this Goſpel. Let all the curious Artiſts in the World conſpire to Paint the Sun, and bring all their orient brighteſt Colours, and let a Child but come and bring a Looking Glaſs; and what a Wan, Pale Thing is the one, to the Glory, Splendour, and Reality of the other? The Riches of the Glory of the Sun, no Painting or Colours can ever render; but a Looking Glaſs doth: And ſuch is the Revelation in the Goſpel made to Believers. *We therein behold as in a Glaſs the Glory of the Lord*; and therefore he calls it the glorious Goſpel of Chriſt, even as in the Text. Chap. I.

If you aſk, how this comes to paſs? I Anſwer, by the Spirit that accompanies it. So in that 2 *Cor.* 3. *laſt. Even as by the Spirit of the Lord*, it is added. If the Spirit of Revelation, as 'tis call'd, *Eph.* 1. accompany not this Miniſtry and Deſcriptions of Chriſt, they are but as Pictures, or as dead Words uſe to ſet forth any other Narration. But the Goſpel being the Miniſtration of the Spirit, he hath a peculiar Act to bring down the real Subſiſtence; (as *Heb.* 11. 1.) of the Things themſelves uttered about Chriſt, which put together make up this Image of Chriſt, in the Underſtanding and Spirit of the Soul and Mind. Can Satan make a lively Shadow of a Perſon long ſince Dead, by Condenſation of Colours, and his Light Shining therein appear to the Eye? The Spirit can do this much more of Chriſt, ſo as though you ſee him not in that Glory as he is (1 *John* 3. 2.) in Heaven, yet the ſpiritual Glory of Chriſt you ſee in every Truth the Goſpel utters of him; and have real Communion with him thereby, 1 *John* 1. 2, 3. Even as by laying your Eye to the leaſt Beam of Light that comes in at a Cranny in a dark Room, you ſee the Glory of the whole Sun: And as you cannot ſee the Sun, but by it's own Light: So, nor Chriſt, but by a Light let down from himſelf; which the Spirit that is in his Heart, and in ours gives.

If you will ask how? I anſwer by Creation. So in that 2 *Cor.* 4. 6. *God that commanded the Light to ſhine out of Darkneſs, hath ſhined in our Hearts to give us the Light of the Knowledge of the Glory of God, in the Face of Jeſus Chriſt.* The Words we ſpeak and utter of his Glory are but Words, and would be no more, though we were able to ſet them out with the Tongues of Angels. But if that Spirit that is in Chriſts Heart, and lies hid in this Word (as the Promiſe is, *My Spirit and my Word ſhall not depart out of thy Mouth.*) If he accompanies it to our Hearts, he preſents the *Things*, and the real Images thereof to our Souls in and through thoſe Words. He turns *verba in res*, as that Philoſopher when Converted acknowledged. Which he doth to no other Men but to his Saints, to whom he would make known, *&c.*

So then to ſhut up this: Suppoſe you had an Abſent Friend alive, whom loving, you deſire at Times to behold in his Converſe and Behaviour, and loving Aſpect to you; and a Picture of him did not Content you; but you had a Glaſs, into which at Times the lively Image came; and in which he appear'd to you really in ſuch and ſuch Deportments: Such is the Goſpel when the Spirit accompanies it, and conveighs Chriſt ſpiritually, and with the ſight of Faith to the Soul. And this will help us to underſtand, why he is call'd Chriſt in us: Of which hereafter.

How ſhould we Prize and Value ſuch a Glaſs as this; Preſerve it from ſoyling Spots, or breaking, and ſuffer it not to be perverted. You reject ſuch as are falſe and miſrepreſent: You affect pure and clear ones: Oh then, keep to and preſerve the Goſpel in its Purity: You ſee your Husband in it, and his Beauty every Day.

Fifth

Chap. I.

5. How compleatly doth this Gospel hold forth the Riches of the Glory of God in the Person of Jesus Christ, as a Redeemer and Crucified; 1 *Cor.* 4. 4, and 6. compared with 1 *Cor.* 1. 1, 23, 24. The Word is ἐν προσώπῳ, 1 *Cor.* 4. 6. *John* 1. 18. *No Man hath seen God at any Time* (John 1. 18.) *The only begotten Son, which is in the Bosom of the Father, he hath declared him*, ἐξηγήσατο which Word (as your late Criticks observe) *Enarrationem notat, non tam Sermone aut Prædictione, quàm Expressione & Repræsentatione factam. It expressed him to the Life, and brought God forth out of his Invisibility*; Christ being (*Col.* 1. 15.) *The Image of the Invisible God.* There is indeed a full and compleat Image of the Glory of God, which shineth in his Person, as he appears in Heaven, whereof *John*, *James* and *Peter* had a Glympse (which transcends infinitely all that which the Gospel can, or the Spirit of the Gospel doth reveal of him.) And by this Glory (*John* 17. *That they may be where I am, and see my Glory*) we shall see and understand by Converse with him in Heaven more, infinitely more of the Glory of God in and by him. But this Glory, the Gospel treats not of, but only hints; we discern it but by collecting what Glory must needs be due to that Man, in whom the fulness of the Godhead personally dwells. But that Image of God, which in Christ this Gospel holds forth, is but the Hopes of that other Glory, and is a lower Thing then that which his Person wears in Heaven.

Ludovicus de Dieu.

And yet this discovery of God in Christ transcends, what ever any way was or could otherwise have been made. The Back-parts of God, which we call his Attributes, his Power, Wisdom, Truth, Justice, which God calls his Glory to *Moses*, Exod. 36. and which we can not see and live: These are infinitely more really and substantially, and to the Life set forth to us, by what we know of Christ as a Redeemer in the Gospel; and do infinitely transcend, whatever of them either was, or could have been expressed in Millions of several Worlds fill'd all of them with several Sorts of intelligent Creatures, such as Angels and Men to never so great a variety, as the πολυποίκιλος σοφία of God could have diversified the Natures of them into.

There is a Threefold Image of God in Christ.

1. As he is his Son, without the Consideration of his dwelling in an Humane Nature; and so he is unto God the Father, that Image of himself by whom he understands himself. And were he not equal with himself, he should not understand or behold himself by him fully and perfectly. And Christ thus is in that Respect as Invisible, as Incomprehensible as God himself. For so considered, he is God, and dwells in Light inaccessible.

2. There is an Image of the Glory of God shining in his Person in Heaven, such as all that shall see it shall say (as they did, *Mat.* 17. upon a Glympse of it) that it is proper only to the only begotten Son of God.

But, 3. There is a glorious Image of all God's Attributes, which shines in the Person of Christ, (as he conversed here) and in the Works which Christ hath done for us, and in the Fruits and Benefits that redound thereby to us: Or in the Works of Christ, (which are the Beams whereof this Sun is the Body,) in us, now he is in Heaven leading us into Communion with himself. And they all make a compleat Image, and that more perfect of the Riches of Gods Glory: And this the Gospel treats of. The First of these is the Foundation of the Second, the Second of this Third: And do each exceed the other. There is a new and compleat Edition of all the Attributes of God, which results out of the Story of what he is, hath done, and is made to us.

In the 1 *Cor.* 1. 24. Christ is termed *the Power of God, and the Wisdom of God.* He calls him by Terms of the Attributes of God *in abstracto.* And if the Question be, How we are to understand it? Not of what Christ is essentially meerly as God, or simply as the Son of God, which was the first, nor yet

yet as in his Person as God-Man, he hath an infinite Wisdom and Power inherent in him, which was the Second; but as he is made to us by his Works of Mediation for us, and the like; and in respect of what his Person is made to us. Which is clear by the Context: For he speaks of Christ as he is Crucified, and of the Power of God shewn, and put forth in Calling and Converting our Souls by the foolishness of Preaching. *It pleased God, through the foolishness of Preaching, to save them that believe*, ver. 21. And so it follows, *ver.* 23. *We preach Christ crucified, unto them which are call'd, the Power of God.* The like is as clear to be understood of Christs being the Wisdom of God, which is attributed to him in Respect of what he is made to us; so *ver.* 30. *Who is made unto us Wisdom*, &c. And both these, the Power and Wisdom of God appeared in Christ, in what he did and suffered. And therefore *Paul* subjoins *Chap.* 2. 2. *As to know nothing but Christ* (of which I spake afore) so he adds, as Crucified. So then Christ as Crucified; and by the like Reason made Flesh, and walking holily, dying, overcoming Sin, Wrath, Satan, Hell, Rising, Ascending, and then Converting, Justifying, Glorifying us: In all and each of these Works performed by him, he is the Power of God, the Wisdom of God: And so even in these a perfect Edition of all those Attributes. And for the same, and by the like Reason, he may be Entitled, the Truth, the Life, the Love of God, as he is in other Scriptures. The Truth of God, because he ratified all the Promises, and confirm'd them true. The faithful Witness, God's *Amen*. So he is to the Love of God, 1 *John* 4. 26. Where God is said to be Love, not in respect of what he is in himself, but in what he is to us in giving his Son; *God so loved the World, that he gave his only begotten Son.* And not only so, but he, who himself was God *laid down his Life for us*; Chap. 3. 16. Sinners, Enemies, which all commend that Love, *Rom.* 5. And thus is the Love of God made manifest to the utmost; *Chap.* 4. 9. That whereas none could see the Infinite Love of God, as it is in himself. Thus *John* in that very Place, *No Man hath seen God at any Time*, ver. 12. Nor can, nor could ever have come to have fathomed the Infinite Sweetnesses of Love and Kindnesses, that lie at the Bottom of that Heart: Therefore God to express the utmost of it gave Christ, that in the Love of Christ, we might comprehend the heighth, the breadth, the depth of that Love that yet passeth Knowledge; as *Eph.* 3. 19. Then to instance again in Power, *Adam* and the Angels saw Gods Power in the Creation of the World, *Rom.* 1. 20. But in Christ's, and his Work of Redemption, he came to see infinitely far greater Works then these, as Christ speaks. Look upon him in the Womb, and see God and Man's Nature united into one Person. *The Power of the most High over-shadowing his Mother*, Luke 1. 35. Which Word was sought out to shew, how great and incomprehensible a Power, mysteriously and secretly wrought within that Vail, in the framing, and then uniting that Humane Nature to the Son of God. As great Artists, as curious Limners, *&c.* work within Doors, conceal their Work whilst a doing; so the Spirit doth his Power: And if the framing the Body of Man, and the Union of the Body and Soul is wondered at by *David*, as so curious a Piece of Workmanship, and therefore wrought as it were under-ground: *I am wonderfully made*, says he, *in the lower Parts of the Earth.* How much more wonderful was the framing an Habitation for the fulness of the God-head to dwell in, and uniting God personally thereunto? Look again upon him on the Cross, a weak and sorry Man: For as 2 *Cor.* 13. *He was Crucified in weakness*; and yet left and found in that weakness, but on purpose to make an Infinite Power of God appear; his Power was perfected in that weakness; look on him as a poor Man made up of Flesh and Blood, bearing the Wrath of God, and all the Sins of the World: He bore that Wrath that brake the back of Men and Angels, and crush'd the strongest Creatures to Hell, and brake their Bones without recovery. But this weak drop of Flesh and Blood is back'd and steel'd with so great and Infinite a Power, as he eluctates and over-comes it. Yea, and it is impossible that he should be held under it, *Acts* 2. 20. Then see him rising, and flinging open the Gates of Death, the Grave, and Hell, declared to be the Son of God with Power by

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the Resurrection from the Dead, *Rom.* 1. 4. Like another *Sampson* taking these Gates of Brass off their Hinges, and carrying them on his Back to the Top of the Hill he ascended from Heaven. Measure but the distance between the low Estate of his Body in the Grave, and of his Soul on the Cross; and that super-exalted Estate of Glory in the highest Heavens (and what Compasses our Mathematick Instruments, can the most enlarged Understandings frame within their own Thoughts to take this Elevation?) So transcendent a Power appears in raising up this Christ from Death to Glory. Which the Apostle doth greaten accordingly, *Eph.* 1. 19. and makes it the highest Pattern of Power that God ever put forth. *According to the working of his mighty Power which he wrought in Christ, whom he raised from the Dead* (so low) *and set him at his own right Hand in the heavenly Places* (so high) *far above all Principalities and Powers*, &c. View the like in Holiness. The Glory of God's Holiness is so great, and his Eyes so pure; that when he beheld the Holiness of his best Creatures, the Angels (and in any other that had been meer Creatures, if supposed greater then they, it had been all one) his critical curious Eyes reckon it but Folly (the Angels, the Inhabitants of Heaven) are not clean in his sight. But here is an Holiness of a Man in whom God dwells, satisfies his Curiosity, and though indeed it cannot profit him; as *Psalm* 16. 2. Christ confesseth; yet he can find no fault with it. It cannot but fully please him, for it is the Righteousness of God. See the Difference of the Strength, the Efficacy of these two Holinesses, and by that guess at the transcendent Excellency and Vertue of the one above the other. Sin, the least Sin is stronger then all the Holiness in Men or Angels: For the guilt of one Sin no sooner arrested an Angel, but it instantly expelled all Holiness out of his Heart, and wip'd out the Memory of all his righteous Works. And no sooner seized it on *Adam*, but it drave out of his Heart, as his Person out of *Paradise*, all that stock of Holiness was laid up in him for all Mankind; forc'd it forth of his and all our Hearts, being but imputed to us. And yet loe the Holiness of Christ is such, that when the guilt of Sin of all the Elect were thrown upon him, and reckoned by God and himself as his own; yet his Holiness is of such a Soveraignty, that it preserves him from the Infection thereof: Overcometh Sin, Death, Hell, the Law; and Triumphing, Cries out, *Oh Death, Where is thy Sting? The Sting of Death is Sin: The Strength of Sin is the Law: But thanks be unto God, who hath not only given Christ, but this Christ the Victory.* For the Strength of his Holiness is such, that tho' it preserved not him from being hurt by the Imputation of our Sins; but laid hold on by us, and imputed by God unto us, it expels all the virulent Poyson and Venom of the deadliest Sins out of our Hearts. Yet oh what a Demonstration of an Infinite Holiness is here?

4. There is the greatest of Justice and Wrath against Sin. That God should put to Death his own Son for Sin, when he became but a Surety for it; was a clearer Manifestation of his Anger, and an higher Piece of Justice against Sin; then if he had made, and there sacrificed Millions of Worlds.

5. There is the cleerest brightness of his Righteousness, such as is not found shining in the Law, or in their Hearts; I mean of *Adam*, or the Angels: For this at the utmost, serves but to justifie themselves, and there is little enough of it too; the Weight of the least Dust in their Ballance, would cause a Rejection of them as too Light. And if the Righteousness of them all by a general Contribution were contracted into any one of them, it could not serve to free one Sinner from one Sin. Yea, only one sinful Act in themselves would make a Forfeiture of all the Good in them, or that had come from them: But here is a Righteousness of that Efficacy, as serves for Millions of Sinners: Of that breadth, as is able to cover Worlds of Sins, and Millions of Worlds: Of that length, that it reacheth to Eternity, an Everlasting Righteousness; and no Sin in God's People can wear it out, or evacuate and lessen the Vertue of it. All the Divine Perfections mention'd before.

6. Not only all before, are more gloriously and perspicuously set forth in a new Edition of them, but with Addition also of the discovery

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of ſome Perfections in God; which no way elſe had come forth unto our Comprehenſions. Yea, thoſe Attributes which God Accounts his greateſt Riches and higheſt Glory; as *Rom.* 9. 23. his Mercy and Free-Grace, which he deſired moſt of all to exalt in the Manifeſtation of himſelf, never ſaw Light till now. That great Love wherewith he loved us, hidden in his Heart, now brake forth as *Joſeph*'s to his Brethren. His Love to *Adam* and Mankind in him, was but providential founded on the Law of Creation, whereby he loveth the Works of his Hands as ſuch; and whilſt they ſhould Love God, God would Love them. But here is a Love iſſuing from what is in his own Heart as the Fountain of it, and a Spring, yea a Sea to feed it: A Love in Chriſt founded on him, and in nothing in the Creature: The ſame wherewith he loves him to Everlaſting, Peremptory, Unchangeable. Mercy and Free-Grace, which are the richeſt Jewel in his Crown had never elſe appeared. The Doctrine of Salvation through Chriſt, being the Stage ſet up on purpoſe whereon only it is repreſented, and off from which it is no where elſe ſeen. Upon which it Acts it ſelf the greateſt Part, and gives all the other their Parts, and manageth, ordereth the whole Scenes; all Paſſages begin and end with it, and tend to this, *That by Grace we are ſaved.* The Saints Title is, *Veſſels of Mercy*, Rom. 9. The whole Plot and Frame is made up of Mercy, and is ſo call'd, 1 *Pet.* 2. 10. The Doctrine it ſelf that brings this Salvation, is termed *Grace*; *Titus* 2. 10, 11. It begins, ſets all a Work, and ends all in Glory. Chap. I.

USE. Let us then, both Miniſters and People be exhorted, to ſtudy and ſearch into this Goſpel. My Brethren, what ever other Knowledge we may Pride our ſelves in, and wear out our Brains about the ſearching into; yet this is that which is the Riches of the *Gentiles* and *Saints*, (as this Text hath it.) The Pearls of the World, *Matth.* 13. 45. The Glory of the Miniſtry, 1 *Cor.* 2. 7. Which God ordained for our Glory; namely, Apoſtles and Miniſters, the Preachers of it. The clear revealing of which was the deſire and longing of the *Patriarchs and Prophets*, who though they knew the legal Covenant as well as we, yet this Doctrine of Salvation, Chriſts Sufferings, God's Grace was it they enquired into, 1 *Pet.* 1. 10, 11, 12. That is, ſought to God by Prayer, and ſearched diligently: Searched, uſing all the means of reading, meditating to attain to the Knowledge of it, and all this *diligently.* Spent, and Thought it worthy of the chiefeſt of their Pains. And all the Anſwer they could get, was this, That they delivered theſe Things for us; it being ordained for our Glory. Which *Paul* therefore, that had profited ſo much in the Knowledge of the *Jews* Religion, *Gal.* 1. 14. profeſſeth, *Phil.* 3. 8. *That he accounted all Droſs and Dung, for this excellent Knowledge of Chriſt.* For he makes his Knowledg therein his chiefeſt Excellency; *Eph.* 3. 4. There is a *Parentheſis*, wherein you would think he boaſted, ſpeaking of his own Writings, whereby, when ye read (ſaith he) ye may underſtand my Knowledge in the Myſtery of Chriſt. The firſt obſcure Dawning, made *John* the *Baptiſt* (who did but Point at Chriſt,) greater then all the Prophets that were afore him.

What do I ſpeak of the Study and Glory of Prophets and Apoſtles? It is the Study of the Angels, and which they think worth their greateſt Intention. Look into thoſe Two Places, 1 *Pet.* 1. 10: *Eph.* 3. 10. *Which Things the Angels deſire to prey into.* Thoſe glorious Creatures that knew God in his Legal Covenant and Work of Creation, (and thoſe in Heaven ſaw it more glorious, then this Viſible World) more fully then ever *Adam did*; that have the immediate Participation of God himſelf, have his Face to read Lectures in Day and Night: Are yet glad, if they can get but a peep and glimpſe of the way of ſaving Men by Jeſus Chriſt, as being a Knowledge of a greater Excellency then otherwiſe they have any. Yea, and ſo deſirous are they to learn it, that they are Content to go to School to the Church, *Eph.* 3. 9, 10. *That to Principalities and Powers, might be made known by the Church:*

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But what need I ſpeak of Angels, Prophets or Apoſtles? It is the great Study (I may ſo ſpeak with Reverence) the Wiſdom and great Learning of God himſelf, who was the firſt Profeſſor of it, call'd ſo κατ' ἐξοχήν, 1 *Cor.* 2. 7. ſpeaking of the Goſpel (ſays he) *We ſpeak the Wiſdom of God in a Myſtery*; and that a hidden Wiſdom before the World was. *Hid in God*, Eph. 3. 9. It is God's Art and peculiar to himſelf. Whereas of other Knowledge Men and Angels have common Notions infuſed at firſt Creation, to attain to and pick out of themſelves. But this is his Wiſdom, which he alone had ſtudied; and which none knows, but thoſe to whom he reveals it.

CHAP. II.

The Excellency of the Goſpel, proved from the Profoundneſs of the Knowledge revealed in it.

I Shall now go on to Diſcourſe the Excellency of the Knowledge of the Goſpel by thoſe Properties, that do lie in order in the 26th Verſe.

In this 26th Verſe (as I have told you) there are Three Properties aſcribed to this Knowledge of the Goſpel, which God hath made known himſelf by.

1. Here is the Depth and Profoundneſs of it, in that it is call'd a Myſtery.

2. Here is the Secrecy and Hiddenneſs of it, it was hidden from all Ages and from Generations, till the Apoſtles Time, and till Chriſt came.

3. Here is the rareneſs of the Revealing of it, now when it is revealed: It is revealed only to his Saints. *Even that Myſtery which hath been hid from Ages and from Generations, but now is made manifeſt to his Saints.*

I ſhall open theſe Three Heads to you in their Order.

Firſt, It is call'd a Myſtery, that Word importeth more eminently theſe Two Things.

1. A Profoundneſs and a Depth of Knowledge.

2. A Secret and a hidden Knowledge.

Now becauſe this Second is contained in the Words afterward [*hidden from Ages and Generations*] therefore I ſhall only ſpeak to the Firſt.

The Knowledge, I ſay, of the Goſpel, and the Things that are known therein, they are all Deep, they are Profound, they are Myſteries. Myſteries for their Depth. In 1 *Cor.* 2. The Apoſtle ſpeaking of this Wiſdom of the Goſpel, he calleth it a Myſtery, as he doth here, and he calleth it a Myſtery for it's hiddenneſs too. So *ver.* 7. *We ſpeak the Wiſdom of God in a Myſtery, even the hidden Wiſdom which God ordained before the World*, &c. But if you read, *ver.* 10. You ſhall find that he calleth the Things revealed in the Goſpel, the Deep Things of God. *The Spirit* (ſaith he) *ſearcheth all Things, yea, the Deep Things of God*; meaning the Things contained in this Myſtery. And hence therefore it is called a great Myſtery, 1 *Tim.* 3. 16. *Great is the Myſtery of Godlineſs, God manifeſteth in the Fleſh*, &c. Now when it is call'd a great Myſtery: it is not in Reſpect of it's being hidden, but in Reſpect of the Depth and Profoundneſs of it. Things may be carried hiddenly and ſecretly, that have no great Depth in them: Therefore now Myſtery imports more then meerly a being hidden.

And (my Brethren) in the General, How can it be otherwiſe, but that all the Things the Goſpel revealeth, every one ſhould be Depths and Myſteries? For it is the Wiſdom of God, call'd ſo in a ſpecial Manner. So in that 1 *Cor.* 2. 7. *We ſpeak the Wiſdom of God in a Myſtery.* It is therefore a Myſtery, becauſe it is a Wiſdom of his inventing: And therefore contain-

eth

eth nothing, but Depth in it. What ſaith the Apoſtle, in *Rom.* 11. 33. (It is a Place full to this Purpoſe) *Oh the Depth of the Riches both of the Wiſdom and Knowledge of God!* And of what Wiſdom and Knowledge doth he ſpeak? You muſt know that of all Epiſtles, that of the *Romans*, is a Syſteme of Divinity methodically laid down, and the Apoſtle having in the latter Chapters uttered thoſe great and glorious Things of the Goſpel, and fetched them all out from the very Bottom of God's Breaſt, he having handled Election and Reprobation juſt before; and the Calling of the *Jews*, and how that God had ſhut up all under Sin, that at laſt he might have Mercy upon all, when he had waded now ſo far into all theſe Depths, that he felt himſelf as it were over Head and Ears; he breaks off abruptly that whole Diſcourſe, and cries out, *Oh the Depth of the Riches, both of the Wiſdom and Knowledge of God!* Like one that is wading into the Sea; when he is gone ſo far, that he begins to be up to the Neck, to the Chin, he then cries out, *Oh the Depth!* And comes back again: So doth *Paul* here, it is as if he had ſaid, O ye *Romans*, I have gone as far as I can, and now I am even ſwallowed up, I can go no farther, *Oh the Depth!* The Things of the Goſpel are Depths (for that is the Thing, I quote this Place for.) It is a deep Knowledge, becauſe it is that Knowledge which God appropriates unto himſelf as his Invention. Chap. II.

Which may eaſily be made out by a ſmall degree of Compariſon. *Solomon* in *Prov.* 18. 4. ſaith, *That the Words of a Wiſe Man are as Deep Waters*; but yet, though the Words of a Wiſe are as deep Waters, another Wiſe Man may fetch it out. So he tells us in *Prov.* 20. 5. *Counſel in the Heart of Man is like deep Water, but a Man of Underſtanding will draw it out.* But now take Kings amongſt Men, and of all others, if they be wiſe (for that is *Solomon*'s Suppoſition) their Hearts are unſearchable; ſo he ſaith in *Prov.* 25. 3. Where he compares the Heart of a wiſe King (ſuch as he himſelf was) to the Heavens for heighth, and to the Earth for deepneſs; *The Heaven for heighth* (ſaith he) *and the Earth for depth, and the Heart of a King is unſearchable.* And the Reaſon is, becauſe that they deal with metaphyſical Things (as I may ſo call them) that is, they deal with Generals, as with all States and Nations about them, and what their Intereſts are with them, and their Animoſities againſt them; and they deal with all the Factions of their own People, and they know all the Provocations of them, there are a Thouſand ſuch Secret Things by which their Actions are guided that the People know not, they having therefore ſuch a mighty Compaſs in all their Tranſactions, their Subjects cannot ſearch into their Hearts. Now then, if the Heart of a King be thus unſearchable, what think you is the Heart of God, who had in his Eye all Souls in all Ages, who hath had Millions of Worlds in his Thoughts, which he could have made, afore this World was? In that 1 *Cor.* 2. When the Apoſtle would commend the Goſpel, becauſe it is the Wiſdom of God, what doth he do? He ſets by it the Wiſdom (which is the greateſt Wiſdom in this World) of Princes, and of the great Ones of the World; *We ſpeak Wiſdom* (ſaith he, *ver.* 6.) *yet not the Wiſdom of this World, nor of the Princes of this World, that come to nought; but we ſpeak the Wiſdom of God*, &c. He inſtanceth you ſee in the Wiſdom of Princes, as the greateſt Wiſdom of all the reſt; and he makes that to vaniſh, and to come to nought before the deep Things that are in the Heart of God (as he expreſſeth it, *ver.* 10.) before the Depth of this Wiſdom, which God himſelf hath revealed. In *Pſalm* 36. 6. *David* makes the Judgments of God to be a great deep; by the Judgments of God there he means the Works of his common Providence, his Ways of governing this World, whether in ways of Mercy or of Judgment, for he doth not mean meerly ways of Judgment ſtrictly taken for Juſtice; for in the Scripture Phraſe, the Judgments of God, are as well his Works of Mercy, as of Juſtice; and the Works of his common Providence are meant, which appeareth likewiſe by what followeth in the next Words, *He preſerveth Man and Beaſt*; that is, his ways whereby he preſerveth Man and Beaſt, and governs all the World, they are a great Deep. But if you come to the Salvation of Men, He is the Saviour of all Men, by common Providence,

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Providence, but eſpecially of thoſe that believe; if you come to thoſe Judgments, *O how unſearchable are his Judgments and his Ways paſt finding out!* Saith the Apoſtle in that *Rom.* 11. When he had ſpoken of his Ways of ſaving Men.

The greateſt Wiſdom that was ever ſet up in this World by the Princes of it, is the Kingdom of *Popery*, it is a Compoſition of all ſorts of Policies, called therefore a Myſtery of Iniquity by the Apoſtle in 2 *Theſ.* 2. and you ſhall find in *Rev.* 17. 5. That the Whore that rideth upon the Beaſt, hath this Name written in her Forehead, *Myſtery Babylon the great*, &c. It is a very ſtrange Thing, that God in his Providence ſhould ſo order it, that in the Old Mitres that the Popes uſed to Wear, there was Ingraven in the Inſide *Myſterium*, but ſince they were challenged out of the Revelation to be that great Antichriſt and Whore, they have left it out. It is a wonderful Thing to read their Schoolmen and Caſuiſts in their Proſecution of what concern'd the Frame of Religion they have invented, what great Depths (but Depths of Satan, which he hath helped Men to invent) what Harmony one Head hath in it anſwering to another, what a great deal of Profoundneſs of Learning there is in that Syſteme and Fabrick. Now this great Myſtery, I may call the Goſpel of Antichriſt, it is another Goſpel made on Purpoſe, and ſet up by Satan to advance his Eldeſt Son Antichriſt. And as Satan did make a Goſpel for his Eldeſt Son, a Wiſdom which the World never knew before, and which for the Depths of it is called a Myſtery of Iniquity; ſurely my Brethren, when God himſelf ſhall go and make a Goſpel for his Son Jeſus Chriſt, to reveal by it the Riches of his Glory unto the Saints, what Depths think you muſt needs be in this glorious Goſpel. It is called the Myſtery of Chriſt, in *Eph.* 3. 3. And when *Paul* boaſteth of the profoundneſs of his Knowledge, he doth it *of his Knowledge in the Myſtery of Chriſt*, Coloſ. 4. 3. And as was ſaid before, *Without Controverſie, great is the Myſtery of Godlineſs, God manifeſted in the Fleſh*, 1 Tim. 3. 16.

The Myſtery of Chriſt's Incarnation for the reconciling of the World (to Inſtance but in that) was ſuch a Myſtery, as all created Underſtandings could never have brought forth. For conſider but this, how Things did ſtand between God and Man (let me but State the Difference and the Controverſie, as I may ſay between God and Man) Firſt, God laid this for a Concluſion, that he would not put up the leaſt wrong from his Creature, but he would have full Satisfaction from the Sinner. In the Second Place, it was as clear and as apparent, that no Creature could ſatisfie him, neither the Sinner nor any for him. And yet Thirdly, God ſtood upon this too, He would have Satisfaction from a Creature, and that Nature that had ſinned ſhould ſatisfie. Do but lay all theſe Three Things together. If God now ſhould have gone and referred the untying of this Knot, to a Conſultation of all intelligible Natures, Angels and Men that ever were or ſhall be; it would have wilder'd, plunged their Thoughts unto Eternity: And after Millions of Years of Conſultation they would have returned this Anſwer, they could think and find out no way. Therefore ſaith he, *Great is the Myſtery of Godlineſs, God manifeſted in the Fleſh*; and it is without Controverſie ſo too, that is, it is ſuch a Myſtery, as whoever underſtandeth the State of the Controverſie before between God and Man, and this to be the Anſwer; he muſt needs acknowledge, that there are Depths of God in it, and that no other could have invented it, it carries its own Teſtimony of Divinity with it; without Controverſie ſaith he, or univerſally muſt this be received to be a great Myſtery, *God manifeſted in the Fleſh.*

That is a deep Knowledge and containeth Depths in it, which contains nothing but the Reconciliation of Contradictions, to make Things, which in appearance are ſeeming Contradictions meet. But ſo the Goſpel doth all along, I ſhall give you Inſtances, and ſome Scriptures for them too.

Take the Doctrine of God's Election and Free-Grace; That at once a Creature ſhould be loved with the greateſt Love of God, and yet be a Child

of

of Wrath at the same time; (as before Conversion he is) can you Solve me this? That he should be a Son, and an Enemy. The Apostle hath it, *Rom.* 11. where he tells you (speaking of the *Jews* in the Root) *That they are beloved for the Fathers sake, and yet Enemies for the Gospels sake.* And in *Eph.* 2. 1. he it hath plainly, *We* (that is, I *Paul* and the rest) *were by Nature the Children of Wrath,* and yet *Paul* was a chosen Vessel beloved of God, even from Everlasting with the highest and greatest Love. So were the *Ephesians* he speaks this off, and it was therefore a Love born to them afore, which was the Cause of this their quickning and bringing out of that Estate. That one and the same Man should at the same Time be Blessed with all spiritual Blessings in heavenly Places; that you have in the very next Words, *But God who is rich in Mercy, for the great Love wherewith he loved us*; Namely then, when we were thus Children of Wrath: As is evident by that which follows after that, even when *we were* yet Dead in Sins (out of that love) *hath he quickned us*, as it is *Eph.* 1. 3. and yet be cursed with all the Curses written in this Book, and stand under them. What an amazing Wonder is this? It is plain that every Man is so, *For cursed is every one that continueth not in every Thing that is written in this Book to do it.* It is applicable unto all. The Reconciliation is easie, the Gospel makes these seeming Contradictions meet, for if you take Man Person as considered in Christ, he is thus Loved and Blessed; but if you take his Person as considered in himself, without any to stand between God and his Sin and Guilt, he standeth under the Curse of it. So that both these are true of him, one in the one Sense, and the other in the other.

So likewise, when the Prophet considered in *Isa.* 53. That God had a Son as old as himself (as I may so speak) and equal to himself, he breaks out, *Who can declare his Generation?* Here is a Depth.

Our Saviour Christ himself puts some of these Riddles to the *Pharisees.* Saith he to them, in *Mat.* 22. 43. Solve me this, *If David call Christ Lord, how is he his Son?* The Gospel salveth this.

That a Virgin should conceive a Son; this was a Riddle to *Mary* her self, *How shall this be,* saith she to the Angel in *Luke* 1. 34? The Gospel revealeth this.

That this Man Jesus Christ, should be in Heaven when he was on Earth, and should be said to descend from Heaven as Man, and yet never was there then when he said it: This was a Riddle that Christ posed *Nicodemus* with, he stood wondering at the Doctrine of Regeneration, that a Man must be Born again; what saith Christ, do you wonder at that? I'll tell you a higher Riddle than that, *No Man hath ascended up to Heaven, but He that came down from Heaven, even the Son of Man which is in Heaven,* John 3. 13. And if you Mark the Coherence of this with the Verse before, you shall see he utters this as an heavenly Mystery beyond that which he had express'd of Regeneration, which he saith was but an earthly Thing in Comparison of this; *If,* saith he, *I have told you earthly Things and ye believe not, how will ye believe, if I tell you of heavenly Things?* So you have it likewise in *John* 6. When Christ had told them, that they must eat his Flesh, and drink his Blood; they strove amongst themselves saying, *How can this Man give us his Flesh to eat?* And many of his Disciples when they heard it said, *This is a hard saying, who can bear it? When Jesus* (saith the Text) *knew in himself that his Disciples murmured at it* (they were those that were not Believers, though Disciples) He said unto them, *Doth this offend you?* Can you not understand this? I'll give you an harder Thing, *What, and if you shall see the Son of Man ascend up where He was before?* And yet he was but the Son of a Virgin, and was (as Man) never but in her Womb.

These Riddles the Gospel you see unfoldeth. Now as the Person of Christ affords all these Mysteries and Depths, so his Obedience affords more; That that God that made the Law, should be subject to the Law, and fulfil it himself: This you have in *Gal.* 4. 4. *He was made of a Woman, and made under the Law.* That God who is nothing but Spirit, should have Blood to redeem Men by; this you have in *Acts* 20. 28. *Feed the Church of God, which He hath purchased*

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chaſed with his own Blood. That He, that is God bleſſed for ever ſhould be made a Curſe; this you have in *Gal.* 3. 1. That He, that is the Holy One of *Iſrael* ſhould be made Sin; ay, and what's more, he that cannot endure Sin, for nothing is more contrary to the Holineſs of God than Sin, and yet he *that knew no Sin, was made Sin*, this you have in 2 *Cor.* 5. 21. That God ſhould never be more angry with his Son than when he was moſt pleas'd with him, for ſo it was when Chriſt hung upon the Croſs, God did find a ſweet ſmelling Savour of Reſt and Satisfaction, even then when he cried out; *My God, my God, Why haſt thou forſaken me?* Again, that God ſhould be free in pardoning, and yet notwithſtanding receive the fulleſt Satisfaction, even to the Rigour of Juſtice: Here is a Riddle to all the World, yet you have it in *Rom.* 3. 23, 24. *Being juſtified freely by his Grace*; but how? *Through the Redemption that is in Jeſus Chriſt.* Why, if there were a Price by way of Redemption paid, how was it freely by Grace? Yet it is both. And that it ſhould ever be ſaid, *That God is Juſt, and the juſtifier of him that believeth on Jeſus*; ſo it follows, *ver.* 26. That though he doth juſtifie out of the freeſt Grace, yet he is in the moſt abſolute manner Juſt in doing of it; thus to bring Mercy and the Extremity of Juſtice to meet, what a Reconciliation is this? I'll give you another, for indeed the Doctrine of the Goſpel is nothing elſe, it is made up of theſe. God requires Satisfaction of his Son Jeſus Chriſt in his Humane Nature, and God muſt be ſatisfied with ſomething that is not his own, for you can never ſatisfie any one with what is his own already. How can this be reconciled? Why my Brethren, the Humane Nature being join'd to the Second Perſon, he hath that Right in it that the Father and the Holy Ghoſt hath not, it is his own in a meer peculiar Manner; for it is one Perſon with him, which it is not with the other Two Perſons. No Creature could have made Satisfaction unto God, for whatſoever the Creature had, was Gods own already; but this Second Perſon, Jeſus Chriſt, he could ſay to the Father, I will give you that which is mine own, I have ſuch a Propriety in it as you have not; and yet all Things is Gods: This you ſee is reconciled in Chriſt, and therefore it is put upon redeeming us with [HIS OWN] Blood.

So come to Juſtification: What an amazing Wonder is it, that a Man ſhould be Ungodly at the ſame Time that he is juſtified, and at the ſame Time that he is ſanctified too. The Scripture is clear for this; *Rom.* 4. 5. *Abraham*, not only at his firſt Converſion, but a long Time afterward; yea, in his whole Life, looked upon himſelf as a Perſon Ungodly, and to be juſtified by God as Ungodly, conſidered in himſelf.

So if you come to Converſion, there is no Man that truly turns to God, but he turns freely to him, it is the freeſt Act that ever Man did, or elſe he he will never be ſaved; yet notwithſtanding, though it hath the higheſt Freedom in it, it is wrought in him by an Almighty Power, even the ſame Power that raiſed up Chriſt from Death to Life. Here is the higheſt Freedom of Will, and God's Everlaſting Purpoſe and Power mix'd together.

Come to the Life of a Chriſtian after Converſion, take it as the Goſpel hath revealed it, and it conſiſteth of nothing but ſeeming Contradictions. The Apoſtle in *Gal.* 2. 20. reckons up together Two Contradictions in appearance; ſaith he, *I am crucified with Chriſt, nevertheleſs I live*; well, *yet not I*; this is ſtrange, *but Chriſt liveth in me, and the Life which I live in the Fleſh, I live by the Faith of the Son of God.* My Brethren, for one Soul to live in another, and by another ones living in him, and that ſhould be his Life, it is only the Doctrine of the Goſpel that makes theſe Things true. *Adam* knew no ſuch Thing, there was no ſuch Art and Skill in his Life. That likewiſe in *Phil.* 2. God ſhould work in a Man all, both the Will and the Deed, and yet the Man work freely with God; this is a ſeeming Contradiction, and yet made good by the Goſpel.

I have mentioned theſe, and have given you Scriptures which holds them forth to you in very Terms. I might Mention a Thouſand others: And I'll give you the Reaſon why I Mention them; it is not only to confirm the Point in Hand, but let me tell you this, and know it for a Truth, the Cauſe

of

of all the Errours that have been in the World hath been the want of reconciling theſe Things together. Chap. III.

The *Arrians* found great Things ſpoken of the Manhood of Chriſt, as of a Divine Man, and therefore they denied that he was God. They could not reconcile theſe Two, how God ſhould be Man, and Man ſhould be God, that both ſhould be joined together; therefore taking Part with one, they Exclude the other.

Our Lord and Saviour Chriſt is God bleſſed for ever; therefore ſay the *Papiſts*, he did not ſuffer the Diſpleaſure of God in his Soul; why? Say they, can God Love his Son, and be angry with him at the ſame Time? And he that is God bleſſed for ever, can he be made a Curſe in his Soul? Yes, take him as a Surety. They take Part with one Truth of the Goſpel to exclude the other; whereas the Goſpel is a Reconciliation of both theſe, and therein lies the Depth of it.

So in Point of Juſtification, Say the *Papiſts*, Can a Man be juſtified by the Righteouſneſs of another? Are not the Saints Holy in themſelves? And doth not that make them Holy? Is not the Wall White with the whiteneſs, that is in the Wall? It is the want of reconciling theſe ſeeming Contradictions, that is the Ground of that Errour. I'll give you a greater Contradiction in Appearance to Humane Reaſon, a Man is Ungodly and Godly, a Sinner and juſtified at the ſame Time. This is true, the Scripture holds it forth to be ſo.

As for the *Socinians*, They ſay, there is no Satisfaction for Sin, for if God Pardon freely, how can he Pardon for a Satisfaction? Whereas the Scripture is clear, that there may be the freeſt Grace in it and yet Satisfaction too, and the Truth of the Goſpel lies in reconciling theſe Two, and that's the Depth of it; but they take Part with one Truth to exclude another.

Take *Antinomianiſm* as you call it. All thoſe glorious Truths of the Goſpel, that a Man is juſtified from all Eternity, yea, and glorified from all Eternity too; *&c.* Men cleave to all theſe Truths, whereas other Truths are to be joined with them. A Man before he believeth is unjuſtified, therefore he is ſaid to be juſtified by Faith; and he is a Child of Wrath until he believe. All Believers are now glorified, and ſit now in heavenly Places with Chriſt, conſidered in their Head Chriſt; yet notwithſtanding, what poor miſerable Creatures are they here below? Take Believers in their own Perſon they are not ſo, but conſidered in Chriſt they are thus. I am perfectly Sanctified, and perfectly Holy conſidered in him, and I was Crucified with him; yea, but the remainders of Corruptions are ſtill. All Men would deſire to be more glorified than they are here, yet they are perfectly glorified in Chriſt, conſidered in him. Here is ſtill taking Part with one Truth to exclude another, whereas both muſt be taken in. So others Object, they cannot conceive that God ſhould be angry with his Elect, and chaſtiſe for Sin; for if he nothing but Love me how can that be? 'Tis eaſily anſwered, there is Anger that proceeds from Love. Though Mens Sins are forgiven without Interruption, yet there is a binding of Sins in Heaven; ſo ſaith *Mat.* 18. expreſly.

Take *Arminianiſme.* What is the Foundation of their Errour? It is meerly a want of reconciling ſeeming, though not real Contradictions in the Goſpel. As for Example, they know not how to reconcile Man's Free-will with God's peremptory Decree. Say they, if God out of his unchangeable peremptory Love to a Man, work irreſiſtibly upon his Will, how can his Will be Free? Why, the Freeſt that can be for all this; for conſider this, who hath more Freedom of Will, than the Humane Nature of Jeſus Chriſt? For if he had not had the heighth of Freedom of Will, we could never have been ſaved by him: Yet infallibly and irreſiſtibly and with the greateſt Neceſſity that

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ever could be, was his Will carried on always unto Good: I ſay, the taking Part with one Truth without reconciling it to another, hath been the Foundation of many Errours; and therein lies the Depth of the Goſpel in reconciling all ſeeming Contradictions whatſoever.

All theſe Myſteries, I ſay, hath God knit up in the Goſpel, to ſhew his own Wiſdom, and to befool the wiſe Men of the World. So that now conſidering all thoſe poor and petty Plots of reconciling Nations and Kingdoms, all the ways of Accommodation, whereby the greateſt Difficulties are reſolved between Men and Men, and Kingdom and Kingdom, wherein the wiſe Men, and the Princes of the World ſo Glory (for their Wiſdom lies in ways of Accommodation, and reconciling Things, and in them they ſpend their Thoughts, and in them they Pride and Magnify themſelves) I ſay, take all thoſe Depths of State, and the leaſt of theſe Depths that are in the Goſpel makes all the Wiſdom and Policy of the World to vaniſh before it as meer Folly. *It confoundeth the Wiſdom of the Wiſe, and brings to nothing the Underſtanding of the Prudent*, ſo the Apoſtle ſaith, 1 *Cor.* 1. 19.

I might likewiſe ſhew you, that the Goſpel in the Knowledge of it is excellent in Reſpect of the Depths that are in it, ſo in Reſpect of all that Harmony and Correſpondency that there is in the Goſpel of one Truth with another. The Excellency of Knowledge lies as well in the ſuiting of one thing with another, as in the profoundneſs of the Things themſelves. Now there was never ſuch an Invention as this, that as it is ſaid in *Eccleſiaſtes*, *God hath ſet one thing againſt another*; ſo the Harmony, the ſuiting of all Truths one with another here, in that glorious manner, is no where to be found in any Wiſdom or Art whatſoever. The Philoſophers found a great deal of Harmony in the things of this World; for the Skill and Art that God hath ſtamped upon the Creatures conſiſteth in the Harmony that is between one thing and another.

Now the Obſervations would be infinite that might be made of this kind. How our Sinfulneſs and Chriſt's Satisfaction and Obedience anſwers one another: There is nothing in thy Soul that thou canſt Object, but there is that in the Goſpel which will Anſwer it particularly. And ſo of all other Truths, it may be ſaid they kiſs each other. My Brethren, it is the Thread that runs through all Divinity, therefore a Man muſt make a whole Body a Syſtem of Divinity that will do this; and when it is done, there is nothing more Glorious.

Now the Goſpel is not only a Myſtery and a Depth, in Reſpect of Wiſdom, but let me give you another Depth; and that is a Depth of Love, which is laid up and revealed in this Doctrine and Knowledge of the Goſpel, *Epheſ.* 3. 16. *That you may comprehend with all Saints the Heighth, and Depth, and Length, and Breadth of the Love of God which paſſeth Knowledge.* Sin is a great Depth, which the Law lays open; therefore ſaith *Jeremy*, Chap. 17. *The Heart of Man is deſperately Wicked, who can know it?* And *Solomon* ſaith in *Eccleſ.* 7. 22. *I thought my ſelf Wiſe enough, I ſet my ſelf to find out, and to know the wickedneſs of Folly*: But he could not find out that Depth of Wickedneſs that is in Man's Heart, or make an Anatomy of the Heart: And poor Souls, when they are humbled find it ſo, and the damned Spirits in Hell find it ſo; for what is it they Study, and ſhall do to everlaſting? Their own Sinfulneſs and God's Wrath, their Parts being extended and ſet upon the utmoſt Tenter-hooks, and their Sins being ſet in order before them, they Study nothing but their Sins, and Meditate nothing but Terror; and this is Hell. But now there is a Myſtery of Love as well as of Wiſdom revealed in the Goſpel, a Depth that ſwalloweth up all the Depths of Sinfulneſs that is in the Elect, yea and if they were a thouſand times vaſter than they are. The Apoſtle in that place I quoted even now, *Eph.* 3. 16. ſpeaks of Heights and Depths, and Lengths and

Breadths

Breadths in the Love of God; he compares it to a mighty Sea, which ſwalloweth up Hills like Mole-hills; a Sea which is of that Depth, that the Thoughts of Men, though they ſhall be Diving to all Eternity to the bottom of it, ſhall never come thither; a Sea of that Length and Breadth, that tho' they are Sailing over it to everlaſting, yet they ſhall never come to Shore: It paſſeth Knowledge, ſaith he. God's Heart, my Brethren, is as deep in Love as it is in Wiſdom, yea and his Love was it that ſet his Wiſdom to work, to find out all thoſe Depths whereby to ſhew his Love. And therefore it is an obſervable place in *Rom.* 11. 23. (which I quoted at the firſt) *O the Depths* (ſaith he) *of the Riches of the Knowledge and Wiſdom of God!* You would think that the Apoſtle there ſpeaks only of the Knowledge and Wiſdom of God; no, he means Mercy and Love, as well as Wiſdom, or rather Wiſdom ſet a Work by Love; and it is clear by the Context, for he had ſpoken in the words before, of God's ſhewing Mercy to the Elect, *That through your Mercy* (ſaith he) *they might obtain Mercy:* For God hath concluded all under Unbelief, that he might have Mercy upon all; *O the Depth*, &c. Having ſpoken of Love and Mercy which God intends to his Elect, and the Ways and Contrivements that Wiſdom hath to ſhew Mercy, he cries out, *O the Depth of the Riches both of the Wiſdom and Knowledge of God!* And there in *Rom.* 12. 1. where he comes to make Application of all, what ſaith he? *I beſeech you therefore Brethren, by the Mercies of God, that you do ſo and ſo.* We have two Gulphes in us, two Veſſels, Underſtanding and Will, and both theſe muſt be fill'd: Why the Goſpel contains two Depths in it, the one to fill your Underſtanding, the other to fill your Will and Affections for ever. It contains a Depth of Wiſdom, and it contains a Depth of Love; it is a Myſtery of Wiſdom and it is Myſtery of Love. And ſo now I have diſpatched the firſt Property of the Excellency of the Goſpel, that it is a Myſtery. Chap. II.

I ſhall but make a ſhort Uſe of it, and that is only this. Theſe are great Invitements unto Men to become Saints, and being ſo, to ſearch in a more eſpecial manner into the things of the Goſpel; you know great Underſtandings ſeek after Depths, as good Swimmers do after great Rivers, and will not go to Shallowes. It is ſaid of the *Leviathan*, that he playes in the Sea, there is room enough to do ſo. If any thing invites the Underſtanding of Man to be ſearching and prying, the Depths of the Goſpel will do it.

And let me add this to it (which as it inhanceth the Worth of the Goſpel, ſo it ſhould ſet on our Spirits after the Knowledge of it, and the Knowledge of it as Saints, the Depths of it are ſo great that it will always produce new Knowledge; though you know but the ſame Things again, yet your Knowledge ſhall be always new, why? *Becauſe it paſſeth Knowledge.* Go take all other things that are the greateſt Riddles and Secrets in the World, and when you once know them, you know them, and they become Trivial when you once know them. There was a Secret in Nature, which the World almoſt for Three Thouſand Years did not know: I am ſure the Heathens did not, and that was the Cauſe of the Eclipſe of the Sun and the Moon, and they ſtood all wondering (as of late the *Weſt Indians* did) when ſuch a thing happened: Now we know that the Moons coming between the Sun eclipſeth it, and the Shadow of Earth coming between the Moon and the Sun eclipſeth it; and this great Riddle that amazed the World, we count it now we know it but a trivial Thing; and who almoſt when the Sun or Moon are eclipſed, thinks of it with any Admiration? But when the Depths of the Goſpel are unfolded to you, you may ſtill ſearch into them, and ſearch further with new Pleaſure, and to a renewed Underſtanding they are always New and Freſh. There is no New thing under the Sun, ſaith *Solomon* in *Eccleſ.* 1. And he ſpeaks of natural moral Knowledge: But there is nothing but New things which are above the Sun, which Believers know: Therefore as the Mercies of God are New every Morning, ſo the Thoughts of theſe Mercies they are to an Holy Heart precious, ſweet, New every Morning. And you ſhall find this, that as you grow up more in Holineſs, ſtill the Things you knew before will be New to you; the very ſame

Chap. III. Things, beſides your Enlargement in other things that you did not know before: So the Apoſtle clearly ſaith, in 1 *Cor.* 13. 10. *When that which is Perfect is come, that which is in Part ſhall be done away: When I was a Child, I underſtood as a Child, but when I became a Man I put away Childiſh things.* Every new Degree of ſpiritual Light ſwallowed up what he knew before, that he thinketh that he did not know it before, the Knowledge of it, or that New Light, being ſo pleaſant to him.

Now, my Brethren, to have the Mind of Man not only to have Depths made the Object of it, but the Holier he grows to be carried on to further Depths, to be led along thus with continual New Knowledge, there is nothing more Pleaſant; and yet this the Goſpel is, and all the Depths of it. And then when you ſhall have Depths of Love added, a Sea of Love breaking in upon your Hearts, at every Thought, (if the Apprehenſion be wound up high) to fill a Mans Will and Affection, as the other fill'd his Underſtanding; this muſt needs fill the Heart with unſpeakable Pleaſure and Joy, and Contentment, in the View and Contemplation of this great and high Myſtery. Now if we had Holineſs enough, and Love enough, and Faith enough, and grew in theſe, this would certainly be our Caſe. And ſo much now for this firſt Property of the Goſpel that is here mentioned, that it is called a Myſtery.

CHAP. III.

Another Demonſtration of the Excellency of the Goſpel, that it is a ſecret Myſtery, an hidden, and concealed Wiſdom.

COLOS. I. 26.

—Which hath been hidden from Ages, and from Generations, &c.

I Come now to the Second of thoſe Properties or Adjuncts that are Attributed or Aſcribed unto the Goſpel, mention'd in this 26*th* Verſe, to ſet forth the Glory of it, and that is the ſecrecy and hiddenneſs of it. *Hidden* (ſaith he) *from Ages and from Generations.*

That which is here Tranſlated [*hid*] is in *Rom.* 16. 25. Silence, not ſpoken of, it was kept Secret, at leaſt the Myſtery of it. *Now to him* (ſaith he) *that is of Power to ſtabliſh you, according to my Goſpel, and the Preaching of Jeſus Chriſt, according to the Revelation of the Myſtery, which was* [kept Secret] *ſince the World began.* The Apoſtle *Paul* in all the foregoing Part of the Epiſtle, had laid open the great Things of this Goſpel, and now at the latter end of all in the Concluſion of it (becauſe that it is the Revelation of the Goſpel for which we are moſt of all to bleſs God) he makes that Doxology, or cloſeth it with this Praiſe and Thankſgiving unto God: *Now to Him that is of Power to ſtabliſh you, according to my Goſpel, and the Preaching of Jeſus Chriſt, according to the Revelation of the Myſtery, which was kept Secret ſince the World began, but now is made manifeſt; To God only wiſe be Glory, through Jeſus Chriſt*, Amen. He doth involve and interweave the Mention of the Glory and Excellency of this Goſpel, as that for which there is Glory to be given

given to God in all Ages and by all Nations (for ſo the Doxology runs) and this for ever. Chap. III.

It is ſaid here to be *hid from Ages, and from Generations.* Interpreters, ſome of them, do make a Difference between theſe Two; namely, *Ages* and *Generations*, that the one doth import all thoſe Times of Eternity (if they may be called Times) before the World was; and the other, all the Times that have been ſince God made this World, ſince indeed Time was. I ſhall give you the Senſe, in which the Goſpel may be ſaid to be hid in both Reſpects.

If, in the firſt Place, we take [*from Ages*] to be all the Time before the World was (as in *Acts* 15. it is, *known unto God* (ſaith he) *are his Works, even from Everlaſting*) then this Goſpel was hid with God, even from Everlaſting. In 1 *Cor.* 2. 7. he ſaith, *It is the Myſtery, and hidden Wiſdom which God hath ordained before the World:* And in *Rev.* 14. 6. it is called, *the Everlaſting Goſpel.* And therefore you ſhall obſerve likewiſe in the Place quoted even now, *Rom.* 16. 25, 26. he ſaith, *It is a Myſtery, which was kept Secret ſince the World began* (ſo our Tranſlators read it, it is the ſame Word which is uſed here for Ages) *and is now made manifeſt according to the Commandment of the Everlaſting God.* Why comes in the Epithete of that God which hath been from Everlaſting? But becauſe the Goſpel hath been ſo too, and hath been kept Secret not only from the Time ſince the World began, but from Everlaſting alſo.

You will ſay unto me, in what Reſpect ſhould the Goſpel be ſaid to be hid even from Everlaſting, when there was no Creature to know it?

I Anſwer, becauſe it was that Knowledge which in God's eſteem even from Everlaſting he reſolved he would be ſparing of, and ordained to reſerve to himſelf. The Things of the Goſpel they were (as the Apoſtle tells us, 1 *Cor.* 2. 10.) *The Deep Things of God*, that lay (as I may ſo ſpeak) at the bottom of his Heart, the great Secrets, which he eſteemed ſuch even from Everlaſting. And whereas for other kind of Knowledge he had but a common Regard, not much caring or ſtanding upon it, when he ſhould reveal it, and ſo thought with himſelf; as for the Knowledge of other Things, I can ſet no Time for the Revelation of them (that is, in Reſpect of any peculiar Account or Value I have of them, though all Things fall within my Decree) but I will give means to Mankind to know any Thing elſe preſently; but this of the Goſpel ſaith he I will reſerve. Other Things in God that he meant to reveal, they lay uppermoſt in his Thoughts, *&c.* they were common, he cared not how ſoon they were known. But theſe were the Deep Things of God; God hath not been ſparing or nice (as I may expreſs it) of any other Knowledge whatſoever, that in this World he meant to reveal to the Sons of Men, either the Knowledge of the Creature or of his Law; but this of the Goſpel he locked up in his own Breaſt, he had a peculiar Cabinet for it, and it lay under a Lock of his own Decree not to manifeſt it, till the fulneſs of Time ſhould come. And therefore, it is ſaid *to be hid in God even from Everlaſting.* There is a Phraſe in 1 *Cor.* 2. 10. ſpeaking of this Goſpel (as in that Chapter he doth) he ſaith, *The Spirit ſearcheth all Things, yea, the deep Things of God.* It is expreſs'd after the manner of Men, and that Phraſe with that Emphaſis: *Yea, the deep Things of God*, implies, that God as other Artiſts, and thoſe that are wiſe, when he hath any Thing that is rare, and which he Cares not to let every one ſee, keeps it cloſe. In the like manner you have a Phraſe at the 9th Verſe of that Chapter, *Eye hath not ſeen, nor the Ear heard, neither have entred into the Heart of Man, the Things* (the Things of the Goſpel, namely, for he ſpeaks of the Goſpel in that Chapter) *which God hath prepared for them that love him.* Prepared, when? Why prepared even from Everlaſting, for as *Auſtin* well expreſſeth

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preſſeth it, the Decrees of God (ſaith he) they are but the Preparations, the Contrivements of all thoſe Benefits and Mercies which God intended to beſtow upon us.

Secondly, It is ſaid to be hidden alſo from Generations, that is, from Ages ſince the World began: So the Apoſtle ſpeaks, looking backward to former Times. I ſhall give you the Particulars, in Reſpect of which it was ſaid to be hidden from all Generations paſt.

The Goſpel as it is now revealed, was hid from all Nations.

1. It was hid from the *Gentiles*, ſo as it was New to them: And that is plainly one of the Apoſtles Scopes here. He writes to *Gentiles*, and he would magnifie the Mercy of the Revelation of the Goſpel unto them; and therefore if you Mark it, he ſaith, *Ver.* 27. *To whom* (namely, the Saints) *God would make known the Riches of the Glory of this Myſtery* [*among the Gentiles*] And ſo likewiſe you have it in *Eph.* 3. 8. *Unto me, who am leſs than the leaſt of all Saints, is this Grace given, that I ſhould Preach* [*among the Gentiles*] *the unſearchable Riches of Chriſt: And to make all Men ſee what is the Fellowſhip of the Myſtery* (namely to the *Gentiles*, that they ſhould partake of it) *which from the beginning of the World hath been hid in God.* In ſo much, as ſome Interpreters would make in all theſe Places, both that in *Rom.* 16. 25. and this Place in the *Epheſians*, and likewiſe this Text in the *Coloſſians*, the Myſtery intended, to be the revealing of the Goſpel unto the *Gentiles*. But it is clear that is not the meaning: The Myſtery that was kept hid, is not only that the Goſpel ſhould be Preached to the *Gentiles*, but it is the Things of the Goſpel it ſelf, it is the Myſtery of the Glory of it, it is *Chriſt the Hope of Glory*; and it is (in the *Epheſians*) *the unſearchable Riches of Chriſt:* And more plain, in 1 *Pet.* 1. the Things conceal'd to former Times there, are not only ſaid to be the Revelation of theſe Things to the *Gentiles*, but the Things themſelves, the Salvation it ſelf, as you ſhall find if you read the 10, 11, and 12. Verſes of that Chapter.

2. It was kept hid even from the *Jews* alſo, it is therefore indeed called a Myſtery; for what is properly a Myſtery? It is not the Thing meerly hid, wholly kept ſo cloſe as that there is nothing ſaid about it, but when there is that ſaid about it, which doth obſcurely and darkly reveal it, and yet hath a further meaning which afterwards cometh to be opened. Even thus as to the Words that *Adam* ſpoke concerning his Wife, *That they Two ſhould be one Fleſh*, what ſaith the Apoſtle of it, in *Eph.* 5. 32. *This is a great Myſtery*, ſaith he? Why? Becauſe darkly under the Union of Man and Wife, was intended the Union of Chriſt and his Church. *I ſpeak*, ſaith he, *concerning Chriſt and his Church.*

Now it is therefore called a Myſtery even to the *Jews*, becauſe although they had the Goſpel, the Subſtance of it, yet it was vail'd, and the Carnal *Jew* he underſtood all in the Letter, and looked to nothing in the Goſpel; and as you have it in 2 *Cor.* 3. 13. *There was a Vail put over Moſes his Face, ſo that the Children of Iſrael could not ſtedfaſtly look to the End of that which is aboliſhed*; namely, to what was revealed unto them under the Law. But now the Goſpel is come, all is open, (as if you ſhould ſpeak of a Riddle, and when you have done, give the meaning of it) and then they ſaw that all that the Prophets and *Moſes* had written, was written concerning Chriſt. But I ſay, the *Jews* in the Time of the Law, ſaw not this Myſtery intended in it. You ſhall find this in that Place of the *Romans* I quoted even now, *Chap.* 16. ver. 25, 26. *According to the Revelation of the Myſtery, which was kept Secret ſince the World began, but now is made manifeſt, and by the Scriptures of the Prophets* (mark that Expreſſion) *according to the Commandment of the Everlaſting God, made known to all Nations.* Would you know, ſaith he, why the Goſpel is called a Myſtery? God had hid a great deal of it obſcurely up and down among the Prophets, and Chriſt hath ſent out his Apoſtles to make known and reveal what all thoſe Prophets intended, which they themſelves did not know, not in the clearneſs of it as we do, they had as it were the Letter, we have the Myſtery unfolded. Therefore ſays the Apoſtle *Peter* 1 *Pet.* 1. 10.

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1. 10. *Of which Salvation, the Prophets enquired and ſearched diligently, who propheſied of the Grace that ſhould come unto you: Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the Things that are now reported unto you*, &c. So that indeed the Myſtery, and the Meaning, and the End, at which all thoſe Things aimed that the Prophets delivered, they themſelves fully knew not; they were to write the Scriptures, and they enquired after, and ſearched diligently what thoſe Things which they wrote did ſignifie; but it was anſwered them, *That not unto themſelves, but unto us they did miniſter the Things that are now reported.* But now in the Times of the Goſpel (ſaith he in *Rom.* 16.) *By the Scriptures of the Prophets, it is made known unto all Nations:* Men had only hints before, but now by opening the Prophets, and laying Things together, the whole Buſineſs is unfolded, and this Myſtery is come out. And this is properly a Myſtery, and in this reſpect the Goſpel was a Myſtery, hidden even from the *Jews* themſelves. Therefore, to give you another Place, there is a little Particle in *Eph.* 3. 5. very obſervable, *By Revelation he made known unto me the Myſtery, which in other Ages was not made known unto the Sons of Men.* What, did they know nothing of the Goſpel? Yes ſaith the Apoſtle, they might, but it was in a Myſtery, it was not made known to them, ſaith he, as it is now revealed (Mark that Particle, *made known as it is now*) to his Holy Apoſtles and Prophets; that is, the Prophets of the New Teſtament upon whom the Holy Ghoſt fell, who opened unto them all thoſe Prophecies of the Old Teſtament, and they ſaw clearly nothing but Jeſus Chriſt in them. Hid it was you ſee from the *Gentiles*; hid it was alſo from the *Jews*, in reſpect of the Revelation of it. Hid it was alſo.

3. From the Angels, and from *Adam* in Innocency. The Angels might know that they were to have a Head in whom God did unite them unto himſelf; and they might know it, as the Fathers of the Old Teſtament knew there ſhould be a *Meſſiah*, by whom they ſhould be Redeemed; but how, and who, and what he was, they knew not; and in that Reſpect they are ſaid, in 1 *Pet.* 1. 10, 11. to Pry into theſe Things; which Place I ſhall not mention much; but I ſhall give you another Place, which will comprehend both; namely, that the great Things of the Goſpel were kept hidden from Angels and from Man alſo. And it is in 1 *Cor.* 2. 9. compared with *Iſai.* 64. 4. (out of which, the Words in the *Corinthians* are taken) *As it is written, Eye hath not ſeen, nor Ear heard, neither have entred into the Heart of Man, the Things that God hath prepared for them that Love him.* Now in *Iſaiah* it is thus, *Since the beginning of the World, Men have not heard, nor perceived by the Ear, nor hath the Eye ſeen, O God, beſides thee, what he hath prepared for him that waiteth for him.* To open theſe Words a little. When he ſaith there in the *Corinthians*, *Eye hath not ſeen, nor Ear heard*, &c. it hath Reference to what was ſaid, *Ver.* 7. *We ſpeak the Wiſdom of God in a Myſtery, even the hidden Wiſdom, which God ordained afore the World:* And it hath Reference alſo to *ver.* 8. where it is ſaid, *Which Wiſdom none of the Princes of this World knew*; and he brings a Proof why none of the Princes, none of the corrupt Men of the World ever knew it, *a majori*, from a far greater Argument; for ſaith he, theſe great Things which the Goſpel reveals for the Salvation of the Elect, have not only not entred into the Heart of corrupt Men, but they have not entred into the Heart of Innocent Man, not into the Heart of *Adam* himſelf. How do I prove that? From that in *Iſai.* 64. 4. *Since the beginning of the World*, ſaith he, *Men have not heard*, &c. which Phraſe the Apoſtles often uſe, when they ſpeak of the Goſpel being hidden, as in *Eph.* 3. 9. he ſaith, *It hath been hid from the beginning of the World.* But you will ſay, he excludes not Angels? Why truely, if you Conſult the Place in *Iſaiah*, he ſaith, *That none hath ſeen, O God, beſides Thee*; who doth he ſpeak to? To Jeſus Chriſt, as a diſtinct Perſon from his Father; why? It is clear by this, becauſe he changeth the Phraſe; *None hath ſeen, O God, beſides thee*; what He hath prepared, not what thou haſt prepared, but what he hath prepared; as if he had ſaid, beſides Thee O God the

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Son, kneweſt what God the Father hath prepared for thoſe that Love him, none elſe but only Jeſus Chriſt which was in God's Boſom knew it. *Neither Eye hath ſeen, nor Ear heard, nor hath it entred into the Heart of Man:* There is but thoſe Three Ways of knowing, either from the inward natural Principles, which are in the Heart of Man; and ſo a Thing enters into a Man's Heart from the Principles of Reaſon, which are in a Man's ſelf; why ſaith he, all the Principles that were ſown in *Adam*'s Heart, or in any Man's Heart elſe, would not have afforded this Knowledge, it would not have entred into a Man's Heart. And then all the Way of Knowledge by the Eye, or Obſervation of the Creatures, could never have afforded this Knowledge, or the leaſt Jot of it. No all the hearing by the Ear, all the Communication that God ſhould have made to *Adam*, would not have laid open theſe Things to him. And it is plain, that *Iſaiah* ſpeaks of the Things of the Goſpel, not only by the Quotation of his Words by the Apoſtle *Paul*, but from the Deſire of the Church there, that God would bow the Heavens and come down, and reveal theſe Things to them; bow the Heavens (ſaith he) and come down, touch the Mountains, *&c.* Even as the Mountains when God gave the Law bowed down before him, ſo he expreſſeth the revealing of the Goſpel under the ſame Terms.

Having gone over all theſe Places, there is one Place more, in which all that I have ſaid out of the *Romans*, and out of the *Corinthians*, and out of the *Coloſſians*, and out of the *Epheſians*, concerning the hiddenneſs of this Wiſdom, is in a manner contained, and it is in the Old Teſtament, and for ought I know in the oldeſt Book of the Old Teſtament, even in *Job*, *Chap.* 28. which I ſhall open to you as clearly as I can; the Truth is, I had not thought it had lain in that Place, till I found the Learned *Ainſworth* refer to it, though but in a Word.

Ainſworth *Communion of Saints.*

Moſt Interpreters I find refer all the Matter in that 28th *Chapter*, to the 12th *verſe* of the 27th *Chapter*, and that there *Job* begins his Preface to all the Diſcourſe that follows. *I will teach you* (ſaith he) (it is Tranſlated) *by the Hand of God*; but *Piſcator* reads it, *Of the Hand of God*, that is, that ſhall be the Subject I ſpeak of, *and that which is with the Almighty, will I not conceal*, that which is Secret and laid up with him: Where he profeſſeth to hint to them a Secret Counſel and Wiſdom, which was in God beyond what they had ſpoken, a Wiſdom which they knew little of, and which God kept Secret from all Living. All the Diſcourſes of *Job*'s Friends, what had they been about? They had been about God's outward Diſpenſations, how God puniſheth Wicked Men for their Sins, and they confine themſelves to that Diſcourſe, to the Works of God's Providence, and an Enumeration of his legal Proceedings in a way of Juſtice to Sinners, which was a common ordinary Notion then in the World, and which ſuited thoſe Times under the Law of Nature, under which it is Thought *Job* lived. Now in this they prided themſelves in their Diſcourſe, therefore *Job* to confound them, and not only to Confute them, but Shame them too; he profeſſeth to hint to them another Wiſdom, which they did not Exerciſe their Thoughts about. Why ſaith he, *Ver.* 12. You ſpeak nothing but what is ordinary, *Behold, all ye your ſelves have ſeen it, why then are ye thus altogether Vain?* Or Boaſt your ſelves of ſuch a Knowledge as you have uttered, by which you condemn me, as if I were a wicked Man? (for by it they had condemned him, becauſe God puniſhed wicked Men according to their Works) and ſo *Job* goes on to repeat what they had ſaid, as you will ſee, if you compare the 13th Verſe to the end, with the 20th *Chapter*. But ſaith he, whereas you think that this Knowledge you have uttered, hath ſuch a great deal of Depth in it; I'll tell you, or teach you of the Hand of God; that is, of God's Eternal Purpoſe for ſo you ſhall find it (as *Piſcator* well obſerveth) in *Acts* 4. interpreted; *They were gathered together*, ſaith he, *to do whatſoever thy Hand and Counſel determined before to be don. I will not conceal* (ſaith *Job*) *that which is with the Almighty*; there is an higher Wiſdom, which He in his Eternal Purpoſe hath order'd beyond that which you ſee in the Works of his ordinary Providence, which you neither mind nor ſearch into. Having thus Prefaced his following Diſcourſe,

courſe, he doth in 28th *Chapter*, as both *Beza* and *Janſonius* obſerveth, begin to ſpeak of this Wiſdom, and to Commend it to them. And ſee how he ſets it out, you ſhall ſee it will fall in and open all the Scriptures I have already mentioned. Chap. III.

Firſt, He compares that Wiſdom, which he would ſet their Thoughts a work upon, which they neglected, and out of the Rigour of their legal Spirits condemned him; he compares it, I ſay, Firſt, With all Humane Wiſdom, and he tells them plainly this, that there is a great deal of Wiſdom in the Hearts of Men; and inſtanceth in the Art that Men have to find out all the precious Things that are hid in the Bowels of the Earth; ſo *ver.* 1. *He findeth out, where there is a vein for Silver, and a place for Gold*; he taketh Iron out of the Earth, and he hath ſuch Skill as he can make Braſs out of a Stone; and if a Flood break out while he is digging under the Earth, he can overcome that Difficulty and remove it; and he digs up Stones out of the Earth where Bread grows, one would have thought Man ſhould have been contented with Bread; no, but he digs up the Earth, where he finds Stones that are the Place of Saphires, and which hath Duſt of Gold: And *ver.* 10. (ſays he) *He is able to cut out Rivers among the Rocks* (for he ſpeaks of Man and his Wiſdom, which God hath given him in all this) *and his Eye ſeeth every precious Thing.* Well, but when he had thus deſcribed the Art of Man from the firſt Verſe to the 12th. ſaith he, though Men have all this Skill and this Art: *Yet where ſhall Wiſdom be found, and where is the Place of Underſtanding?* And by Wiſdom here he means the ſame that *Solomon* doth in the *Proverbs*, *viz.* that Wiſdom that ſhall ſave Men, as appears in the Laſt Verſe: For *Job* interlaceth many Diſcourſes of Chriſt, ſpeaks of him as the Redeemer, *I ſhall ſee him with theſe Eyes*, ſaith he, and he whom he calleth the Redeemer elſewhere, in this Chapter he calls Wiſdom, which was to be the ordinary Phraſe of the Old Teſtament, and ſo of thoſe Times by which they did call the *Meſſiah.* He complains in the 13th Verſe, that Man who had all this Art and Skill to find out all Things elſe, yet he ſought not after this: *Man knoweth not the Price thereof, neither is it found in the Land of the Living*; you may go almoſt all the World over and hear no Man ſpeak of it, no Man values it. He ſpeaks not of that Wiſdom which is in God infinitely, for that is not a Thing for Man to obtain, and ſo under that Conſideration to value it as *Paul* did, when he eſteemed all as Dung in Compariſon of it; Man knows it not, ſaith he, he would never have inhanced the Price of it (as afterward, *ver.* 16. *It cannot be valued with the Gold of Ophir, with the precious Onix, or the Saphire*) but to raiſe up the Hearts to ſeek it: He ſpeaks juſt as *Solomon* doth in *Prov.* 8. when he ſpeaks of Chriſt.

Secondly, As he compares it with all the Knowledge that Man hath, ſo with all the Knowledge that the Creatures materially can afford. Go over all the Creatures, they all do not contain one Jot of that Wiſdom; ſo ſaith the 14th Verſe, *The Depth ſaith, it is not in me, and the Sea ſaith, it is not in me*; for they do afford to Man's Underſtanding no hint at all of any ſuch Thing, not a whit to be known of the Knowledge of God in Chriſt is in the whole Frame of Nature. *Whence cometh Wiſdom then?* (ver. 20.) *And where is the Place of Underſtanding? Seeing it is hid from the Eyes of all Living, and kept cloſe from the Fowls of Heaven.* Whence comes it? That is, Who is the Author of it? And where is it to be found? That is, What is the Subject Matter of it? The Depth affordeth it not, it is not to be found there, the Creatures though they hold forth the Foot-ſteps of God, yet they do not hold forth this Wiſdom. He tells us afterward, in *Ver.* 23. *That God underſtandeth the way thereof, and he knoweth the Place thereof*; (for as the Apoſtle ſaith, in *Eph.* 5.) It lies hid in God, and *Job* ſaith, that God had kept it cloſe, and doth keep it cloſe from all; and ſo he reckons up all Things that are to be reckoned up, he reckons up the Sons of Men; *It is hid*, ſaith he, *from the Eyes*

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of all Living, that is, of Mankind; and kept cloſe from the Fowls of Heaven (as you have it in your Margents) as metaphorically he calleth Angels; for otherwiſe, why would he aſcend from the Eyes of all Living, ſpeaking of Man, to the Fowls of Heaven, unleſs he ſpake of ſuch Creatures, as have more Underſtanding than Man, namely, Angels, for ſo in Scripture they are called. And ſaith he, *Ver.* 22. *Go down to Deſtruction and Death*, and they will ſay, *we have heard the Fame thereof with our Ears*; all our Fore-fathers that are Dead, they knew not the way of it neither; tho' they have heard the Fame of it: The Devil heard it when he was Curſed, he heard it with a Witneſs, that both his Ears tingled when he heard it; and all our Fathers that are Dead, heard the Fame of it, knew there was ſuch a Thing, as *Job* alſo did, but they had not that clear Revelation of it. It being hidden therefore from all theſe, *It is God*, ſaith he, *that underſtandeth the Way thereof, and he knoweth the Place thereof; That God that looks to the Ends of the Earth, and ſeeth under the whole Heaven; That God that makes a weight for the Winds, and that weigheth the Waters by meaſure; That God when He made a Decree for the Rain, and away for the Lightning of the Thunder; Then did He ſee it*, and (as your Margent hath it) did number it, or revolved it in his Mind, he recounted it, he prepared it, yea, and ſearched it out. He ſaw it, that is, he had it in his View, as the chiefeſt Wiſdom of all elſe, greater than whatever elſe he was a doing in making the World: And He Numbred it, that is, He Accounted it as the choiceſt of all Knowledge elſe: And He prepared it as a further Thing than the Wiſdom He ſtamped upon the Creature, and He did as it were by Study ſearch it out. You find theſe Phraſes fall in with what the Apoſtles themſelves uſe of it.

If you ask me what Wiſdom this is that *Job* ſpeaks thus of? It is (as I hinted afore) that Wiſdom whereby Men are ſaved, which was the Title that then in thoſe Old Times they gave to the *Meſſiah*, and the Fear of Him, and the Knowledge of Him, and of God. If you look in *Prov.* 8. (and this Book of *Job* was written long afore that of the *Proverbs*) you ſhall find that *Solomon* uſeth the ſame Expreſſions that *Job* here doth, and he makes a Deſcription of Jeſus Chriſt under the Title of Wiſdom, and of that way of Salvation that was then but obſcurely revealed, and afterward more fully manifeſted in the Times of the Goſpel, even the *hidden Wiſdom of God*, as the Apoſtle calls it. *Solomon* in that 8th of the *Proverbs*, ver. 11. ſaith, *That the Knowledge of it is better than Rubies, and that all the Things that may be deſired, are not to be compared to it. Job* uſeth the ſame Expreſſion, *ver.* 18. *No mention ſhall be made of Coral or of Pearls, for the Price of Wiſdom is above Rubies:* Had it been the Wiſdom of God himſelf, which God everlaſtingly keepeth to himſelf, and is not to be pryed into; *Job* would not have put that Price upon it to incite Men to the ſearch of it. So likewiſe you ſhall find, that *Solomon* makes the ſame Complaints that *Job* doth, that the Sons of Men receive it not, value it not. And as *Job* ſaith, *That God when he made a Decree for the Rain*; then did He ſee that Wiſdom and prepared it, and ſearched it out; ſo *Solomon* uſeth the ſame Expreſſions alſo, *Prov.* 8. 28. *When He eſtabliſhed the Clouds above* (its the ſame Expreſſion) *when He ſtrengthened the Fountains of the Deep, when He gave to the Sea his Decree*, &c. Then ſaith Wiſdom, *I was there, and was daily his Delight*, &c. And that you may ſee how one Scripture openeth another; you ſhall find in *Eph.* 3. where it is called a hidden Wiſdom, he ſaith, *To make all Men ſee what is the fellowſhip of the Myſtery, which from the beginning of the World was hid in God, who created all Things by Jeſus Chriſt.* Now what ſaith *Job*, and what ſaith *Prov.* 8. Saith *Job*, *When God did give a Decree for the Rain; When he eſtabliſhed the Clouds above*, ſaith *Solomon*, then did He ſee this, He had this in his Eye, but he kept it cloſe as a further Wiſdom, than what he was a making and ſtamping upon the Creatures: *It was hid in God*, ſaith the Apoſtle, *who created all Things by Jeſus Chriſt:* In the Strength of Chriſt God-man did he Create all Things, and had then in his Eye the Lord Jeſus, whom he meant to propound to the Creature as the Head of the Creation. It is a Wiſdom alſo

which

which is not in Nature but diſtinct from it; for *Job* ſaith, *When he made the World he ſaw this.* And then he uſeth the very ſame Phraſes that are uſed of the Goſpel. There are Four Things ſaid of it. 1. He ſaw it. 2. *Recenſuit* (ſo *Piſcator* tranſlates it) He numbered it with himſelf, recounted it. 3. He did prepare it. 4. He ſearched it out. Now do but look in 1 *Cor.* 2. 9, 10. where the Apoſtle ſpeaks of this hidden Wiſdom, and you have the very ſame Phraſes. *We ſpeak the Wiſdom of God in a Myſtery, which God ordained before the World. The Things which God hath prepared* (the *Septuagint* uſeth the very ſame Words in the *Greek*, which the Apoſtle doth here) and then he ſearcheth it out, *The Spirit*, ſaith he, *ſearcheth the deep Things of God.* And my Brethren, to add this as the Concluſion, it is that Wiſdom by which Men were then ſaved, that *Job* had here in his Eye: Now what Wiſdom was it that Men were ſaved by then? It was by that obſcure Knowledge they had of God in Chriſt held forth in the Promiſe, which did Cauſe them to cleave to him, and to fear him, and to worſhip him, and to depart from Evil: Now look in *Prov.* 8. and compare it with the laſt Verſe of this 28th of *Job.* Saith he there, *ver.* 12. ſpeaking of Wiſdom, *I Wiſdom dwell with Prudence, and find out Knowledge: The Fear of the Lord is to hate Evil*, &c. and *ver.* 20. *I lead in the way of Righteouſneſs*, &c. And ſo he goes on, and in the Concluſion ſhews, how that the Knowledge of Chriſt, and of the Goſpel as it was then revealed did work Men to cleave unto God, to fear God, and to depart from Evil; that was the Way whereby Men were ſaved then. So *Job* tells his Friends here, you tell me ſaith he, of Gods dealings with me in an outward way of Providence, but you mind not the Wiſdom of God, what is that? *The Fear of the Lord, that is Wiſdom, and to depart from Evil, is Underſtanding.* Now in the *Jewiſh* Language, the Piety of thoſe Times, by which they are ſaid to believe in God and to be Religious, is ſtill expreſs'd, *by the fear of the Lord:* And he in the New Teſtament, that is called a Believer, in the Old is called a Man that feareth God, for that was the Wiſdom Chriſt was made unto Men in the Old Teſtament. I ſay, as Faith is the great Thing in which the Language of the New Teſtament runs, ſo the fear of the Lord is the Language of the Old: There are a World of Places for it. *Pſalm* 34. *Come ye Children, and I will teach you the fear of the Lord:* Therefore it is called the beginning of Wiſdom, when they came thus to know God, for it is called the fear of the Lord, becauſe it was that by which they were to fear God and come to the *Meſſiah*, a fear which made them wiſe unto Salvation. The ſame Chriſt by teaching them his fear then, made them wiſe to Salvation, which teacheth us now; only our Religion is expreſſed by Faith, theirs by Fear, becauſe there was little Goſpel mixt with it; it wrought in a legal Way, in a way of Bondage then, ours in a way of Adoption. So that it is clear, that *Job* ſpeaks of that Wiſdom whereby Men are ſaved according to the Notion of thoſe Times, having ſome hint of ſome further Wiſdom which was hid in God, which was not in Angels, nor in Men, and which God himſelf in the End would reveal. And ſo you have as I conceive truly the meaning of that Place in *Job.* Chap. III.

USE, Is the Goſpel thus a hidden Wiſdom, hidden from Ages and from Generations? This ſhould cauſe us to value, and put the higheſt worth and eſteem upon it. Amongſt all other Conſiderations that ſhould move us to it, this is not the leaſt. We ſee the greateſt Wits of the World, and the greateſt Underſtandings, have ſtill been taken with Antiquity, with any Learning and Knowledge that is Ancient, eſpecially when it is hidden too. How do Men prize an Old Copy of a Father (as they are called) which hath lain hidden in ſome hole in a Manuſcript, and is now revealed! How doth a great Scholar value ſuch a Thing! They think it a Glory to be the Publiſher of ſuch a Thing. To have an Old Copy of the New Teſtament, though it doth not differ Three Words throughout the whole from what we commonly have, yet if it be an Old Copy (as lately one of the *Septuagint*

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written 1300 Years ago was ſent over) what a value is there ſet upon it! If the Prophecy of *Enoch* which *Jude* quoteth (and ſuch a Thing they ſay is extant in *Africa*) were now found out, how would it be valued! If it were common here, how would it be eſteemed! *Solomon* you know wrote of Herbs and Plants, from the Cedar in *Lebanon* to the Hyſſop that Springs out of the Wall, if theſe Books that are loſt were now found, what a Price would we ſet upon them! O my Brethren, a far greater than the Wiſdom of *Solomon* is here, and far more Ancient, for here is the Wiſdom that was hid in God from Ages and Generations, even before the World was, which lay at the bottom of his Heart, which are the deep Things of God. Here is a whole Edition (for ſo the Goſpel is) of a New Teſtament, of a new Knowledge of God, in Compariſon of what the Fathers had. Here is the Wiſdom of God himſelf, which was kept cloſe from the *Gentiles*, from all Nations Four Thouſand Years, kept hid from *Adam* in Innocency, kept hid from Angels, kept hid from all, that his own Spirit even ſearcheth into theſe deep Things of God. How ſhould this whet on our Souls to be skilful in, and to ſtudy this Goſpel, and to know all the Secrets of it; to ſeek unto God, for that Holy and Bleſſed Spirit who writ this Word, and hath hid herein all the Treaſures of Knowledge which are to be revealed to us. This did commend it to the Primitive Times; *Paul* ſtill in all his Epiſtles, as you have ſeen in that of the *Romans*, in this of the *Coloſſians*, in that of the *Epheſians*, in that of the *Corinthians*, makes it a mighty Matter, that unto them this Goſpel was revealed that was hid before, that God had broke up a new Treaſury, not of Notional Divinity; but of the Knowledge of himſelf, even the Myſtery of the Father and of Chriſt, as it is called in *Coloſ.* 2. 1.

But you will ſay unto me, this indeed did mightily commend it to our Fore-fathers, that lived in the Primitive Times to whom it was firſt made known. In regard to them it was admirable, that it ſhould be 4000 Years before it was revealed, and then made known unto them, and that they ſhould be the firſt: But for us we are born under it, and it hath now been 1600 Years ſince it was made manifeſt. Therefore what is this to commend it to us?

I Anſwer *Firſt*, It did lie hid however 4000 Years afore the World knew it; and that thou ſhouldſt have thy Lot to be born in the Days of the revealing of this Goſpel, and ſhouldſt come to know theſe Things which were hid to the Ages before, as a Favour: for thou mighteſt have been born in the midſt of thoſe 4000 Years.

But *Secondly*, So did God order it in his great Wiſdom, that though the Law was given (I Paralel it ſo) in *Moſes* his Time, yet there was a Time (as that of *Manaſſehs*, and of other of thoſe Kings) in which the Law was in a manner loſt, and the Prieſt ſearching in the Temple doth by Chance find it. This hath been the Caſe of the Goſpel ſince God delivered it to theſe Times, for this Doctrine of the Goſpel in the greateſt Glory, and the Riches of the Secrets of it, was obſcured for more than a Thouſand Years, yea, from the very Apoſtles Time a Myſtery of Iniquity began to work, and another Goſpel to be raiſed up that darkned the true one by Degrees, till Antichriſtianiſm over-ſpread the World, when as all the World, and the Learned Men of the World ran after the Rudiments of the World and not after Jeſus Chriſt, and the World was ſpoiled thorough School-Divinity, and thorough Philoſophy, as the Apoſtle ſpeaks, *Coloſ.* 2. 8. And it is not many Years ſince, that great and glorious breaking forth of the Goſpel began in the Time of *Luther*; when God did break up another *Indies*. He gave the Pope a World, the *Spaniſh* World, the *Weſt-Indies*; He ſet them a Work about the firſt Part of the Wiſdom ſpoken of, in that 28th of *Job*, to find out a Vein for the Silver, and a Place for the Gold: And he gave another *Indies* of the Goſpel unto us of the *Proteſtant* Churches, and it had been Happy for us to have kept ours, and to improve it as they have done theirs. But my Brethren, though God begun and renewed the Knowledge of this Goſpel, yet the Saints will find digging Work enough in it, even to the End of the World. You ſhall find in the very midſt of the Book of the *Revelation*, when Fourteen Chapters

ters of it were ſpent, that it is there ſaid, *Ver. 6. I ſaw another Angel flie in the midſt of Heaven, having the Everlaſting Goſpel to Preach unto them that dwell on the Earth.* He ſpeaks of the Time of Antichriſt, for in the 13th Chapter, he deſcribeth the Beaſt, how he aſcendeth out of the Sea; and in the 14th, he deſcribes the Saints under Antichriſt, and how he tyrannized over them, eſpecially at the latter End, when the Light of the glorious Goſpel of Chriſt breaks forth. And whereas they accuſe the Goſpel of Novelty, no, it is an Everlaſting Goſpel, ſaith he. And God did ſet a Work many before us to Preach this Goſpel, and how did they begin to Preach it? (for it went on by Degrees) They fell upon Images firſt, they bad People take heed *Fear God, and give Glory to Him, and Worſhip Him, that made Heaven and Earth*; that was the firſt great Thing which the *Proteſtants* laid open, when they firſt began to Preach the Goſpel. Afterwards they began to challenge *Rome* with being the Antichriſt, that was the ſecond Angel. And then a Third comes, and ſaith, *That whoſoever drinks of her Waters, and of her Cup ſhall Everlaſtingly be tormented*; ſo that Men that are learned and knowing Men living in that Religion cannot be ſaved. And then in the 15th and 16th Chapters there come ſeven Angels out of the Temple, and they ſtill reveal more and more. Thus doth God by Degrees go on, ſo that within theſe 100 Years, we in our Age, ever ſince that great Light firſt brake out (eſpecially here in this Kingdom) have had the Light of the Goſpel riſing ſtill clearer and clearer, and ſo it will do till Antichriſt be deſtroied, for he is to be deſtroied, to be melted (ſo the Word is) by the dawning of the Sun of Righteouſneſs, who is coming upon the World. Therefore in *Iſa.* 11. 8. he ſaith, *The Earth ſhall be full of the Knowledge of the Lord, as the Waters cover the Sea*; he hath the like Expreſſion in *Hab.* 2. And he ſpeaks of the latter Times, for he ſpeaks of thoſe Times before, and upon the Calling of the *Jews*; and that is clear by *ver.* 11. of that *Iſa.* 11. *It ſhall come to paſs in that Day, that the Lord ſhall ſet his Hand again the Second Time, to recover the Remnant of his People*; he had deliver'd them out of Captivity once, and he ſhall do it again the Second Time, ſaith he. Now go take *Ezekiel*, he propheſieth likewiſe of thoſe latter Times, and he uſeth the ſame Expreſſion of the over-flowing of Waters by Degrees, in *Ezek.* 47. ſpeaking of a glorious Temple, that was to be ſet up in the latter Days (that's clear by all the Paſſages of that Prophecy) he ſaith, *He ſaw Waters iſſue from under the Threſhold of the Houſe* (that is, of the Church) and ſaith he, firſt I was led thorough Waters, and the Waters came up to the Ancles; afterwards the Waters were to the Knees, and then to the Loins, and at length a River that could not be paſſed over, for the Waters were riſen, Waters to Swim in, and when he was returned to the Brink of the River (that you may know what Times he ſpeaks of) he ſaith, *There were very many Trees on the one ſide, and on the other.* Now compare this with *Rev.* 22. There you have the ſame Trees and the ſame Waters (ſpeaking of the latter Times of the Goſpel too, as *Ezekiel* doth) whoſe Leaves did heal the Nations every Month. So that he ſpeaks of the growing of the Knowledge of the Goſpel by Degrees, which ſhould be as Waters that cover the Sea. The like you have in *Zachary* where he propheſieth, that in the latter Times there ſhould come a Day, which ſhould be clearer towards Evening: In the Times before this, ſaith he, it ſhall be neither Light nor Dark (which I believe are our Times) and it ſhall begin to clear up towards Evening (it is in *Zech.* 14. 6, 7.) and he uſeth the ſame Expreſſion concerning Waters, *Ver.* 8. *Living Waters*, ſaith he, *ſhall go out from Jeruſalem*, &c. And *Dan.* 12. 4. *Many ſhall run too and fro, and Knowledge ſhall be increaſed.*

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I ſpeak it for this, that although the Goſpel was revealed to the Apoſtles ſo long ago, yet God hath ſo ordered it, that to us now it is new again. My Brethren, Let me ſay this to you, *It is a Faith once given*, ſo *Jude* tells us. When the Apoſtles had given it out of their Hands, what, will God ſend Apoſtles to recover this Goſpel again? No, it is a greater Glory for God by Degrees, and by ordinary Light in the Hearts of his Miniſters and his

People

Chap. IV.

People to recover this Gospel, (which was thus blasted by Antichrist, in the latter Days) that it shall have the same Purity in Doctrine and Government that was in the Primitive Times, I say, for God to do this by Degrees and by ordinary Means, it is a greater Glory then to send Apostles; it were an easie Matter for him to pour out his Spirit upon Men immediately as He did then, but he chuseth rather to do it by ordinary Means as he hath done; yea, and will go on to do it, and will never leave to do it, till he hath brought it to that heighth, when Jesus Christ shall come to possess his Kingdom, the Brightness of whose coming, the Dawnings of it, shall consume Antichristian Doctrine and Worship. It is a greater Matter for him to work a Miracle by ordinary Means in a way of ordinary Providence, than to shew these great Miracles that he did among the *Jews*, and the like; as indeed he hath in an ordinary Way done as great Matters for this Kingdom, as ever he did in *Egypt* for the bringing of his People out of that Bondage. It is I say an easie Matter for God to go and create a new World, and the like; but therein lies his Glory, that he will restore Things, and reduce them to the Primitive Purity by ordinary Means, and not send extraordinary Persons to do it.

Antichrist brought in all his Darkness by Degrees, and it shall go out by Degrees. The Mystery of Iniquity began to work in the Hearts of Men in the Apostles Times, and Darkness grew more and more till Midnight: So the Mystery of the Gospel works likewise, and these Dawnings shall increase more and more till the perfect Day; and the Issue of all these Confusions that are now, when Jesus Christ hath done his work, will be some glorious Thing. God hath given Pastors and Teachers (as the Apostle saith) to all Ages, and one Age doth teach another, and they all tend to the edifying of the Body of Christ, till we come unto a perfect Man, unto a measure of the Stature of the fulness of Christ. All the Light of the former Ages is drawn down to this Age, and in this Age Men suck in their very Education the Light of the former Ages, and so are prepared for a further growth, and so in the End the latter Age of the World will have a fulness of Stature again. And the Scope of all this is, though it is a Mystery, yet God hath so ordered it in his Providence, to endear it to us, to make it a new Mystery to us, even as if he had had Apostles afresh; for it was obscured, and it hath broke out afresh after it lay hid a Thousand Years.

CHAP. IV.

That the Knowledge of the Gospel is a most excellent Wisdom, because as a peculiar Favour, it is communicated by God onely to some Persons.

COLOS. I. xxvi.

But now is made manifest to his Saints.

HERE is the Rarity and Scarceness of it, when it cometh to be revealed [*But now is made manifest to his Saints.*] And this is the Subject which I shall insist upon.

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In the handling of this, I ſhall do Two Things.

1. Give you an Explication of the Words.

2. Enlarge upon that Theam, to ſhew from thence, the Excellency of the Goſpel.

1. For Explication. If you mark it, the Apoſtle doth not ſay, which is now made manifeſt to me: Although *Paul* makes the Manifeſtation of it unto him, to be the means to manifeſt it to all the Saints; for as elſewhere he ſaith, it was a Treaſure in an earthen Veſſel committed unto him; and therefore in the 23d Verſe, and the laſt Words he ſaith, *Whereof I Paul am made a Miniſter*; and in the 25th Verſe, the firſt Words, *Whereof I am made a Miniſter.* But how is he made a Miniſter? For to reveal it to the Saints, therefore he doth not only ſay, is revealed unto me; *but, now is made manifeſt to his Saints.*

The Goſpel, although it was at firſt revealed unto Apoſtles and Prophets, yet the End and Intent of it was, that it ſhould be revealed to all the Saints. You have this expreſly in *Eph.* 3. 5. comparing it with this. In the 4th Verſe, he had called it (as here) *The Myſtery of Chriſt*; in the 5th Verſe, he ſaith, *Which in other Ages was not made known unto the Sons of Men, as it is now revealed to His Holy Apoſtles and Prophets by the Spirit.* One would think now, that the Apoſtle here ſhould only intend, that this Goſpel is revealed to the Doctors and Teachers of the Church, to the Holy Apoſtles and Prophets. No, read the 9th Verſe. It is (ſaith he) *to make all Men ſee* (that is, as theſe Words reſtrain it, all the Saints ſee) *what is the Fellowſhip of the Myſtery, which hath been from the beginning of the World hid in God.* It was not revealed only to Apoſtles and Prophets; *But now* (ſaith he) *is made manifeſt to the Saints.* And therefore in the 23d Verſe of this Chapter, ſaith he, *If you continue in the Faith, grounded and ſettled, and be not moved away from the Hope of the Goſpel, which you have heard, and which was Preached to every Creature under Heaven.* So that not only the Holy Apoſtles and Prophets of the New Teſtament received it, and it was manifeſted unto them, but to the Saints alſo. Therefore in the 25th Verſe of this Chapter, *I am made a Miniſter of it* (ſaith he) *according to the Diſpenſation of God, which is given to me for you.* So that indeed it was given to the Apoſtles, but only that they might make it manifeſt to the Saints; and hence therefore he ſaith, *But now is made manifeſt to His Saints.* I ſhall not need to enlarge more upon this, in the way of opening it.

II. I ſhall come therefore to the Thing it ſelf, *viz.* The Rarity of this Goſpel, and of the Myſteries of it, and ſhew you the Excellency of it in this Reſpect.

But is now (ſaith he) *made manifeſt to His Saints.*

He ſpeaks as if God were dainty of this Knowledge. He reveals it to *Saints*, and to *Saints* only; and to *His Saints*. There is a Revelation of it, which the Saints only have (as I ſhall ſhew you anon, and Anſwer Objections to the contrary) in 1 *Cor.* 1. 24. he ſaith, *That to them that are called, both Jew and Greek, Chriſt is the Power of God, and the Wiſdom of God.* We all ſay, that He is the Power of God only to them that are called, for He only works effectually in them: But that Scripture alſo tells us, That He is the Wiſdom of God only to them that are called, they ſo underſtand the Myſtery of it, as none elſe.

And then, if you Mark it, he commends the Knowledge of the Goſpel to us by this, that it is revealed to [His] Saints, His whom He had choſen, whom He had ſingled out. Certainly, if there had been any Knowledge better than other, he would have reſerved it for [His] Saints. There is an Emphaſis in that. You know, God choſe a Man beloved of him (for ſo *Solomon* was called) and as a Teſtimony of his Love to him, He gave him above all Things elſe, Knowledge; ſo that he abounded therein above all that were before him, or ſhall be after him. And *Daniel* that had great Myſteries opened to him, is call'd, *A Man greatly beloved.* I quote theſe Examples for this, to ſhew that that which is a more ſpecial excellent Knowledge

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ledge of all others, God would reſerve it for them. *To you*, ſaith Chriſt, *it is given to know the Myſteries of the Kingdom of God*, ſpeaking to his Diſciples; *To you it is given*, it was a Gift, and a ſpecial Gift. And therefore in *Mat.* 11. 25. We read of that great Thankſgiving which Chriſt makes to his Father, *I thank thee O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe Things from the Wiſe and Prudent, and haſt revealed them unto Babes.* He revealed them to his Saints, and thoſe whom He had choſen.

My Brethren, God reſerved the Goſpel to reveal it firſt unto his Son, (you ſhall ſee the Order of it) ſo you read, in *John* 1. 17, 18. *The Law came by Moſes, but Grace and Truth* (that is, the Goſpel) *came by Jeſus Chriſt. No Man hath ſeen God at any Time: The only begotten Son, that is in the Boſom of the Father, He hath revealed Him.* The Lord reſerved this Knowledge which was hid from Ages and Generations for his Son to declare it firſt; it came by Him, He brought out the Goſpel firſt. And you have the like, in *Heb.* 2. 3. *Which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard Him.* You ſee that God prized this Goſpel ſo much, as He revealeth it firſt to His Son.

And then next to His Son, He choſe out Holy Apoſtles. Had not they been Holy Men, He would not have revealed it to them, to be the Broachers of it, as they were. *Holy Apoſtles and Prophets*, ſaith he, *Eph.* 3.

And then Laſtly, The End of the revealing of it to all theſe, is that His Saints may know it. It is [to His Saints] in Diſtinction now under the Goſpel from the Saints in the Old Teſtament. The Saints then, were Infants in Knowledge, and they took up their Faith much upon Truſt. But God under the Goſpel, doth ſo reveal the Goſpel by His Spirit, that His Saints themſelves ſee into the Myſtery of it, underſtand it, take in the Comfort of it. And I take that to be the meaning of the Promiſe of that Covenant, in *Heb.* 8. 11. where he ſaith, *They ſhall not need every Man to teach his Neighbour, but they ſhall all know me ſaith the Lord, from the leaſt to the greateſt.*

Now then to Anſwer ſome Objections, that will be made about this, by which this Truth will be the more Clear.

Firſt, You will ſay unto me, is this Knowledge ſo much commended to us, that it is reſerved thus, *and made manifeſt to His Saints*, why doth not all the World know it? Is not the Goſpel preached to every Creature under Heaven? There is an Objection lies not far off the Text, for *ver.* 23. he ſaith, *It hath been preached to every Creature under Heaven.*

I Anſwer, When our Saviour Chriſt, in that *Mat.* 11. 25. *Gave thanks to his Father, that He had hid theſe Things from the Wiſe and Prudent of the World, and revealed them unto Babes.* Yet in the Verſes before, you ſhall read that theſe Things had been revealed to the wiſe Men of the World, and yet hid. Read *ver.* 23. *And thou Capernaum, which art exalted up to Heaven, ſhalt be brought down to Hell.* Chriſt, had preached to *Capernaum* more than to all the Cities that were in *Judea*, or belonging to it. It was *Capernaum* in *Galilee*, of which the Propheſie went, that *Galilee* ſhould ſee a great Light. It is Recorded by the Evangeliſt *Matthew* upon Chriſt's going to *Capernaum*, becauſe He made that the principal Seat of all his Preaching. But yet, though *Capernaum* were lifted up to Heaven, in reſpect of all thoſe glorious Truths of the Goſpel that were preached by Jeſus Chriſt thereunto; there were but a few Babes that were therein, that did receive it; and He thanks his Father, that he had conceal'd it from all the wiſe and prudent, and revealed it only unto thoſe Babes. It's true indeed, that the Goſpel is preached unto every Creature, and God is free of it; inſomuch as the Apoſtle ſaith, *Rom.* 10. *Have not they all heard?* But then he asketh withal another Queſtion, *Have they all believed?* And therefore ſaith Chriſt, in *Mat.* 13. 11. *To you it is given, to know the Myſteries of the Kingdom of God, but to them it is not given, though they heard it.* And therefore I may ſay of the Goſpel, as the great Philoſopher *Ariſtotle* ſpake of his Writings, when he had Publiſhed the Lectures which he had read to his Schollars, unto the World; *Alexander* found fault with him, for now ſaith he,

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you have debaſed all your Knowledge by making it common; no ſaith *Ariſtotle*, for they are *Edita non Edita*, though they are Publiſhed yet they are not Publiſhed, for none will underſtand them now they are Publiſhed but only my Schollars, whom I have read them unto, and are Privy to my Scope in them. So it is true of the Goſpel, that though the Myſtery of it is made known unto every Creature, yet it is *Editum non Editum*, though it be Publiſhed, yet it is ſo Publiſhed as only thoſe that are taught of God underſtand it in the Myſtery of it.

Again, to Anſwer this, that you may ſee the Priviledge of the Saints herein. Although the Goſpel is Publiſhed unto every Creature under Heaven, yet it was the Manifeſtation of it to *His Saints*, that was the Motive and Ground of Publiſhing it. The World ſhould never have known one Tittle of it, had it not been for *His Saints* in the World, unto whom He meant to convey his Mind and Meaning. And therefore you read in *Jude, ver.* 2. that it is called, *The Faith once delivered unto the Saints.* It was delivered unto them, and delivered for their ſakes, the World had never known it elſe. And therefore the Apoſtles themſelves ſo far as they knew it, are called Holy Apoſtles, they had not thus known it elſe. And when they did know it more than other Men, they were but Stewards; for ſo you know they are called in 1 *Cor.* 4. 1. *Let every Man account of us as Stewards of the Myſteries of God*; now though the Steward receive Money for his own Expences, yet the chief of the Money he receiveth, is for the Expence of the Houſhold. Go take St. *Paul* with all his Knowledge, and the moſt of that Knowledge he did receive, it was not for own ſake chiefly, it was for the Saints; and therefore he ſaith, *To me it is given, who am leſs than the leaſt of all the Saints, that I ſhould Preach among the Gentiles the unſearchable Riches of Chriſt*; To what End? *To make all Men ſee, what is the Fellowſhip of the Myſtery*, &c. Hence therefore you ſhall find in Scripture, that where God had abundance of People, there the Apoſtles were guided and inſtructed by the Holy Ghoſt to ſtay long. I have much People in this City, ſaith God, unto *Paul*, when he came to *Corinth*, and therefore he continueth there a Year and Six Months teaching the Word of God amongſt them; and when he would have gone unto one Place, he was hindered, and carried unto another, why? Becauſe ſtill the Preaching of the Goſpel went where God had his Elect Saints. Therefore in the Words before my Text he ſaith, *According to the Diſpenſation of God, which is given to me for you.* The Apoſtle had a great deal of Knowledge, but ſaith he, *I am a Debtor* (ſo he calls himſelf in *Rom.* 1. 14.) I am but a Steward, I have received it for you. It is the Saints that God principally aimeth at. Therefore, if He did give it to the Apoſtles but for the Saints, then the World, carnal Men, come only to hear of it by the Saints, becauſe the Saints are amongſt them, unto whom God would make it known.

But again you will ſay unto me. Do not carnal Men know it as well as the Saints, why then, is it made their Priviledge?

I Anſwer, *Firſt*, That carnal Men do know the Goſpel, and know much of it, and they know it to their coſt. Say the *Phariſees* unto Chriſt, *Are we blind alſo?* Ay ſaith Chriſt, *If ye were Blind you had no Sin.*

But *Secondly*, The Knowledge that carnal Men have of the Goſpel, is by Hear-ſay. There is no Truth of much Moment (if you take the Matter of Truth) that is revealed firſt to them. You ſhall find in *Eph.* 3. 5. That the Men that God revealed it firſt unto, were the Holy Apoſtles and Prophets, and in *Peter* it is ſaid, the Scripture was written by Holy Men. Had they not been Saints, Holy Men, God had not revealed it unto them. Others may receive it as by Tradition from Hand to Hand, but the Men to whom God doth reveal any further Light of the Goſpel are Holy Men.

But you will ſay unto me, Now it is given by thoſe Holy Apoſtles and Prophets, and laid up in the Scriptures, may not all Men, or any Man underſtand it? *No*, For as you have it, in 2 *Pet.* 1. *ult.* The Scripture is not of private Interpretation (and he ſpeaks eſpecially of the Goſpel) that is, it

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is not in the Power of any Man's Understanding to apprehend or know the meaning of the Word; *But* (saith he) *Holy Men of God spake as they were moved by the Holy Ghost*; and therefore as the Scripture was written by the Holy Ghost, so it must be the Holy Ghost that must interpret it. Take all the wise Men in the World, they are not able to understand one Scripture, it is but private Interpretation, the Holy Ghost therefore, the same Spirit that guided the Holy Apostles and Prophets to write it, must guide the People of God to know the meaning of it, and as he first delivered it, so he must help Men to understand it.

But you will say yet further, do not carnal Men understand the Mysteries of the Gospel, and that by the Spirit of God?

I Answer, yet still there is a Mystery, that all the carnal Men in the World do not understand. In 1 *Cor.* 2. 7. *We speak the Wisdom of God in a Mystery.* He doth not only say, it is a Mystery in it self; but he saith, it is still spoken in a Mystery. And what is the Reason? Because that carnal Men even when it is spoken, yea, when it is apprehended by themselves in a notional Way, yet they do not know and apprehend that Mystery, that still is in it. You shall find, that the Scripture speaketh of all the Knowledge, that carnal Men have of the Truths of the Gospel, as of no Knowledge. In 1 *Cor.* 8. 1, 2. speaking to those among the *Corinths* that were puffed up, carnal Spirits, that Thought they knew all Things; saith he, *We know that we all have Knowledge*, so *ver.* 1. but what saith *ver.* 2? *If any Man think that he knoweth any Thing, he knoweth nothing yet as he ought to know*; so that now a Man may have all Knowledge, and yet notwithstanding he may know nothing as he ought to know. In *Prov.* 9. 10. he had spoken before of Wisdom (and by Wisdom still is meant Jesus Christ revealed, for that was the Title they gave the Messiah in those Times) now saith he, *The Knowledge of the Holy is Understanding*; there is no Knowledge or true Understanding in the Matters of the Gospel, but only the Knowledge of the Holy. You know there is a Form of Godliness in the World (so you have it in 2 *Tim.* 3. 5. *Men shall come having a Form of Godliness, and deny the Power of it.*) As there is a form of Godliness that is not true Godliness, so it is as certain there is a form of Knowledge that is not true Knowledge. I'le give you a Scripture that is fully answerable to it, it is in *Rom.* 2. saith he, *Thou knowest His Will, and approvest the Things that are more excellent, being instructed in the Law*; and *Ver.* 20. *Hast a form of Knowledge, and of the Truth.* Mark the Expression; as there is a form of Godliness which is not true Godliness, so there is a form of Knowledge that is not true Knowledge, that is but the Picture of it.

And therefore my Brethren know this, that there is no Man, that is become a Saint, but as for the Truths he doth know out of the Gospel, knows that of them which no carnal Man in the World knows. I will give you but this Instance for it; Go take any Man that hath never so much Knowledge both in Law and Gospel, and if God turn this Man to him, you shall have him say, that all Things he knew before are known anew by him; he that had all Knowledge before, he now professeth he had none as he ought to have had. And therefore (by the way) will you know what it is to be Converted? It is to know over all anew, that you knew by Education. It is plain by that of the Apostle, in 2 *Cor.* 5. *ult. If any Man be in Christ Jesus, he is a new Creature, old Things are past away, behold all Things are become new.* What doth he speak this of? He speaks it especially of Knowledge; and that's clear by the Verses before, for saith he, *Though we have known Christ after the Flesh, yet henceforth we know him no more so*, all our Knowledge of him is new: *Therefore if any Man be in Christ, he is a new Creature*; what is the Effect of that? *Old Things are past away, all Things are become New:* Old Things become new in this Knowledge.

But you will say unto me, How can this be, for carnal Men speak the same Things of the Gospel that others do?

But yet let me say this unto you, although a Godly Man can express no more in Words than the other doth, yet he knows that of the Gospel which

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the other doth not; yea, he hath ſuch a Knowledge of it, as in Compariſon of his the others is no Knowledge. I ſhall firſt ſay this, that the Notions and Apprehenſions that are in the Heart of a Saint of ſpiritual Things, never entred into the Heart of any carnal Man in the World. It is the Apoſtles Expreſſion in 1 *Cor.* 2. and I'll give you the Reaſon of it. It is a received Truth and acknowledged by all, that we have no Knowledge in our Minds; but that which we receive, and which we have by the Images of Things which our Mind conceiveth. All Knowledge which the Mind hath, it is by forming of ſome Image of a Thing within it ſelf. Now if the Image which is formed up in the Mind, differ in one Man and in another, than the Knowledge differeth. As for Example, if I have ſeen the Picture of a Man, I have an Image in my Mind of that Man according to his Picture, but if I have ſeen the Man himſelf, why, here is another manner of Image formed up in my Mind that have ſeen him, which is not formed up in the Mind of any Man elſe, which hath but ſeen his Picture. Now all the Knowledge that carnal Men have of the Goſpel, is but by Images received from the hearſay of it only; but the Knowledge which Holy Men have, is by the impreſs and Image received from the Thing it ſelf made known unto them by the Holy Ghoſt. I remember one once ſaid of the late Queen *Elizabeth*, I have ſeen her Picture ſaith he, but I have one Picture of her that I will not Sell for all the Pictures of her in the World: And what was that? I ſaw her but once ſaith he, and the Image of her remains ſtill in me: Which Image he could Convey to no Man living. Even ſo the Image and Impreſs, that which entreth into the Heart of a ſpiritual Man of the Things of the Goſpel, is a different Image to what is in the Heart of a carnal Man: And yet now, if the one ſhould go and deſcribe, and ſpeak of the Things of the Goſpel, he would expreſs it no otherwiſe than the other, for there is ſomething ſtill that cannot be expreſſed. As for Example, take the Sun, there is ſomething in the Sun that can never be pictured; and what is that? The Life and Glory and Heat of it, and yet therein lies the Excellency of the Sun. So there are thoſe Things in Chriſt, and in the Goſpel which can never be pictur'd out by Words; that unleſs Jeſus Chriſt hath by his Spirit manifeſted himſelf to a Mans Heart, he is never able to take it in. And therefore, now when a carnal Man, and a godly Man ſpeak both of the ſame Thing, he that is a godly Man can ſpeak no more than what the other can take in notionally; yet he underſtandeth further, he hath ſeen that which no Words can Paint out or Picture forth. Therefore, now if you ask me what it is the Saints know, which another Man knows not? I Anſwer you fully, he himſelf cannot tell you: For it is certain, as to that Impreſſion which the Holy Ghoſt leaves upon the Heart of a Man, that Man can never make the like Impreſſion on another; he may deſcribe it to you, but he cannot convey the ſame Image and Impreſſion upon the Heart of any Man elſe: Therefore Two Men ſhall talk of the ſame Things, and yet mean different Things in Matters Spiritual; why? Becauſe the Goſpel runs in a Myſtery, revealed to His Saints, and to none elſe.

But further, in Anſwer to this Objection. Though carnal Men do know the Goſpel, yet you ſhall ſtill find that they will divert to other Things, and not make this the main of their Knowledge. You ſhall find (and it is a Thing to be wondred at) that in the Times of the Goſpel, when it ſhone moſt gloriouſly, ſtill Men that were of corrupt Minds they diverted to Queſtions about the Law, and to Chronologies and Genealogies, and to a Thouſand other ſuch Things. So you find it in *Tit.* 3. 9. and 1 *Tim.* 6. 4. and 1 *Tim.* 1. 7. And this I ſay, they did when the Goſpel did ſhine moſt gloriouſly about them. Men will run out into Critticiſmes and the Duties of the Law and Knowledge of Sin, and a Thouſand ſuch Things; they will Tythe Mint and Cummin, but the great Things of the Goſpel they neglect. Our Saviour Chriſt therefore, doth tell it as a wonder in his Anſwer to *John* the *Baptiſt*, *The Lame are healed, the Blind reſtored to ſight, and the Poor re-*

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ceive the Gospel: For Mens Spirits to be taken by the Gospel, he makes it a mighty Thing. You shall find, if you compare, *Mat.* 11. 12. with *Luke* 16. 16. That when the Gospel began to be Preached, all those good Souls that were Holy and Godly were infinitely fired with it. Saith he in *Luke* 16. 16. *The Law and the Prophets were until John, but since that Time the Kingdom of God is preached,* and every Man presseth unto it, that is, the Saints did. Now compare it with *Mat.* 11. and he tells us there, *That from the Days of John, the Kingdom of Heaven suffereth Violence, and the violent take it by force.* That is, the Gospel did so mightily Fire the Spirits of Men, of those that were Holy and Godly, that they did climbe up, for so the Word signifies; it is the same Word that is used in *Exodus*, forbidding the People to climb up to the Mount, when the Law was given: Now saith he since the Gospel is preached, they climb up to it with all Violence, so he expresseth it, both in respect of Multitudes that press to it, and in respect of the Fire in their Spirits.

Again, though carnal Men do take in the Gospel and many of the Truths of it, yet they are apt to mingle it, and imbase it, and practically in their own Hearts; to turn it to another Gospel. as the Expression of the Apostle *Paul* is *Gal.* 1. when their Notions and speculative Judgments are Orthodox about it; they will build their Faith, and their Hope as well upon what is in themselves, as upon what is in Christ: You shall therefore find in Men that profess the Gospel, (as the *Jews* and the *Gentiles* did) those of the Circumcision and Uncircumcision, that as those, that are after the *Flesh savour the Things of the Flesh, and those that are after the Spirit the Things of the Spirit* (as the Apostle elsewhere speaks) so those that have legal Spirits and are still Carnal, they savour the Things of the Law. Therefore in *Gal.* 3. 7, 9, 10. verses compared, you shall find, that the Apostle gives a different Title in respect of their cleaving to the Gospel. Saith he, *ver.* 7. *They which are of Faith* (that is his Phrase.) and so *ver.* 9. *They which are of Faith:* He Names them as if they were a Sect; a different Kind and strain of Men. He means those which followed the Gospel, and their Hearts closed with it; for saith he, *ver.* 2. *Received ye the Spirit by the Works of the Law, or by the hearing of Faith?* That is, by the hearing of the Gospel. And hence he denominateth a Company of Men, *They which are of Faith*; saith he, *ver.* 7. and oppositely he describeth another gang of Men, *ver.* 10. *As many as are of the Law*; that is, that are of that strain; let them know never so much of the Gospel, yet still (as the Apostle saith, *Rom.* 10. *ult.*) *They will seek Righteousness, as it were by the Works of the Law.* They will turn the Gospel into Law, and turn Faith and all Duties else into a Form, and make it as a Law; that as the *Jews* of Old, that had the Gospel given them in Types and Sacrifices, turned all that Gospel into meer Law, as meerly commanded as Duties of Works: Not viewing Christ in them, so will carnal Men do with the Things of the Gospel, and will do it to the End of the World, they desire (as he saith *Gal.* 4. 21.) to be under the Law, they will run that way still, and nothing but the Grace of God can draw them off.

It is a great Matter my Brethren, what Truths they are that a Mans Heart closeth with and pitcheth upon, and maketh the eminent and top of his Religion. Mark what I say, it is the greatest Thing in the World, and doth as much distinguish carnal Men, and spiritual Men as any Thing whatsoever. I shall give you but an Instance or Two. In *Mark* 12. 31. There comes a Scribe unto Christ, and he doth express the heighth of his Religion, and Christ acknowledgeth that he went very far, and he expresseth it with a great deal of Difference from the common gang of Men in the World. Master saith he, *Thou hast said the Truth,* (for he asked Christ, which was the first Commandment of all?) For saith he, *There is but one God, and there is no other but He, and to love Him with all the Heart, and with all the Understanding, and with all the Soul, and with all the Strength, and to Love a Mans Neighbour as himself, is more than all whole Burnt-offerings and Sacrifices.* Here is a Man

a Man now, that being under the Law doth pitch upon the most inward spiritualness of it. Whereas the common ordinary *Pharisees* put all their Religion in Fasting twice a Week, in paying Tithes, in offering Sacrifices when they sinned, and all this they did in a formal Way: Why saith this *Scribe*, they are all deceived in this, the main of Religion lies not in this; but Master I say as thou doest, the main of Religion lies in loving God with all a Man's Soul, and although 'tis true a Man must offer Sacrifices, yet here lies that which I pursue after. What saith Christ upon it? He doth not give such a Testimony of all the *Pharisees* or of that sort of Men, the *Scribes*, as he doth of this Man. *When Jesus saw that he answered discreetly, he saith unto him, thou art not far from the Kingdom of Heaven.* It is pity now; he pitch't upon the most spiritual Part of the Law, to the heighth of it, but wanted the Gospel; yet Christ told him, *that he was not far from the Kingdom of Heaven.* I quote it for this, that this Man he was so far inlightned, that he knew where to put the heighth of the legal Religion, and he put it right, to Love God, saith he, is more than all Sacrifices. Now as this Man doth pitch upon that, which is the most spiritual Part of the Law to put Religion in it; so the Saints are taught to do in Matters of the Gospel. There is an outward Form as it were of the Gospel, you may easily turn it into a Form: But see what *Paul* saith, and what the heighth of his Gospel Religion was, *Phil. 3. 3. We are the Circumcision saith he; who? which Worship God in the Spirit, and rejoice in Christ Jesus, and have no Confidence in the Flesh.* We are taken off of any Thing in our selves. This is my Religion, and this is the true Circumcision; let them pursue after the other Circumcision that will, I pitch upon this. Therefore it is a great Thing to see, what it is that Men contend for in their own Spirits; as the Main, and Spirit, and Life of Religion. When the Apostle *Paul* did come to *Corinth*, he tells us, *That he determined not to know any Thing among them, save Jesus Christ, and him Crucified*; (so you have it in 1 *Cor.* 2. 2.) and he would have spent the main of his Epistle (and so likewise when he wrote this to the *Colossians*) in holding forth the Gospel to them, but he was put by his Scope, for he saith, they were carnal, and they put him upon deciding of I know not how many Things, about covering and uncovering, and about all the Orders of the Church, which they had either violated or neglected; but saith he, *I determined to know nothing, save Christ and him Crucified*, for here lies the heighth of my Religion; and he complains, that he was forced to spend an whole Epistle (as he doth the main of that) in nothing, but in resolving such Cases. And therefore my Brethren the Saints still close most with Christ, and the pure Gospel make that the heighth, the top of their Religion, and tho' they may be put upon other Things in the several Times they live in, various Duties that are to be done; yet there is something else in their Eye, which is more than Burnt-offerings and Sacrifices; namely, the Knowledge of Christ and him Crucified, and to Worship the Lord in the Spirit, is more than all these, though Religious Duties are Evangelical too.

Again, 4. To add an Answer or Two more which are in the Text, *Col.* 1. 27.) and in the Context, the Saints only know the Gospel in the Riches, and in the Glory of it. They only know it, so as to value it; 1 *Pet.* 2. 7. *To you therefore, which believe he is precious.* They only know the Riches, and the Preciousness of it. Go bring a Jewel to a Child and to a Jeweller, they both know it, but the Jeweller only is able to value it; and so are the Saints only capable of Prizing the Gospel. And therefore in *Mat.* 13. 25. He only is said to be the wise Merchant-man, that when he hath seen the Pearl, knoweth the Worth and Value of it, so as that he Sells all for it.

In the 5th Place, The Saints only know it, so as to have their Hearts comforted by it, and by all the Riches in it. You have thus much expressed in the next Chapter, *Col.* 2. 2. *He desired*, he saith, *to see them, and those of Laodicea, that*

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that their Hearts might be comforted, being knit together in Love, and unto all Riches of the full Aſſurance of Underſtanding to the Acknowledgment of the Myſtery of God, and of the Father, and of Chriſt. Though others are brought to ſee the Myſtery in the Letter of it, yet none elſe but the Saints come ſo to ſee the Riches of the Glory of it, as to have their Hearts comforted thereby. And what is the Reaſon? Becauſe the Saints, when they know the Myſtery of the Goſpel and the Riches of it, do but know what themſelves are Worth. All the Riches which they ſee to be in it, they ſee to be their own, and if they attain to the Riches of Aſſurance of the Underſtanding of this Myſtery, they attain to the Aſſurance of the knowing of their own Comforts and of their own Riches, and ſo (as the Apoſtle ſaith) their Hearts are comforted. Go take other Men, though they are able to count and caſt up theſe Riches, yet they are but as learned Lawiers that ſtudy other Mens Eſtates; or as Surveyors of Lands that ſet out what other Men poſſeſs, and what their Titles are to them, or Caſh-keepers for Merchants that tell over other Mens Moneys; but for the Heir, the Poſſeſſor himſelf, for him to tell over all this, is all the while to ſtudy his own Riches, and ſo his Heart is comforted according to the Value that is in them. And therefore ſaith the Apoſtle here, *which riches is Chriſt in you*, it is your Chriſt. Therefore now a Believer, the more Knowledge he hath of the Goſpel, the more his Heart is comforted. To another Man all the Truths of the Goſpel, are as but Flowers pluck'd off the Stalks, they do not grow upon his Heart, therefore they Die and Wither; but a Saint hath a Root within, upon which all theſe are ingrafted, and therefore he continually feels the freſh Savour of them, there is ſtill a freſh Sent and Verdure, and ſweet ariſing from them whereby his Heart is comforted.

And then again, 6. Though other Men may know the Myſteries of the Goſpel, yet the Saints only know them with the Riches of Aſſurance. *That your Hearts* (ſaith the Apoſtle) *may be comforted being knit together in Love, unto all Riches of the full Aſſurance of Underſtanding, to the acknowledgment of the Myſtery of God and of Chriſt.* If other Men do know and underſtand the Myſteries of the Goſpel, and the Harmony and Correſpondency of one Thing with another therein, it is but as the Knowledge of Mathematicians as I may ſo expreſs it. You ſhall have in the Mathematicks a Suppoſition given, that if this, and this be true, then all the following Concluſions, do harmoniouſly and naturally follow thereupon, and Anſwer thereunto. As to give you an Inſtance: There are Two Sort of Opinions, the one holds that the Earth ſtandeth ſtill, and the Heavens move; and another Opinion, that the Earth moves about continually, but the Heavens, the Sun and Moon, and all theſe ſtand ſtill. Now ſuppoſe which you will of them, the one makes out their Opinion in a way of Harmony and Correſpondency, as rationally as the other. So now carnal Men, that want Faith in the Principles and Foundations of Chriſtianity, can yet ſay with themſelves, if theſe Principles be true, why there is a glorious Correſpondency of one Truth with another, all Truths do harmoniouſly Kiſs each other. But now a Saint, he hath Riches of Aſſurance of Underſtanding of the Principles themſelves, he apprehends them by Faith, and doing ſo, he vieweth all the Concluſions that are built thereupon, with an Aſſurance of Faith, and this no carnal Heart in the World doth.

Laſtly, The Saints do ſo know the Myſteries of the Goſpel, that the Things they know of it, are to them the Hope of Glory. This alſo the Text ſuggeſteth, *which is Chriſt*, ſaith he, *in you, the Hope of Glory.* They do begin to know, and to conceive what Heaven will be by that Prelibation, by that taſte, which they have of what Truths and Things the Goſpel reveals to their Faith. The ſavour and reliſh they have of Communion with God and with Jeſus Chriſt, and the Things revealed in and by the Goſpel, doth give them a hope of that great Glory which ſhall be revealed. And ſo much now for thoſe Differences, that are between the Knowledge of the Saints, and the Knowledge of carnal Men of the Things of the Goſpel.

USE

USE, My Exhortation shall be unto all, to procure and heap up to themselves what of spiritual Knowledge possibly they can, in these Mysteries of the Gospel, for you encrease your Riches: The Truth which by it, I speak unto all, but especially unto you that are Schollars, who come * hither to furnish your selves, as *Scribes* fitted for the Kingdom of Heaven, to bring forth out of your Treasures and Store acquired here both New and Old, as Christ speaks, to buy the Truth as *Solomon*, so as to be able to teach it to others; you come as Whole-sale Men to buy by the Great. Therefore Treasure up as much, and as many precious Truths as you can, and Grace withal to vent by Retail in the Country, when you are sent Abroad.

* *This was Preach'd in his Younger Time, when he was Fellow of* Katherine *Hall in* Cambridge.

First, Enquire and Learn where these Treasures are to be had, even in the Scriptures. The Merchant who knew the Pearl, was fain to buy the Field, there the Pearl lay: *Timothy* from a Child had read the Scriptures, and so should you do; they are able *to make a Man wise unto Salvation, and make the Man of God perfect*; as the Book of Nature when throughly known, make a perfect *Physician* for the Body; so doth this Book of the Scriptures make a perfect *Divine*: *Search the Scripture*, says Christ, *for they speak of me*; as Christ is the Treasury of all Knowledge, so the Scriptures of Christ. These Scriptures lie scattered in all the vains of the Prophets and Apostles, dig for them as for Silver, take pains and *travel* to understand them: As *Daniel*'s Phrase is (*Dan.* 12.) *Many shall run too and fro, and Knowledge shall be encreased.* Do as Merchants, who travel from Place to Place, so do you from Scripture to Scripture, comparing one with another, and Knowledge will be encreased.

Secondly, Go to the Markets and Ware-houses, of those that have laid in, or discovered much of this Treasure (that is) use the Helps of *Godly Mens Writings* and *Conferences*: The Help of Saints both Dead and Alive, why? Because it is made manifest to the Saints. The Angels do learn of the Church, and why not we; even *Paul* desires to see them at *Rome*, that they and he might be mutually comforted by their mutual Faith, therefore Exchange, and Truck one with another. The Knowledge of any one Man is imperfect, some have more skill in one Point, some in another, and so in several Ages several Truths have been delivered and revealed πολυμερῶς by Fragments and Pieces, therefore use the help of all; why? Because it is *made manifest to his Saints*; and it is not made manifest in all Points unto all Saints, but they have it amongst them. *We know but in Part*, saith the Apostle, much more thou: Therefore Saints should Truck and Exchange one with another. There is no Man in the World that is as *Paul* was, whom the Apostles themselves could add nothing unto, who yet professeth that he knew but in Part. The Angels themselves they learn of the Saints, they learn of the Church, therefore do thou so too. In *Eph.* 4. 11, 12, 13. and so *ver.* 16. a Place that falls fully in with this he saith, that Christ hath given to the Body, and He speaks of the universal Church, Apostles and Prophets, and Teachers, and Pastors from his Time to the End of the World. For it is until all be come to keep to the Unity of the Faith, and to cause them to grow up to a fulness of Stature in Christ; the meaning of which to me is this, that the whole Body is fitly joined together, and compacted by that which every Part supplieth the whole Universal Church, from the Times of the Apostles down-wards to this very Day; The Ministers and the Saints that have been in former Ages, being tied unto us by Bands and Ligaments, have propagated the Truth unto us. So as indeed it is every Part of the Church that helpeth forward the other, it is the Church in one Age, that helpeth forward the Church in another, and one soweth, and another reapeth: And the Body (take the whole Compass of it in all Ages) is fitly joined together, that it may cause every Age, and every Saint to increase according to his Proportion. Therefore, if God have revealed this Mystery unto his Saints, we must acquaint our selves with Saints, not only with Saints living but dead, and we may have a great deal of Knowledge from their Writings, for it is the Ordinance of God, that the Body in all Ages fitly joined together, should increase by that which every Part supplieth. We have had

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a great deal of Knowledge from the Age before, and that which is coming ſhall have much Knowledge from us, and ſo one Age being fitly joined to another, doth cauſe the Body to grow to the fulneſs of the Stature of Chriſt; and this is that which Chriſt alſo ſays, *John* 4. 29. one Age ſows and another Reaps, that all may be one together.

3. Go to him above all, who hath the Key of Knowledge, *Jeſus Chriſt*, Rev. 3. 7 Pray to him, as you have it; 1 *Pet.* 1. 10. *They ſearch'd, and enquir'd*, i. e. they ſtudied, and prayed, uſe both, as the Apoſtles were to ſpend the Time in both, *Acts* 6. It is a Myſtery which God only makes known, and you know how to deal with him; *James* 1. 4, 5. *If any lack Wiſdom; let him ask it of God*, whoſe ſpecial Promiſe in the New Teſtament, is to teach all that are his to know him; as you cannot ſee the Sun without the Light of it ſelf, ſo nor the Riches of the Glory of Chriſt without his Spirit, who is called the Spirit of Wiſdom and Revelation, who only knows *theſe deep Things of God*, 1 Cor. 2. 11. As the Myſteries of the Goſpel are, that lie at the bottom of his Breaſt. The Well is deep, we have nothing to draw with.

But you will ſay, God hath revealed himſelf in the *Scriptures*, and it is but reading them, and I have Wit enough to underſtand them.

I Anſwer, it was the Spirit that wrote that Word, which is not therefore (ſays *Peter*) of any private Interpretation, that is, no Mans or Mens private Underſtandings without the Aſſiſtance of that Publick Secretary of Heaven can underſtand them: *Optimus mentis ſuæ quiſque eſt interpres*, he only hid the Treaſures of Knowledge in that Field, and he only knows where they lie, what an Advantage is it then, by Prayer to unlock God's Breaſt, to obtain the Key of *Knowledge*, that unlocks God's Study, and can direct to all his Notes and his Papers?

Fourthly, Look to it that thou art a Saint, *To whom God will make known the Riches*, &c. otherwiſe you cannot receive them; you will count them fooliſhneſs as have been ſhewed; you will take them but as upon Truſt, you will not be able to ſee the Particular Secrets that are revealed in the Goſpel. The Saints are they that firſt find out, and do preſerve the Truths of the Goſpel in the World: It is certain, if there were none but carnal Profeſſors in the World, this Goſpel would ſoon be loſt, 1 *Tim.* 3. 9. The Myſtery of the Faith is preſerv'd in a good Conſcience, and without a good Conſcience it leaks out. And 2 *Tim.* 2. 13, 14. *If we believe not, yet he abideth faithful; he cannot deny himſelf. Of theſe Things put them in remembrance, charging them before the Lord, that they ſtrive not about Words to no Profit, but to the ſubverting of the Hearers.* It was once delivered unto the Saints, and it is the Saints that preſerve it, and ſhall do to the End of the World. In *Iſa.* 35. you have a Prophecy of the Kingdom of Chriſt, and of the Times of the Goſpel (as you ſhall find it to be by reading that Chapter) and he ſays, that there ſhall be an High-way, and it ſhall be called the way of Holineſs, and the unclean ſhall not paſs over it; but it ſhall be a way for wayfaring Men, and though Fools, yet they ſhall not erre therein; that is, if they be Men that have a Mind to go to Heaven, whoſe Hearts God doth ſanctifie, though otherwiſe they are Men of low Parts, and mean Underſtandings, they ſhall not erre; why? Becauſe they are Holy, they are Saints, and he hath made manifeſt this Goſpel of his unto his Saints, whereas the Unclean ſhall not ſo much as croſs the Way, nor paſs over it.

The Apoſtles and Prophets themſelves were Men of Holineſs, or God had not revealed the Goſpel Myſteries to them, as the firſt Publication of it by them. It is therefore emphatically ſaid, *Eph.* 3. 5. *As now it is revealed unto his Holy Apoſtles and Prophets:* It will however to be ſure help you to get the ſtart of any other, and Grace will do this; 1 *Cor.* 2. 12. *Now we have received not the Spirit of the World, but the Spirit which is of God; that we might know the Things that are freely given us of God.* A Godly Man hath a renewed Principle, is made a ſpiritual Man; a natural Man brings only natural Parts, a regenerate Man ſuppoſed to have as good; hath a further Power

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of diſcerning given him; 1 *Cor.* 2. 15. *The Spiritual Man diſcerneth all Things.* 'Tis his own Art, and as wicked Men are ofter wiſer in their Art and Generation, then a *Child of Light*; the Reaſon will ſtronglier hold, that a Child of Light may eaſilier be wiſer in his; and therefore *Solomon* ſays, *The Underſtanding of the Holy, is Underſtanding.* Truſt not the Judgments of Unclean Men, though Miniſters in the Matters of Grace, this is a Godly Mans Art not a wicked Mans; though never ſo Learned, and a Man will Truſt an Artiſt in his own Trade rather then another. *The Underſtanding of the Holy is Underſtanding* (ſays *Solomon*, Prov. 9. 10.) eſpecially in the Ways of Holineſs. Chap. V.

CHAP. V.

The Excellency of the Goſpel, conſiſts in the Riches of Spiritual Knowledge manifeſted in it.

COLOS. I. 27.

To whom (viz. *His Saints*) *God would make known what is the Riches of the Glory of this Myſtery*, &c.

THough others know the Things of the Goſpel, yet thoſe to whom God intends the intimate Knowledge of it, are the Saints. All Gods Care and Contrivance is, that His Saints may know it, and that He may ſo reveal it, that all His Saints ſhall know it, He hath taken a ſure Courſe for that; and as for others He leaves them to the Darkneſs and Blindneſs of their own Minds. *To whom God would make known*, &c.

The greateſt Controverſie now on Foot is this, who they are, that are the Supream Judge now upon Earth, of all the Myſteries of the Goſpel.

1. The *Socinians*, they would have Humane Reaſon to be the Judge; that God ſhould have ſo Writ the Scripture, that it ſhould be made known to all Mens Underſtandings, that have but Humane Reaſon in them, and that God would make known to Humane Reaſon, inſtead of making known to His Saints, what is His meaning in all the Things delivered in the Goſpel. Now I Confeſs, that what they ſay hath the greateſt Reaſon in the World in it, if God had intended, that the Goſpel ſhould be made known in the Spiritualneſs of it unto all Mankind. But they do not conſider both, that it is a Myſtery; and that God would have it ſo made known only to His Saints. Indeed, if God had meant to ſatisfie all Mankind, then the Scripture and all theſe Myſteries would have been ſo delivered, as Reaſon ſhould have ſubdued them, and been able to have been Maſter of them, and tooken them in. But the Care God took in writing the Scripture, was to have His Saints ſatisfied, and they to take in the Myſteries of it. Theſe I ſay, would bring all the Scripture to the Bar of Humane Reaſon, and would have the Holy Ghoſts meaning, in all the Places of Scripture concluded within the Circle of a Syllogiſm, and believe no more than the Power of Reaſon can convince them of. Reaſon indeed ſubſerveth, for this is a certain Truth, that there is nothing that a Saint by Faith apprehendeth, but when he apprehends it, he ſees the

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greateſt Reaſon, from the Harmony of one Truth with another fall in with it that may be: One Scripture doth ſuit ſo with another, and one Theological Truth ſo with another, that there is nothing more agreeable to ſpiritual Reaſon, than what in the Myſteries of the Goſpel are held forth. But my Brethren, Reaſon will never alone work out theſe Myſteries. There are Two Principles in the Heart of Man, (and you would wonder they ſhould be the greateſt Enemies either of them, that can be) The one is natural Conſcience, and the other is Humane Reaſon. They were the Two Principles that were ſet up in *Adam*, and therefore they would be the predominant Principles ſtill. Now God hath ſet Faith over them both. He will have Faith ſubdue Conſcience; my meaning is this, Conſcience ſhall ſubſerve Faith, it ſhall ſerve to give Directions to a Believer how he ſhall walk; ſo the Law doth, and ſo Conſcience doth; but if you will make that the eminent Principle, a Man will fall into a legal Temper, and all his Comfort will come from his Conſcience, and not from his Faith. So on the otherſide, if you will make Reaſon the predominant Principle, when you come to judge of the Matters of Religion; it is a good Servant indeed, but if you will make that the Supream Judge, you will underſtand nothing, or little of the Myſteries of Salvation, for God hath appointed Faith, and Faith in the Saints to receive them all.

2. The *Papiſts*, make a Pope that ſhall determine all Controverſies, as our infallible and ſtanding Judge led into all Truth. And I Confeſs, had God meant in delivering the Myſteries of the Goſpel to have ſatisfied all Mankind, and to have reſolved all their Conſciences, and all their Scrüples in interpreting Scriptures, He would have had ſome ſuch Judge: He would have had either an internal Judge common to all Mankind, which Humane Reaſon is, or an external Judge which all Mankind ſhould ſubmit unto as to an Oracle. But my Brethren, whatſoever Power on Earth ſhall be ſet up, the great End and Scope of God in Writing the Scriptures, is to make Things known to His Saints, and He hath taken a Courſe, and made Proviſion for them beyond all theſe. And what is that?

1. He hath given to His Saints His Spirit, who writ the Scripture, who knows the meaning of all the Myſteries therein, and He is the Supream Judge; and to be ſure He gives this Spirit unto His Saints: *We have not received the Spirit of the World* (1 Cor. 2. 12.) *but the Spirit, which is of God, that we may know the Things that are freely given to us of God.* Here is my Word, here is my Spirit ſaith He. Where ever God hath a Saint, He doth by the Miniſtry of the Word convey His Spirit into that Saints Heart, and teacheth him this Myſtery; and let the World quarrel, that they have not an infallible Rule to judge by; God never meant to ſatisfie the World, He meant to make this Myſtery known to His Saints. *We have not received the Spirit of the World*, ſaith he, that is, we have not only received that Principle, or that Ability to judge of Things which the World hath, which carnal Men in the World have, and whereby worldly Things are judged, which is that of Humane Reaſon, *&c.* to beat out Truths that way only, *but we have received the Spirit which is of God.* Here then lies the great Wiſdom, and Love, and Favour of God to his Children, that He hath taken a Courſe and made Proviſion for them, He hath given them His Spirit (for He can give His Spirit to whom He will) and He will certainly lead all thoſe He means to ſave, into ſo much Truth as ſhall ſave them.

2. As God hath given to His Saints His Spirit, ſo He doth give to them alone an Underſtanding on Purpoſe to know the Things of the Goſpel; 1 *John* 5. 20. *We know that the Son of God is come, and He hath given us an Underſtanding that we may know Him that is true.* As they have the Holy Ghoſt as a Guide, ſo they have an Underſtanding Created on purpoſe for to know Him that is true; and therefore you may obſerve, that ſtill the Apoſtles in their Writings, Pray, *That the Eyes of their Mind may be Enlightned*, &c.

3. As

3. As He hath given them a renewed Underſtanding, ſo He hath put a new Creature, His own Image, into the whole Man; and what is the Image of God, that He thus puts in the whole Man? It is a Thing ſuited to all Truths more or leſs: And becauſe this Image is imperfect, hence therefore it is, that there being Corruption and Darkneſs in the holieſt Men, they cannot reliſh all Truths: Darkneſs prevailing in reſpect of ſome Truths, more than the Light of God's Image in them; even as it doth in reſpect of Ignorance of ſome Sins: But yet I ſay, as He hath given them His Spirit, as He hath given them a renewed Underſtanding on purpoſe, a new Eye, ſo He hath given them a new Creature, His own Image ſtamped upon their Wills and Affections, which favoureth and reliſheth what is true, as what is agreeable unto it. God hath put into every Creature a Taſte, and a diſcerning of what ſhall nouriſh it. A Man by his Taſte diſcerneth what is Good and what is Ill for him in a great Meaſure, what agreeth with his Stomach and with his Nature, finds what inflames him, what poiſoneth him, what comforts him, the whole Man feels it: So is it here, God hath ſuited all the Truths of the Goſpel to the regenerate Part, that as ſome Philoſophers; ſaid all Truth is interwoven in the Soul of Man, ſo to be ſure, all Truth is interwoven in the Image of God in a Man. And as the Senſes in a Man are ſuited to Objects in the World, a Mans Eye to colours, his Ear to ſounds, his Stomach to Meats; ſo hath God made the Things of the Goſpel to ſuit the regenerate Part, and the regenerate Part to ſuit them. And therefore in that 1 *Cor.* 2. 9. The Things of the Goſpel are called Things *prepared for them that Love him*; they are ſuited, ſuited on purpoſe as it were to them: And in *Phil.* 1. 9. The Knowledge of the Saints it is called Senſe, *This I Pray, that your Love may abound more and more in Knowledge, and in all Senſe*; ſo the Word is in the Original, and in your Margents, we Tranſlate it in all Judgment, but it is a Judgment which ariſeth from, or at leaſt is joined with *Senſe*, a Taſte, a ſuitableneſs that the Soul hath to the Things revealed. And ſo much now for the clearing of that alſo; *To whom God would make known*, &c.

I come now to thoſe Two other Properties, that in this 27th *Verſe*, are attributed to the Goſpel of Jeſus Chriſt. The one, that it is a rich Myſtery; and the ſecond, that it is a glorious Myſtery. *To whom* (ſaith he) *God would make known, what is the riches of the Glory of this Myſtery*, &c.

Riches and Glory here, doth not only refer to Chriſt himſelf, (though mainly to Him as the Subject of the Goſpel; as thoſe next Words [*which is Chriſt in you*, &c.] imply,) as if that Jeſus Chriſt only were the Riches, and the Glory that the Apoſtle here intended; but it refers to the Myſtery, to the Doctrine that reveals this Chriſt alſo, which by Reaſon of the Riches that are in Him, which it revealeth, is a rich Myſtery and glorious. It refers therefore both objectively unto Chriſt, and likewiſe to the Goſpel that reveals Him: Becauſe that Chriſt himſelf is ſo rich and glorious, therefore is the Goſpel which reveals this Chriſt rich and glorious alſo. And indeed according to the *Hebraiſme*, that is, that Phraſe that the *Jews* uſe to ſpeak in, which the Apoſtles do likewiſe often uſe in Writing the New Teſtament, theſe Two [*Riches of Glory*] are Terms convertible, and his meaning is this, that the Goſpel it is either rich in reſpect of the Glory of it, or glorious in reſpect of the Riches of it; ſo as none knows whether the Riches or the Glory of it be greater. I ſhall firſt of all, therefore open to you the Riches of this Myſtery.

Obſerv. *The Goſpel it ſelf which revealeth the Lord Jeſus Chriſt, and the Free Grace of God in Him, is a moſt rich Goſpel.*

In 2 *Cor.* 4. The Apoſtle having ſpoken of the Goſpel (as you ſhall find, he doth all along in that Chapter from the 1ſt verſe to the 7th) and laid open the Excellency of it in the Glory thereof, what ſaith he when he hath done; *We have this Treaſure in Earthen Veſſels, that the Power might be of God,*

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and not of us. I am (ſaith *Paul*) but a poor Man, I am but an earthen Veſſel, made of the ſame Clay mingled with Sin, that other Men are made of, yet God hath been pleaſed to betruſt me with a World of Treaſure. What a World of Treaſure was loſt, though it was not loſt, for he had Preached it out, and Writ it; but what a World of Treaſure was broken, when that earthen Veſſel was broken: And what was that Treaſure? It was (as the Coherence evidently carries it) the Goſpel. Hence is it that every Believer, that believeth this Goſpel and the Truths of it, is ſaid to be *rich in Faith*; James 2. 5. and in 1 *Cor.* 1. 5. to be *rich in all Knowledge.* The Knowledge of the Goſpel is a rich Knowledge, and the Faith of the Goſpel is a rich Faith, and the Goſpel it ſelf is a Treaſure ſaith *Paul*, which poor earthen Veſſels carries about with them. Now Riches imply theſe Three Things.

1. A Precioufneſs.
2. Abundance.
3. Profitableneſs and Gain.

And the Things the Goſpel revealeth, and the Truths contained therein, and the Knowledge thereof unto thoſe that are the true Owners and Poſſeſſors of them, and do make them theirs, are Rich in all theſe Reſpects.

Firſt, There is a Precioufneſs in all the Truths the Goſpel doth reveal. Not only Jeſus Chriſt is ſaid to be Precious, as the Foundation and Corner-ſtone; (that you have in 1 *Pet.* 2. 6. *I will lay in Sion a chief Corner-ſtone, Elect and Precious*;) but the Truths that are built upon Chriſt, are all Precious too, ſo you have it in 1 *Cor.* 3. 11. I ſaith he, *As a wiſe Maſter-builder have laid the Foundation which is Jeſus Chriſt*, the great Precious Stone of all the reſt; *Now if any Man ſhall build upon this Foundation, Gold, Silver, Precious Stones*; ſo he calls all the Truths that are built upon this Foundation, there is not a Truth of the Goſpel, but it is more worth than Gold, more rich than precious Stones; and then he expreſſeth all the Falſhoods that Men build thereupon by Wood, and Hay, and Stubble that will be burnt up, but by Gold and precious Stones, he means thoſe Truths that will abide the Fire. So that every Truth of the Goſpel that is built upon Jeſus Chriſt, that is the Superſtructure of it, are all Pearls and Precious Stones, and Gold, and Silver; they have Degrees of Excellencies indeed, but they all have a Precioufneſs in them. I ſhall not need to inlarge more about it, I will only quote one Place, and ſo open the Particulars in which the Goſpel is Precious, *Prov.* 3. 15, 16. ſpeaking there of Wiſdom, he ſaith, *The Merchandiſe of it is better than the Merchandiſes of Silver, and the Gain thereof than fine Gold*; and if there be any Thing better than theſe, (and yet the World hath turned theſe up as the great Things that ſhould Maſter all the reſt) he prefers it before them. Precious Stones you know are more precious than Silver and Gold, why ſaith he, *Wiſdom is more precious than Rubies*, and yet becauſe the Hearts of Men imagine there is ſomething more precious than theſe, he addeth, *All the Things thou canſt deſire are not to be compared unto her.* This he ſpeaks of Wiſdom, which is the Knowledge of Jeſus Chriſt, and he ſpeaks of it as he knew it even under the Time of the Law, he valued every Truth, and every Part of it above Gold and Silver, and Rubies, and whatever the Heart of Man could think Precious.

Every Truth of the Goſpel, is Precious in theſe Five Reſpects.

1. Antiquity makes Things precious. Small Pieces of Coin that contain not much in value, if they be old are priz'd, any old Meddal, or old Pieces of Braſs, or of Gold, and Silver coined in the Time of the *Roman* Emperors, or in the Time of the *Grecian*, any Piece, that hath *Alexanders* Image and Stamp upon it, and the like; How do your *Antiquaries* eſteem it? How more Precious do they think it than a great deal of Gold! Now if Antiquity commend any Thing to you, why there is never a Truth of the Goſpel but was coined in Heaven, and coined from Everlaſting: It is the Everlaſting Goſpel, and it bears the Image of God upon it.

2. Things

2. Things far fetched are Precious. *She fetcheth her Merchandiſe from afar,* ſaith *Solomon*, Prov. 31. There is not a Word of this Goſpel, but it came from far, it came from Heaven. Jeſus Chriſt came himſelf from Heaven on purpoſe to reveal it, *Heb.* 12. 25. comparing Law and Goſpel together; ſays the Apoſtle, *If they eſcape not that refuſed him that ſpake from Earth, much more ſhall not we eſcape, if we turn away from Him, that ſpeaks from Heaven.* Who doth he mean by him that ſpeaks from Earth, and who by him that ſpake from Heaven? Why *Moſes* and *Chriſt*? *Moſes* gave the Law, the Law came by *Moſes*, and the Law came but from Earth; but the Goſpel, every Tittle of it, came from Heaven: The Law comes out of a Mans own Heart, it was Written in Mans Heart on Earth, namely in *Adams* Innocency, and there is a great deal of it Written even in the Hearts of Wicked Men, *They do the Things of the Law, which are written in their Hearts*, ſaith the Apoſtle; *Rom.* 2. But not a Word of this Truth of the Goſpel was written in *Adams* Heart, no, it was Written in God's Heart, it was hid in God, it came from Heaven.

3. Things that are dearly bought you Account Precious. There is not one Truth of the Goſpel, but it coſt the Blood of Jeſus Chriſt. You will eaſily grant, there is no Grace you have, but it coſt Chriſts Blood; why my Brethren, there is no Truth you have that is a Goſpel Truth, but it coſt the Blood of Chriſt: The Law did not coſt Chriſts Blood, for the Law was written in *Adams* Heart, and without the Suppoſition of his Death, it was given to *Adam* in *Paradiſe*; but not a Tittle of the Goſpel, not a Promiſe of it, but depends upon the Blood of Chriſt; *In Him all the Promiſes are Yea, and Amen*, 2 Cor. 1. and they are therefore exceeding *precious Promiſes*; ſo *Peter* calls them, 2 *Pet.* 1. for they all coſt the Blood of Chriſt, we could have had no Promiſe, if Chriſt had not paid for the Thing promiſed, not a Promiſe had been written, if Jeſus Chriſt had not Died to make it ſo, they had all been Blanks but for His Death.

4. Things chirily and warily laid up are Precious. The Goſpel and all the Truths of it have had the richeſt Cabinet that ever was. Firſt, It had God's Heart, it was hid in God (as I ſaid afore) *Eph.* 3. 9. Then there was a Copy of it tranſcribed into Chriſts Heart, and He came into this World full of Grace and Truth, as full of the Truths of the Goſpel as He could hold. Then doth God tranſcribe it out of Chriſts Heart, into the Hearts of His Elect; 2 *Cor.* 3. 3. *Ye are manifeſtly declared to be the Epiſtle of Chriſt miniſtred by us, written not with Ink, but with the Spirit of the Living God, not in Tables of Stone, but in Fleſhly Tables of the Heart.*

5. Things that periſh not, but ſtill do vindicate themſelves from Corruption, they alſo are Precious; why is Gold and Silver precious? Becauſe that Gold if put into the Fire, though 'twill melt, yet 'twill not be loſt, 'twill not be conſumed. But 1 *Pet.* 1. 7. *Faith is more precious than Gold*; why? Becauſe it periſheth not, though it be tried in the Fire; Gold in Time will periſh, if you try it too often 'twill come to nothing, but Faith the more you trie it the more precious it is, there is not a Dram of it loſt at any Time. And the Doctrine of Faith, and of the Goſpel is of the ſame Nature, 'twill never periſh, and it will ſtill vindicate it ſelf from Corruption; tho' Men mingle it, as always in the bringing forth of Truths, certainly Men mingle a great deal of Droſs, and of their own Wiſdom and Artifice, but that Spirit, that is in the Truth it ſelf, will Work out all that Droſs in Time. Never take Care to have the Truth of God clear, we may be doubtful of it in many Things in our Age, its certain the next Age, or an Age after will clear it, the Truth hath a Spirit in it that will ſtill purifie it. In 1 *Cor.* 3. 13. Saith the Apoſtle there, where he calls Truth Gold, and Silver, and precious Stones, *Every Mans Work* (ſaith he) namely, every Miniſters Work, whether he preach Truth, or whether he preach Falſehood, whether he preacheth Gold, Silver, precious Stones (ſo he calls the Truths of the Goſpel) or whether he Preach Wood, Hay, Stubble; *it ſhall be made manifeſt, for the Day ſhall declare it, whether it be precious Stones or no, becauſe* (ſaith he) *it ſhall be revealed by Fire, and the Fire ſhall trie every Mans Work of what ſort it is.* He ſpeaks evidently of the Doctrines Men preach or hold forth

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forth in the World, ſtill there will come a more clear Day-light that ſhall reveal them, and there will come a Fire, and if it be Hay or Stubble, or what ever it is that is Droſs, or Falſhood; or Errour mingled with the Truth, it ſhall be burnt up; as when you go and burn Cloth of Silver or of Gold, all the Cloth is burnt up; but the Silver and Gold remains, ſo it is here; and the Holy Ghoſt will never leave, till He hath purified His Truth thoroughly. Therefore the *Pſalmiſt* ſaith, *The Words of the Lord are pure Words* (Pſalm 12.6.) *as Silver tried in a Furnace, purified ſeven Times.* You know, they that purifie Silver to the purpoſe uſe to put it in the Fire again and again, that it may be throughly tried: So is the Truth of God, there is ſcarce any Truth, but hath been tried over and over again, and ſtill if any Droſs happen to mingle with it, then God calls it in Queſtion again; if in former Times there have been Scriptures alledged, that have not been pertinent to prove it, that Truth ſhall into the Fire again, that what is Droſs may be burnt up; the Holy Ghoſt is ſo curious, ſo delicate, ſo exact, He cannot bear that falſhood ſhould be mingled with the Truths of the Goſpel. Thats the Reaſon therefore, why that God doth ſtill Age after Age call former Things in Queſtion, becauſe that there is ſtill ſome Droſs one way or other mingled with it; either in the ſtating of the Opinions themſelves, or elſe in the Scriptures that are brought and alledged for them that have paſt for Currant, for He will never leave till He hath purified it. The Doctrine of Gods Free Grace, hath been tried over, and over, and over again. *Pelagius* he begins and he mingles his Droſs with it, he ſaith, Grace is nothing but Nature in Man; well, his Doctrine was purified, and a great deal of Droſs purged out; then comes the *Semi-Pelagians*, and they part Stakes, they ſay Nature can do nothing without Grace, but they make Nature to concur with Grace, and to have an Influence as well as Grace; and the Droſs of that was burnt up. The *Papiſts* they take up the ſame Quarrel, but will neither be *Pelagians* nor *Semi-Pelagians*, yet ſtill mingle Droſs; the *Arminians* they come and they refine *Popery* in that Point anew; ſtill they mingle Droſs. God will have this Truth tried Seven Times in the Fire, till He hath brought it forth as pure as pure may be. And I ſay it is, becauſe that Truth is thus Precious. And ſo much now for that firſt Head, that it is a rich Goſpel in regard of the Preciouſneſs of the Truths that are therein.

The Second Thing that is proper to Riches, is Abundance. Now the Doctrine of the Goſpel hath abundance of Truth and Knowledge in it. Take all Philoſophy, all the Books of Humane Wiſdom and Learning, if they were all diſtill'd, if you could Extract the Quinteſſence of them all, there is not ſo much Knowledge as one Book of the New Teſtament contains. In this *Coloſ.* 2.3. ſaith this Apoſtle there, do you ſtick to the Knowledge of Jeſus Chriſt, and do not leave that, *For in Him are hid all the Treaſures of Wiſdom and Knowledge.* There is all ſorts, both Wiſdom and Knowledge, and there is all Wiſdom and Knowledge, and there are all Treaſures of Wiſdom and Knowledge hid in this Chriſt, who is revealed to you in this Goſpel. It is all Knowledge by way of Eminency, as they uſe to ſay Metaphyſicks are, it contains all Knowledge, becauſe it ſwallows up all the Axioms of all other Sciences; I may ſay of all other Learning and Knowledge whatſoever, they are all by way of Eminency ſwallowed up in the Truths of the Goſpel. As the Perſon of Jeſus Chriſt contains by way of Eminency all the Excellencies in the Creature, ſo the Knowledge of Jeſus Chriſt contains all the Excellency of whatſoever Knowledge can be had, the Knowledge of governing Kingdoms, the Knowledge of Nature, or the Things of Nature, or the Knowledge of the Law, or of whatever elſe. Our Saviour Chriſt as He was full of Grace, ſo He was full of Truth; *John* 1.14. *We ſaw His Glory, as the Glory of the only begotten Son of God, full of Grace and Truth*; He came ſo rich into this World, He had ſuch abundance of Treaſures, that He brought forth continually ſome Truths or other. He was full of Grace to fill the Will and Affection, and full of Truth to fill the Underſtanding and Judgment; and thoſe Truths did comprehenſively take in all ſorts of Truths

that

that ever were uttered in a tranſcendent Manner. *Solomon* he had a Heart as large for Knowledge in natural Things, as the Sea is full of Sands, he had as many Notions in his Head, as there be Sands upon the Sea Shore. This *Solomon*, Jeſus Chriſt that came from Heaven he had his Heart larger than the Sea, as large as Heaven it ſelf. He was full of Truth. Saith *David* who knew but the Law (I mean the Law in Diſtinction from the Goſpel, as we know it, and as it is now revealed) yet ſaith he in *Pſalm* 119. *I have ſeen an End of all Perfection, but Thy Law is exceeding Broad*; he ſaw ſuch a vaſtneſs in the Knowledge of the Law as he ſtood agaſt at it; as if a Man ſhould ſtand in the midſt of the Sea, it is ſo broad, ſo vaſt, he cannot ſee where it ends; I can ſee to the End (ſaith he) of all Perfection elſe, but I cannot ſee to the End of Thy Law, it is ſo full, ſo broad. And therefore in 2 *Cor.* 3. The Apoſtle tells us, they did not ſee to the End of his Miniſtry; ay, but my Brethren, the Goſpel is much more endleſs, for what doth *John* ſay in that Place quoted even now, when he ſaid, Chriſt was full of Grace and Truth, he ſpeaks in Oppoſition to the Law, *The Law came by Moſes*, ſaith he, *but Grace and Truth by Jeſus Chriſt*, and we ſaw his Glory, and we ſaw Him full of Grace and Truth; *Moſes* his Law was but a ſcanty Buſineſs, though it was exceeding broad, and *David* ſaw an End of it; but the Knowledge of Chriſt, and of what is contained in the Goſpel they do ſo abound, as they are unſearchable; ſo the Apoſtle ſaith, *Eph.* 3. *That I may Preach among the Gentiles, the unſearchable riches of Chriſt*; and *Paul* himſelf, though he had abundance of Revelations (as he ſaith in 2 *Cor.* 12.) yet he profeſſeth, that he knew but in Part, ſuch Abundance is there in the Truths of the Goſpel. The Times of the Goſpel therefore, they are like the Times of *Solomon*, in which the Scripture ſaith, Silver was as the Stones in the Street; ſo Jeſus Chriſt hath fill'd the World with the riches of the Goſpel, for ſo the Goſpel is called, *The Riches of the Gentiles*, and the riches of the World, wherein the precious Truths revealed concerning Him, they are as common as the Stones in the Streets, and as many for number; if Men had Eyes to ſee them, and Hearts, and Heads, and Hands to dig for them, and ſearch them out of the Mines in which they lie. And ſo much now for the Second Head, *viz.* That the Goſpel is a rich Goſpel, in regard of the Abundance of Truth and Knowledge contained in it.

Thirdly, All the Truths of the Goſpel are likewiſe rich in regard of the Gain and Profitableneſs of them; they do make thoſe rich, that are the Poſſeſſors of them. There are in the World a great many Curioſities of Knowledge, which Men do Pride and Boaſt themſelves in; the Trial of the Secrets of Nature, and the Experiments thereof, but uſually all ſuch Knowledge doth impoveriſh all thoſe that are retainers to it; But the Knowledge of the Goſpel is clean otherwiſe, it poſſeſſeth them that know it by Faith of all the Treaſure it revealeth. It is not like Stories that do ſet forth glorious and rich Things to you, yet when Stories do ſo they do mightily take you, but you may read ſuch Stories and be poor Men ſtill: But the Goſpel as it reveals to you infinite Riches, ſo it poſſeſſeth you of them; therefore what doth the Holy Ghoſt ſay here? *Which Riches is Chriſt in you*, ſaith he, for the Particle [which] refers to Riches as well as to Myſtery, and indeed to both. And therefore in *Prov.* 3. a Place I quoted afore for the Preciouſneſs of Wiſdom and all the Wares thereof, it is not only compared to Rubies for the Worth and Preciouſneſs of it, but for the Gain and Profitableneſs of it alſo; *Happy is the Man that findeth Underſtanding, for the Merchandiſe of it is better than the Merchandiſe of Silver, and the gain thereof than of fine Gold:* And if the Heart of Man in its vaſt Deſires, could think of any more precious Things unknown, ſtretch the Compaſs of your Deſires to the utmoſt, yet ſaith he, *All the Things thou canſt deſire cannot be compared to her:* So *verſe* 15.

If you ask me, wherein lies this Riches? It lies in Wiſdom, ſays *Solomon*, and that Wiſdom is Chriſt, ſays the Text. *Which Riches* (ſaith he) *is Chriſt in you.* We all acknowledge that God is infinitely Rich and Bleſſed in himſelf:

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himself, *Phil.* 4. 19. *My God shall supply all your need, according to His Riches in Glory by Jesus Christ*; Riches in Glory, for God's Riches lies in Glory most, and He communicateth them all to Believers in and by Jesus Christ, and Jesus Christs becoming yours (*Which is Christ in you*, saith the Text) hence you come to have a Title and Interest in all those Riches of God, that God himself possesseth. This is certain, that Jesus Christ is worth all that God is worth; He is Gods only Son, and He is His Heir (He is said to be the Heir of all Things, *Heb.* 1. 7.) and God will not give one Penny from Him, as I may so express it to you. Now this glorious Gospel which we Preach, if received and entertained, makes Jesus Christ yours, and all His Riches. And therefore in 1 *Cor.* 3. *ult.* The Apostle thus pleads the Title of a Christian, *Whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, or Things present, or Things to come, all are yours, and ye are Christs, and Christ is Gods.* Here I say you have as the Inventory of a Christian, so the Title by which all Things are derived to him. *All Things are yours*, saith he, why God himself is worth but all Things, and Jesus Christ (as I said) is worth all that God is worth; *All Things are yours, for ye are Christs, and Christ is Gods.* And therefore in *Rom.* 8. 17. We are said *to be Heirs of God, and joint Heirs with Christ*; not only Heirs of God, as a Son is said to be the Heir of his Father; that is, that he is the Bequeather, but we are said to be Heirs of God materially, Heirs of God himself, for He is our Inheritance; and we are Joint-heirs with Christ; we are so put into God's will, that as Men are said to be Joint Purchasers with another, so we are said *to be Joint-heirs with Christ:* Joint Purchasers we are not, that is Christs Prerogative alone, but when it comes to Matter of Inheritance, then we are Joint-heirs with Christ.

And that which we are to possess, is a free Estate; *Rom.* 8. 32. *He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all Things?* There is not only all Things that you possess, and the Title, as Joint-heirs with Christ, but you have it freely; there is no Debts to pay out of it, no Portions, no Legacies, but you are Heirs of all Things, and of all Things freely.

And then do but consider what the Revenues of Christs Blood are. Look what both Christs Personal Interest in all Things would convey to you, so much is a Christian worth; and look what the Purchase of Christs Blood is, so rich is a Christian also, that entertains the Gospel. I say Two Things. *First*, Our Saviour Christ is personally the Heir of all Things, and you have the same Title He hath, being Joint-heirs with Him. Then this Heir laid all that He was Heir of down again to make a further Purchase; and do but think now what a Purchase this must needs be, what Riches it must needs arise to; In 2 *Cor.* 8. 9. *Ye know the Grace of our Lord Jesus Christ, that though He was rich* (for He was rich, as He was the Heir of all Things) *yet for your sakes He became Poor*; why? *That ye thorough His Poverty might be Rich.* Jesus Christ is first Rich as the Heir, and ye are ordained Joint-heirs with Him, by that Title; but He that is the Heir of all Things becomes Poor, and Poor on purpose to Purchase, if it be possible more Riches, or the same over and over again: As it is in *Phil.* 1. 8. *He thought it no robbery to be equal with God*, as in Glory so in Riches, He had as great and as good an Estate as God himself hath, and it was no Robbery, it was no stealth. He came not by it by any such course or way, it is no unjust Claim, that He laid to it; yet He emptied himself, He left himself not worth one Farthing; He emptied himself, so saith the Text, as in respect of Glory, so in respect of Riches; He became Poor, and as we may express it, not worth the Ground He went on, for He had not a Hole to hide his Head in, Women ministred unto Him. Now I say, this Heir of all Things made over all His Riches, and did it all for you; it is said in that *Prov.* 3. *The Merchandise of Wisdom, is better than that of Fine Gold*; when Wisdom, Christ himself (I do not say, that is the meaning of the Place, only I allude to it, and speak in the Expression of it) shall put forth all the Riches He hath in a way of Merchandize

Merchandiſe to have it returned again, and become Poor to make us Rich, do but think now what Riches this muſt needs amount unto. Chap. V.

Now the Goſpel therefore is a rich Goſpel, not only becauſe it doth reveal, and is the Story of all theſe Riches, but becauſe it poſſeſſeth you of them, and is your Bond for it. The Goſpel I ſay, and all the Promiſes of it, are the Bond that you have to ſhew for all theſe Riches, and in that reſpect it is Rich. When our Lord and Saviour Chriſt laid down all His Riches, and laid down His Blood to purchaſe Riches for us, what is it that He hath to ſhew for it? He hath but the Promiſes of the Goſpel, which God hath made to him, and made to us in and thorough Him; therefore as a Man is ſaid to be Rich, though he be Rich but in Bonds, if they be ſure Bonds, ſo is a Chriſtian, he is Rich in Promiſes. Compare for this, *Eph.* 3. ver. 6. with *ver.* 8. At the 6th *verſe*, ſaith he, *That the Gentiles ſhould be Fellow-heirs, and partakers of His Promiſe in Chriſt, by the Goſpel.* Now what is it the Goſpel containeth? Read *verſe* 8. *That I ſhould preach among the Gentiles, the unſearchable Riches of Chriſt*: Where lie all theſe Riches? They lie in the Promiſes; we are now Partakers but of the Promiſes of the Goſpel: They are unſearchable Riches, which cannot be told over to Eternity, and the Promiſes are the Conveyers of them, and in theſe Promiſes do our Eſtates lie for the preſent, but it is a ſure Eſtate; and in this reſpect *Peter* calleth them, *Exceeding great and precious Promiſes*, 2 Pet. 1. 4. And therefore, although you will ſay, a Chriſtian hath nothing; it's true, but he is Rich in Promiſes; and our Apoſtle Anſwers it in that 2 *Cor.* 6. 10. *As having nothing, yet poſſeſſing all Things*; why? Becauſe a Chriſtian poſſeſſeth Chriſt; *Which Riches is Chriſt in you*, ſaith the Text here. It is all one to be rich in Bonds, and rich in Money told by you, and that's all the Difference between your Eſtate here, and in Heaven; in Heaven you have the Money, the Thing it ſelf; and here you have the Poſſeſſion of the Bonds themſelves.

It were Infinite to go over all the Inventory of a Chriſtian, I have therefore done it in a ſhort brief Sum. Here are riches in Chriſt to pay all thy Debts the the firſt Day thou comeſt in; and to pay all thy Debts thou ſhalt run in to God, (and it would have begger'd all the Angels in Heaven to pay for one Sin) and when that is done, thou haſt a Righteouſneſs ſo rich as the Angels never poſſeſt, a Robe ſtuck ſo full of Jewels (for ſuch is every Action of Chriſt, and all His ſufficiency) as never came upon the Angels back. Every Grace thou haſt, is a rich Thing; *Rich in Faith*, James 2. *Rich in Aſſurance*, Col. 2. 1. In a Word, hath God any more Riches? His Spirit, is as rich as Chriſt too, and thou haſt Him, it is a Phraſe uſed in *Tit.* 3. 6. *He hath poured His Spirit richly on us*; ſo it is in the Original and in your Margents. And then thou haſt all the riches of Glory in the World to come, when thou art to be the Poſſeſſor of all this. And this the Goſpel reveals to thee, and makes thee Poſſeſſor of it that art a Believer; and although the meaneſt Chriſtian, if he have but the leaſt Knowledge of the Goſpel is poſſeſt of this, yet the more he comes to know the Goſpel, the more he comes to know his own Riches.

Firſt, Therefore my Brethren (that I may make a Uſe or Two of this, and ſo paſs on to the next) it is a very great Invitement to us to be acquainted with all the Things of the Goſpel of Chriſt; for ſtill what doſt thou do? Thou doſt but Study over thine own Riches, and increaſe thine own Inventory, comeſt to the Knowledge of Things thou never dreameſt of ſhould be thine. The Angels do Study the Goſpel, and Pry into it, but it is not their Riches; it is not which Riches is Chriſt in Angels, but it is, *Which Riches is Chriſt in you.* It is a Thing worth your Obſervation, that in *Eph.* 3. ſpeaking of the Excellency of the Goſpel, and the Riches of it; he ſaith, that it is made manifeſt to all Men, and likewiſe to Angels, but with this Difference, unto Men it is called the unſearchable Riches of Chriſt; ſo *ver.* 8. *That I ſhould preach among the Gentiles the unſearchable Riches of Chriſt*; but when he ſpeaks of the Angels knowing of it, he calls it Wiſdom: So *ver.* 10. *To*

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the intent (ſaith he) *that now unto the Principalities and Powers in heavenly Places, might be known by the Church the manifold Wiſdom of God.* The Angels are taken with the Wiſdom of it, but thou maiſt be taken with the Riches that are in it; not only with the Wiſdom of it, though that takes the Angels and may take thee, but it is Riches to thee, but Wiſdom only unto them.

Secondly, Is the Goſpel thus rich in its Precioufneſs and Abundance; then let us take heed, that we do not Sell any Part of the Truths of the Goſpel, which have been revealed to us. *Buy the Truth* (ſaith *Solomon*, Prov. 23. 23.) *but Sell it not*; for if you do, you Sell your Riches, you Part with your Eſtates. This Kingdom, and this City (for ought I know) hath been the greateſt Mart of Truth, for this laſt Age, of any Part of the World, and Wiſdom hath cried her Wares here more than in any other Place. There is nothing more the Riches of a Kingdom or a City than the Goſpel, it is the Expreſſion the Holy Ghoſt hath in *Rom.* 11. 12. Where ſpeaking of the Goſpel, when it was revealed to the *Gentiles*, he calls it, *The Riches of the Gentiles, and the Riches of the World*, in the ſame Place. Take heed therefore of parting with any of the Truths of the Goſpel, thoſe Truths that have been cried, that have run thorough the Fire ſo much in all Ages, for let me tell you this, that when God did firſt deliver to the Saints in the Primitive Times, all that the Apoſtles ſaid went then for Currant in a manner; but when they were gone, God preſently went and begun to put every Truth to a Trial, firſt one and then another.

That there is one God, and one Chriſt His Son, and that he is God as well as Man, and hath a true Humane Nature; all theſe Fundamental Truths, were the Exerciſe and Conflicts againſt Hereticks and Heathens, that the Holy Chriſtians in the Primitive Times ſuffered for. Then God put this Truth into the Fire, whether Chriſt was God or no, and all the World turned *Arian*; but He tryed it, and it hath ſtood, and doth ſtand, and is continued to this Day. He hath likewiſe put the Doctrine of Free-Grace into the Fire, He began to do it preſently after *Arianiſm* was down, He hath tried it over, and over, and over, and it is ſtill propagated purer and purer. Now I ſay, all thoſe Truths that God hath thus ſuffered to run thorough the Fire, which we now poſſeſs by the Blood of Jeſus Chriſt, and by the Blood of Martyrs, and the Conflicts of the Saints in all Ages ſhould be preſerv'd by us. I beſeech you give not up thoſe Truths, for they are your Riches: Shall we now in this Age Queſtion the Foundation of Religion? (For ſo ſome do) will you Sell away thoſe Things that have been derived to us Age after Age at ſuch Coſt? O let us poſſeſs them as our deareſt Treaſures. Let us value the Truths of the Goſpel as *Paul* did; I profited (ſaith he) in Knowledge more than any of my Brethren, Equals, or as much as any. Oh Thought he once, when he had got a Form of the Knowledge of the Law in his Head, what a Treaſure have I? But ſaith he, *Phil.* 3. 7, 8. *The Things I counted gain to me*, thought my ſelf rich by them, *I eſteemed all to be, but loſs and dung for the excellency of the Knowledge of Jeſus Chriſt my Lord.* My Brethren, let us not Sell the Truth, God never takes it away from a Nation or a People, till they Sell it as *Eſau* did his Birth-right. The Lord had made the *Jews* His Market for Truth, to them were committed the Oracles of God, *Rom.* 2. and therefore becauſe He had committed to them the Truth, and they had been the Pillar of it, when the Goſpel came to be Preached, they muſt have the firſt offer of it, they muſt have the refuſal of it before God would carry it to another Market; *It was neceſſary* (ſaith *Paul* and *Barnabas* Preaching to the *Jews*, Acts 13. 46.) *that the Word of God ſhould firſt have been ſpoken unto you, but ſeeing you put it from you, ſeeing you refuſe it, carry your ſelves unworthy of it, we will go to the Gentiles.*

And

And Laſt of all, Let the Doctrine of the Goſpel dwell plenteouſly in you, *Let it dwell richly in you*, for ſo the Expreſſion is, *Coloſ.* 3. 16. And let us labour to be inriched with all the Knowledge of; as it is in 2 *Cor.* 1. 5. Let us grow rich in Faith, for the more you know, the richer you are. Chap. VI.

But you will ſay, I am eſtated into all the Riches of the Goſpel, if I have but the leaſt Spark of Faith, and all the Riches of Chriſt are mine.

I Confeſs that all the Riches of Chriſt are thine. But let me tell thee this, the more thou groweſt after thou believeſt in the Knowledge of the Goſpel, the more thou groweſt in the Knowledge of thine own Riches, and what a Happineſs is that! And though thou haſt all the Riches of Chriſt, and all the Promiſes, and all the Truths of the Goſpel tend for to Comfort thee, and to make thee Happy and Rich, and will one Day make thee ſo; yet in the mean Time, till thou increaſeſt in the Knowledge of it, till thou haſt Aſſurance of the Things thou knoweſt, thou art in thine own Apprehenſion but a poor Man. *There is that maketh himſelf Poor, but is Rich*, ſaith *Solomon*, which is the Caſe of many poor Souls, who either want Aſſurance, or elſe do content themſelves with a little Knowledge, only ſo much as may ſave them. So that now here is the Advantage of a Man growing in Knowledge, that the more he knows of the Goſpel of Chriſt, the more he knoweth his own Riches; and if a Man had no other Work, but to tell over Money newly given him every Day, he would ſurely count it the pleaſanteſt Work in the World. If thou couldeſt grow every Day in a new Degree of Knowledge, whileſt thou doſt thereby grow the more in the Knowledge of thine own Riches, how Happy muſt thou needs be! And ſo much now for that Attribute, that is here given to the Goſpel, it is a Myſtery, and it is a rich Myſtery.

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That the Goſpel is moſt Excellent, becauſe it is a moſt glorious Revelation of God, and Chriſt to us.

THE next Thing that is (in *Col.* 1. 27.) attributed to the Goſpel is, that it is a glorious Goſpel. The Apoſtle when he ſpeaks of the Glory of Things ſpiritual, uſually gives the Title of Riches to them; thus in *Rom.* 9. 23. When he ſpeaks of the Glory that is in God, he calleth it Riches of Glory; ſo in *Eph.* 1. 18. when he ſpeaks of Heaven, he calleth it Riches of Glory; and here when he ſpeaks of the Goſpel of Chriſt, he calleth it likewiſe Riches of Glory.

I need not ſtand to give you many Scriptures, in which the Goſpel is called glorious. I ſhall quote you but one or two. *Firſt*, That in 1 *Tim.* 1. 11. According to the glorious Goſpel of the bleſſed God, and he ſpeaks it in Oppoſition to the Law clearly; he ſaith, that the Law is good, *ver.* 8. but when he comes to ſpeak of the Goſpel, he calls that glorious; for Glory is the ſuperexcellency and ſuperlative of Goodneſs. You have one whole Chapter (*viz.* 2 *Cor.* 3.) that ſhews the Glory of this Goſpel, and indeed more than that one Chapter, for the Apoſtle doth inlarge his Diſcourſe of it to the 6th Verſe of the 4th Chapter, and there alſo he calls it Treaſure (as in *ver.* 7.) as he had called it Glory in all the Diſcourſe before; and as he had done in *Timothy*, ſo here in this Chapter of the *Corinths*, he compares it with the Law. He doth acknowledge, that the Law had a kind of Glory in it, ſo

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ver. 7. *If the Ministration of Death written, and ingraven in Stones, was glorious, so that the Children of Israel could not stedfastly behold the Face of Moses, for the Glory of his Countenance, which Glory was to be done away; how shall not the Ministration of the Spirit be rather glorious? For if the Ministration of Condemnation be Glory, much more doth the Ministration of Righteousness exceed in Glory.* I shall take all these Arguments afore I have done, to shew how glorious the Gospel is, both because it is the Ministration of the Spirit, and because it is the Ministration of a glorious Righteousness but now I only quote it for this in the General, that the Apostle though he attributeth a Glory to the Law, yet in Comparison of the Gospel he makes it no Glory, for so it follows, *ver.* 10. *Even that which was made glorious, had no Glory in this respect, by Reason of the Glory that excelleth.*

The Law was glorious (and yet that Glory which it had, he saith, was but a made Glory.) *First*, In the Promulgation of it, which indeed was a very resemblance of the Day of Judgment, for God when he came to give the Law to Sinners, came down from Heaven and placed his Tabernacle upon Mount *Sinai*, like unto a Judge, attended with glorious Angels (for the Law was given by Angels) and with many glorious Miracles, Thunder, and Earthquake, and Fire, and Smoak, and the Sound of a Trumpet. Even as the Glory of a Kingdom is most seen, when they go to Enact Laws, for then the King and all the Nobles go in their Parliament Robes; and so your Judges, when they go to Execute the Laws, to Condemn Men, go attended with the sound of a Trumpet, and Halberds, *&c.* So God when He came to give the Law, came attended with all this Glory.

And then *Secondly*, As the Law was glorious in Respect of the Promulgation of it, so in Respect of the Matter of it: For the Moral Law, of which the Apostle specially speaks, for he speaks of that Law which was written and engraven in Stones, had a Glory in it; why? This is a certain Rule, whatsoever holds forth the Image of God hath a Glory in it, for the least Ray or Beam of God hath Glory in it, and if the Law be the Image of God, if God be glorious that must be glorious too; now the Law holds forth the Image of God's Mind. Therefore it is, that Man in his First Creation is called the Glory of God, because he was the Image of God, and hence therefore the Grace in *Adam* was called Glory, and so I think it is the best Interpretation, or at least-wise one great Part of the meaning of that in *Rom.* 3. 23. *All have sinned, and come short of the Glory of God*; (it is meant of the Image of God plainly, for in 1 *Cor.* 11. 7. The Glory of God, and his Image are made all one,) they are fallen from that Grace and Righteousness which at first God did implant in them, by which they were justified, and so are come short of the Favour of God, which did shine upon them. And hence likewise in 2 *Cor.* 4. The Gospel is said to be glorious, because it holds forth Jesus Christ the Image of God; now the Law therefore containing the Image of God, had a Glory in it materially. In these Two Respects, I say the Law was glorious: 1. In the Promulgation of it, God put a State upon it when He deliver'd it: And, 2. In Respect of the Matter of it, because it contains the Image of God.

But now my Brethren, the Gospel infinitely excelleth in Glory in both these Respects. I will not stand so much upon the first, because it is not so proper to the Text, yet somewhat I will say of it. The Gospel in the Promulgation of it, had all the Glory that could be put upon it. What greater Glory than for a King before he comes himself in State, to have a Train of Men of Four Thousand Years? So had Jesus Christ, before He came into the World to give the Gospel, what a long Train had He? For all the Patriarchs and Prophets were but His Fore-runners, his Train, Men that went before Him, and at last came *John* the *Baptist*, who was greater than all those Patriarchs and Prophets, because he came next to Jesus Christ, and because he spake more Gospel than all of them had done. You have an express Place for it, in *Isa.* 40. 3, 4, and 5. *Verses* compared, where the Glory of the Gospel is held forth by this, that it had this Fore-runner,

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The Voice of him that crieth in the Wilderneſs, Prepare ye the Way of the Lord, make ſtraight in the Deſart a High-way for our God, &c. and ſaith he, *ver.* 5. *The Glory of the Lord ſhall be revealed.* Becauſe it was ſo great a Glory, He uſhereth it in thus by *John Baptiſt:* It's true indeed, there was no Sound of a Trumpet, nor no Earthquakes; but you ſhall ſee there was as much, for after all this Train was paſt, and all theſe Fore-runners gone by, comes Jeſus Chriſt himſelf, the Brightneſs of his Fathers Glory, and the expreſs Image of His Perſon; *Whoſe Shooe Latchet*, ſaith *John Baptiſt* (who was yet more than a Prophet) *I am not worthy to unlooſe.* Compare for this but the firſt Chapter of the *Hebrews*, and the Third Verſe of the Second Chapter together. In the Firſt Chapter, he ſaith, *That in theſe laſt Days God hath ſpoken unto us by his Son*, and then he ſheweth what a Son this was, *that He was Heir of all Things, and that by Him alſo God made the Worlds, that He was the expreſs Image of His Fathers Perſon, and all this to the End, that he might ſhew forth the Glory of the Goſpel*; as appears, *Chap.* 2. ver. 2. For ſaith he, *If the Word ſpoken by Angels was ſo ſtedfaſt and excellent*, how much more ſhall that Word be which was ſpoken by ſo great a Lord; ſo *ver.* 3. And when Jeſus Chriſt did firſt come to be inaugurated, before He Preached one Sermon (for His Inauguration is recorded by the Evangeliſts before He Preached one Sermon) it was by a Voice coming immediately from Heaven; ſaying, *This is my well beloved Son, in whom I am well pleaſed.* You have the ſame afterwards in *Luke* 17. when He was transfigured, when He appeared all in His Glory: *Moſes* his Face did but ſhine, but Jeſus Chriſt's Face, Clothes, and all ſhone all over, and then cometh a Voice from Heaven too: *This is my Beloved Son, in whom I am well pleaſed*, hear Him: It is a Preface to the Goſpel, here is a Lord of Glory ſaith He, when He had ſhewn Him in all His Glory; here He is, hear Him, take that Goſpel that he delivereth from His Mouth, for here is the reality of *Moſes* his Shadow. There was a Voice came from the excellent Glory, ſo *Peter* hath it; which is more then the ſound of a Trumpet which Angels made upon the Mount at the Promulgation of the Law. Here when this Goſpel came to be delivered, when it was firſt begun to be ſpoken by the Lord, all the Three Perſons give Witneſs and Teſtimony, and inſtead of Angels the Holy Ghoſt cometh down, and inſtead of the Voice of Angels, here is a Voice from Heaven, even the Voice of God himſelf; and inſtead of *Moſes* ſhining with his Face, here is *Moſes* and *Elias* both appearing in Glory with Jeſus Chriſt, who put them down clean; for ſaith *John*, ſpeaking of His Transfiguration; *We ſaw His Glory, as the Glory of the only begotten Son of God*; which Glory of His was as evidently to be diſtinguiſhed from the Glory of *Moſes* and *Elias*, as the Glory of the Sun is from that of the Stars. And my Brethren, what was the Purpoſe of preſenting Chriſt in that Glory upon the Mount? It is evident, it was in Anſwer to the Glory of *Moſes* his Face, who was the Deliverer of the Law, and that upon this Ground; becauſe there is a Voice come from Heaven, from the excellent Glory; ſaying, *This is my beloved Son*, hear him. Chap. VI.

And then when Jeſus Chriſt, the Lord of Glory, that firſt gave this Goſpel, went to Heaven; what follows? Why a World of Glories, Beams of Glories were ſtill ſcattered to confirm it; 1 *Pet.* 1. 10. *Of which Salvation the Prophets did Propheſie, and of the Sufferings of Chriſt, and of the Glories that ſhould follow* (ſo it is in the Original.) For when Jeſus Chriſt himſelf aſcended and entred into Glory, He poured down glorious Gifts; He poured down a glorious Spirit, He poured down this Goſpel, whereof He had but the Subſtance of it in brief Sayings, which the Apoſtles delivered to us; ſo you have it in *Heb.* 2. 3. As it was firſt Preached by the Lord, ſo he ſaith it was confirmed by Signs and Wonders, and divers Miracles, and by giving of the Holy Ghoſt. And this was the Glory of the Goſpel in reſpect of the Promulgation of it, which indeed is not ſo much the Scope of the Text; yet becauſe the Apoſtle in that 2 *Cor.* 3. ſpeaks of the Promulgation of the Law, and of the

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Glory of it in that Reſpect, when he compares it with the Goſpel and the Glory of it, I thought good a little to handle it. But,

Secondly, As the Goſpel exceeded the Law in Glory, in reſpect of the Promulgation of it; ſo let us compare the Matter of the Goſpel with that of the Law, and we ſhall find it likewiſe to be tranſcendently glorious in that reſpect alſo. The Law I told you was a glorious Law, becauſe it contained the Image of God, ſo far as dead Letters could hold forth that Image. The Law written in *Adams* Heart was the Image of God, and that being blotted out, God took a Copy of what was in *Adams* Heart, ſo that indeed the Law is rather an Image of the Image of God, than the Image of God properly; it is but the Image of the Image that was in *Adams* Heart, and but a literal Picture of it. But now the Goſpel muſt needs be much more glorious: Becauſe,

Firſt, It is the Goſpel of Jeſus Chriſt who is the expreſs Image of the Perſon of His Father; ſo you have it, *Heb.* 1. 2, 3. *Who is the Heir of all Things* (ſpeaking of Chriſt) *the brightneſs of His Glory, and the expreſs Image of His Perſon.* Now do but look how more glorious the Image of a Man in his Son like himſelf, who hath the ſame Reaſon in him, and Properties of all Kinds that himſelf hath, excelleth the Image of his Mind, or of his Thoughts delivered in Writing; ſo doth Jeſus Chriſt excel that Image of God expreſſed in the Law. And it is this which makes the Goſpel ſo glorious, becauſe it is the Goſpel of Chriſt, who is the Image of God; ſo the Apoſtle ſaith in 2 *Cor.* 4. 4. *Leſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them*; hence therefore in *Iſa.* 40. 4. Chriſt is called, *The Glory of the Lord.* Therefore look how far the Image of God ſtamped upon Jeſus Chriſt, exceeds the Image of God in *Adams* Heart; and therefore muſt needs excel the Image of God in the Law, which is indeed but the Copy of the Image; ſo much doth the Goſpel exceed the Law in Glory, and all the Knowledge of it. The Law I ſay is the Copy of the Image of God in Mans Heart, but the Goſpel is the Glaſs in which the Image of God in Chriſt, and the Glory of Chriſt appeareth.

I will not ſtand to inlarge much upon that Subject, to ſhew you how tranſcendent an Image there is ſtamped upon Chriſt; I have done it elſewhere, in opening the 18 and 19 Verſes of this Chapter. And that Jeſus Chriſt is the great Subject of the Goſpel, I intend by the Bleſſing of God to ſpeak of that, taking *Chap.* 2. *ver.* 2. where the Goſpel is called, *The Myſtery of God, and of the Father, and of Chriſt*; theſe being the Subject of the Goſpel. I will now only ſhew you, how glorious the Goſpel muſt needs be that doth hold forth the Glory of Chriſt, and how lively it holds it forth.

My Brethren, let me tell you the Story of it a little. The Apoſtles that lived with Jeſus Chriſt, *They ſaw His Glory, as the Glory of the only begotten Son of God*; ſo you have it, in *John* 1. 14. And as *Johns* Expreſſion is (and he ſpeaks feelingly) in 1 *John* 1. 1. *That which we have heard, which we have ſeen with our Eyes, which we have looked upon, and our Hands have handled*; they handled Him, that is, they had a ſenſible Knowledge of Him, their Ears took in His gracious Words, their Eyes beheld Him, beheld His glorious Miracles, beheld the Glory that God ſtamped upon Him, when He was in the Mount, and had that Voice from the excellent Glory. Well, but Jeſus Chriſt is gone to Heaven, and all His Glory is taken up with Him, and theſe Apoſtles that ſaw His Glory, were all to leave the Earth; and therefore though it is true, that we ſhall one Day be where He is, according to His Prayer, *John* 17. 24. *That we may behold His Glory*; yet how in the mean Time ſhould we come to ſee this Image of God, and the Glory of Jeſus Chriſt, who in that Place of *Iſaiah* is called *the Glory of the Lord?* Jeſus Chriſt therefore did by His Apoſtles frame up a Doctrine of the Goſpel, which is left Written by them; for He having delivered it unto them, they have declared it unto us; ſo you have it in the forementioned

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Place, 1 *John* 1. 3. *That which we have ſeen and heard, declare we unto you.* He declared it firſt to them, and they while they lived Preached the ſame Goſpel by Word of Mouth, and then left it unto us in Writing, that ſo in the opening of it by Paſtors and Teachers to the end of the World, we may come to ſee Chriſt, as the Apoſtles did in reſpect of His glorious Excellencies. Now this glorious Goſpel which the Apoſtles have thus left in Writing, and which we poor Miniſters in all Ages do Expound as well as we can unto you, what is it? It is the lively Image or Picture of Jeſus Chriſt, who is the expreſs Image of the great God, and of all His Glory; and hence is it a glorious Goſpel. When the Apoſtle *Paul* preached to the *Galatians*, what ſaith he of the Goſpel he Preached? *Gal.* 3. 1. *Before whoſe Eyes* (ſaith he) *Jeſus Chriſt was pictured*; ſo the Word ſignifies, or painted, written out. The Goſpel my Brethren, is the livelieſt Picture of Chriſt that could be. But you will ſay, Pictures do not repreſent the Glory of a Thing? No more they do not, if you would Picture the Sun with the livelieſt Colours that could be, you could not Picture the Glory of it; what hath God done therefore? He hath made His Goſpel not only a Picture of Chriſt, but He hath made it a Glaſs. So the Apoſtle ſaith in that 2 *Cor.* 3. 18. compared with *Cap.* 4. *ver.* 4. *We all with open Face beholding as in a Glaſs, the Glory of the Lord*; namely, of Jeſus Chriſt, *who is the Image of the Inviſible God.* What is the Reaſon he calls the Goſpel glorious? Becauſe it is the Image of Jeſus Chriſt; and how doth the Goſpel hold that forth? Not only as a Picture, but as a Glaſs, and a Glaſs if the Thing be glorious that ſhines upon it, will repreſent not the Thing only, but the Glory of it too: As if you hold a Looking-glaſs to the Sun, you ſhall not only ſee the Picture of the Sun in it, but the Glory of the Sun, and the Sun in his Glory. Now the Glory of God, that ſhineth upon the Face of Jeſus Chriſt (and therefore *ver.* 6. We are ſaid to have *the Light of Knowledge of the Glory of God in the Face of Jeſus Chriſt*) and the Face of Chriſt ſhineth in the Goſpel as in a Glaſs; hence we come by looking into the Goſpel to ſee His Glory, and therefore the Goſpel it is a glorious Goſpel. To open this a little to you: A Glaſs it is the moſt lively way of repreſenting Things abſent that can be invented, for it doth not repreſent Things in dead, liveleſs, and wan Colours, as Pictures do, but really. It is a middle way of repreſenting a Man, between ſeeing a Mans Picture, and ſeeing the Man himſelf. It doth repreſent him ſo lively and clearly, that though indeed it is not ſo comfortable as ſeeing the Man himſelf, yet it is much more comfortable then ſeeing the Picture of the Man drawn by all the Art in the World. Therefore it is ſaid here, *We behold as in a Glaſs the Glory of the Lord*; now it is a rule in Opticks, and a true one, *Quod videtur in ſpeculo, non eſt Image*, that which is ſeen in a Glaſs is not a meer Picture, but it is the Thing it ſelf; if you ſee a Man in a Glaſs, though you do not look directly upon the Man, yet you ſee the Man himſelf: Only with this Difference, that when you look upon the Man himſelf you ſee him by a direct Act, and you ſee him by an Image taken off from the Man himſelf, coming into your Eye, but when you look upon him in a Glaſs, you ſee him by a Reverberation as I may ſo expreſs it, the Image of the Man is beaten back again. That I may expreſs this Thing to you: The Eye of a Man ſees nothing, but by the Image of the Thing ſome-way or other coming into it, and therefore now when you behold any Man, if your Eye be looked upon, there is the Image of that Man in your Eye. Now if a Glaſs doth take that Image (and a Glaſs it is an artificial Eye as I may call it, and the Eye is a natural Glaſs) I ſay, if a Glaſs doth take in that Image, it beats it back again; and that is ſeeing a Man in a Glaſs; whereas, if you ſee the Man Face to Face, his Image is convey'd immediately into your Eye; but go now and hold a Glaſs before that Man, and the ſame Image which you received directly into your Eye by ſeeing him immediately, is in the Glaſs, which if you behold, that Image is reverberated or beaten back again to you. As an Eccho is your own Voice beaten back again, ſo is a Mans Image which you behold

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in a Glass. And therefore it is the most lively way of seeing and beholding a Thing that can be, why? Because you do not see a meer Picture, but you see the Man himself by a reverberated Species, that is, by the likeness of him beaten back again to your Eye. And thus my Brethren, doth the Knowledge of Christ in the Gospel, and in Heaven differ. In Heaven, there you see Him by sight, why? Because as the Apostle saith, *We see Him there Face to Face*, but in the Gospel, *We see Him as in a Glass*, but still the same Christ, really represented in the Glass of the Gospel, above all Pictures whatsoever, whom one Day we shall see Face to Face in Heaven. For the sight we have of Christ in the Gospel, is not meerly Notional or Literal, but it hath a reality in it; and therefore we are said to see the Glory of the Lord in this Glass, this Glory could never have been painted, for the Glory of Christ it must be Beams shed immediately from himself, and to see Jesus Christ with His own Beams, though shining in the Glass of the Gospel, is to see Christ himself. And therefore you see how the Apostles speaks, as they compare the Thing we see Christ in, to a Glass; so they compare the Faith we see Him by, to sight plainly, *Heb.* 2. 8. *We see Jesus crowned with Glory and Honour.* Alas, they had not Eyes of their Bodies to look up into Heaven, but their sight of Christ was so lively, as He was represented in the Glass of the Gospel, that the Apostle saith, *We see Jesus crowned with Glory and Honour.* So that my Brethren, suppose that you had a Glass that did perpetually retain the Image of an absent Friend, suppose you had not only a Picture of him but a Glass, that look what Image he had when he looked upon it, when he was present that Image sticks in it still; what would you give for such a Glass? Some Nations do use to keep their Dead in a Glass, which being artificially closed up, preserves them from stinch; but alas, it is but a dead Friend in a Case of Glass. But here is another Artifice that Jesus Christ useth, He hath framed by His Spirit a Doctrine of the Gospel, which is delivered to us in the Writings of the Apostles; which doth retain a lively Image of Jesus Christ, and if Men when they come to hear it Preached, or when they look into it, bring the Spirit with them, they see the Glory of the Lord there.

But now you will say unto me, How can this be? How comes this to pass? Is not the Word preached, or read, or thought upon, not meerly Words, and so the Picture of Things, and of Christ, as all other Stories of Men are? They are better indeed than Emblems are, the Ceremonial Law was nothing but Emblems of Christ, but the Gospel is a plain describing of Him in Words, but yet as he said, Poetry and Oratory is but the Picture of Things; how should this Word written and preached come to be a Glass to represent Christ thus lively?

I will give you the Reason of it, for the Apostle doth it in that 2 *Cor.* 3. 4. he saith, *That it is the Ministration not of the Letter, but of the Spirit.* The Gospel my Brethren, hath a Spirit lying hid in it, and which goes along with it, and if the Holy Ghost did not accompany it to the Heart of a Believer, it would but speak meer Words of Christ, even as the Law spake but meer Words, it would be but a meer Letter, for indeed the Gospel of it self, is but the Ministration of the Letter to worldly and carnal Men, whose Eyes God doth not open (so saith the 4th Verse of the 4th Chapter of that 2d *Corinthians*) *It is hid*, saith he, *to them that are lost, in whom the God of this World hath blinded the Minds of them, which believe not.* But it is called Spirit, and there is a Spirit that doth accompany it, and as he saith in *Isa.* 59. 21. *The Word and the Spirit shall not depart out of thy Mouth:* And the Holy Ghost thus accompanying all that is said of Christ and His Glory in the Gospel, He createth (let me say it, for it is true) such Apprehensions of Christ, and of all the Things spoken of Him, which never entred into the Heart of any carnal Man in the World; He createth a new Light by which you do really view Jesus Christ, although by Faith, and though as in a Glass, yet a real sight you have of Him beyond all the Story of Words and Hear-say whatsoever. It were indeed but the Ministration of the

Letter,

Letter, if there were only but a verbal and hear-ſay Knowledge of Him, no, but whileſt you read Words in the Scripture, or hear but Words in the Preaching of the Goſpel, there is a Spirit goes along with it, whoſe peculiar Artifice it is to make it to be as a Glaſs, to ſee Jeſus Chriſt in the Doctrine of it as you ſee a Man in a Glaſs, and that ſight is a lively and real ſight of His Image. Whilſt we do Limb out Jeſus Chriſt by Words, as well as we can (for what we expreſs is ſtill but literal, in Compariſon of what a Man if he be a Believer apprehendeth while it is expreſt, and we are to uſe all the Art we can to expreſs Things to you, whilſt I ſay we are doing this) the Holy Ghoſt that dwelleth in the Word, and dwelleth in the Heart of Believers, begetteth ſuch a real Image of Chriſt by that which is ſpoken, that they behold the Glory of the Lord as in a Glaſs, and are changed into the ſame Image from Glory to Glory as by the Spirit of the Lord. It is compared to the ſeeing in a Glaſs, becauſe there is a Subſiſtence given by the Holy Ghoſt to the Things ſpoken of, beyond all Pictures, or Words, or Notions. And hence do but obſerve what follows in the Text (which I ſhall afterwards more diſtinctly open) *Which* ſaith he, *is Chriſt in you*, which importeth thus much, that while that Jeſus Chriſt is known by a Believer in the Doctrine of the Goſpel, He becometh Chriſt in him; He is not only known by him as a Man knows the King, but He is known as when a Man knows the Sun, the Beams of it cometh into his Eye. So that the Apprehenſional Knowledge that a Saint hath of Jeſus Chriſt by Faith, the taking in of Chriſt by Faith, is ſo real a Thing that it is called Chriſt in a Man. And I take that to be the meaning of that in *Gal.* 3. (which I ſhall further open anon) where he ſaith, *Till Chriſt be formed in you*, and ſo *Piſcator* takes it. Chap. VI.

I ſhall endeavour to make this further plain to you thus. You may ſee an Imitation of this work of the Holy Ghoſt in this; ſuppoſe there were a Man ſtanding Two or Three Houſes off from your Houſe; it is poſſible by the Reflection of Looking-glaſſes ſet one againſt another, to ſee the Image of this Man in a Glaſs in your own Room. Is the Art of Man able to do this? The Art of the Holy Ghoſt is able to do it much more. You ſee Satan, what doth he do that is a Spirit? Whereas Men can make but the Picture of a Man, what can Satan do? Abſolutely he will make a Man appear before one as a Man, in lively Colours, not a bare Picture. This Artifice Satan hath: My Brethren, the Holy Ghoſt accompanying the Doctrine of the Goſpel hath a further Artifice, though you ſee not Chriſt Face to Face (that is reſerved for Heaven) yet you ſhall ſee Him in a ſpiritual Glaſs, you ſhall not only ſee Him as deſcribed by Words, but you ſhall have thoſe lively real Apprehenſions of Him created in your Mind (and you have ſo, if Chriſt be in you) as puts down all the literal and hear-ſay Knowledge in the World, it is like the ſeeing of a Man's Image in a Glaſs. And therefore, now obſerve it, in that 2 *Cor.* 4. (for I have ſtill recourſe to that) the Apoſtle hints how it cometh to paſs, that you come to ſee thus by the Spirit. He gives the Reaſon there, why that the Goſpel that is thus glorious is hid from the Eyes of the World; ſaith he of ſome, *Ver.* 4. *Whom the God of this World hath blinded, leſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them.* But how is that Light wrought? Read on, *Ver.* 6. *God who commanded the Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt.* It is done you ſee plainly by a Creation; He createth a Light in the Soul of a Man, out of that Darkneſs that is in him. And without this, let a Man ſtand under the Goſpel a Thouſand Years together, he would only know Chriſt by hear-ſay: But if the Spirit cometh and createth a Light, this Light ſhall carry the Image of Chriſt to the Soul, ſuch an Image of Him as never entred into the Heart of any carnal Man, though he knows never ſo much of the Goſpel. I ſhall make it plain by opening the Apoſtles Compariſon. Every Beam of Light always carries with it the Image of that Thing which it is the Beam of: If you do behold a little

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Beam of the Sun coming thorough a Pin-hole in a dark Room, run to the Beam, lay your Eye to it, that Beam conveys to you the Image of the whole Sun: So when as there cometh a created Light into a Mans Soul by the Holy Ghoſt, joining with the Goſpel which ſpeaks of Chriſt, he who is a Believer, by his Eye of Faith taking in that Beam of Light, beholdeth Jeſus Chriſt that Image of God, beholdeth the Glory of Chriſt in the Goſpel thus deſcribed, in ſuch a Manner as no Creature elſe is able to apprehend. It is I ſay, becauſe the Light of the glorious Goſpel is commanded to ſhine out of Darkneſs: It is a Light that is given, ſo ſaith the Apoſtle, *He hath given us the Light of the Knowledge of the Glory of God, in the Face of Jeſus Chriſt.* And therefore now in *Iſa.* 60. 1, 2, 3. Where he ſpeaks of the Glory of the Goſpel, which ſhall one Day break forth to the *Jews*, he expreſſeth it in theſe very Terms; *Ariſe*, ſaith he, *for thy Light is come, and the Glory of the Lord is riſen upon Thee.* When as the Light of the Goſpel cometh and ſhineth into a Mans Soul by the Creation of the Holy Ghoſt, the Glory of the Lord cometh into him too, he beholdeth the Glory of the Lord as in a Glaſs. And hence my Brethren it comes to paſs, that a Man doth ſee the Lord Jeſus Chriſt really in the Glaſs of the Goſpel. The Underſtanding underſtandeth every Thing *per phantaſma* as we ſay, the Fancy of a Man: Still when the Underſtanding works to underſtand any Thing, the Fancy of a Man begets the Image of the Thing in his Mind: When ever you hear Story told of a Thing done in ſuch a Place, by ſuch or ſuch a Perſon, ſtill your Fancy will be working the Image of that Thing or Perſon in your Mind, though it be a Story told, you never heard before; for God hath appointed the Fancy to give the Mind a Subſiſtance of what it underſtandeth. Now when God cometh to reveal ſpiritual Things, the Fancy could never take them in, it could never give any Subſiſtance to them, it hath no Images to make of them: What therefore doth God do? He createth Faith. And what is Faith? It is not *Phantaſia*, but *Hypoſtaſia*, it gives a Subſiſtance (ſo the Apoſtle ſaith, *Heb.* 11.) a Reality to the Things we underſtand, even as the Image of a Man in a Glaſs is a real Thing, it is a Subſiſtance, ſo God and Chriſt they have a Subſiſtance, a reality in a Mans Spirit. And hence my Brethren it comes to paſs, that the Soul doth Form up out of the Goſpel glorious Apprehenſions of Chriſt, for as the Goſpel holds forth Jeſus Chriſt in His Glory really, ſo by the help of the Spirit, the ſame Image that is in the Goſpel, is begot in my Heart of this Jeſus Chriſt; that is, real and glorious Apprehenſions I have of Him, which are wrought in me in and by the Goſpel, and according to what the Goſpel deſcribeth of Him. And as I ſaid afore, it is Part of the Apoſtles meaning in that Place of the *Galatians*, when he tells them, *I am in Travel, till Chriſt be formed in you*; he doth not ſpeak in reſpect of Sanctification, that he laboured to have the Image of Chriſt formed in them in that Reſpect, for they were ſanctified and had not fallen from that; but ſaith he, I endeavour till ſuch Time as thoſe Apprehenſions you have had of Chriſt, which you have loſt, be formed in your Hearts again, and that your Underſtanding take Him in aright.

So then to cloſe up this firſt Thing of the Glory of the Goſpel in reſpect of the Matter of it, here is the Sum of all that I have ſaid. *Firſt*, Here is Jeſus Chriſt; He is the Image of God, the moſt glorious Image of God that ever was: Here is the Goſpel appointed to be a Glaſs to repreſent this Glory of Chriſt, deſcribing Him not by Words only and in a literal Way, or by a Picture, but in a Glaſs, lively and really, and ſo the Goſpel becometh a glorious Image of Chriſt, even as if you hold a Glaſs to the Sun, there is a glorious Image of the Sun in the Glaſs, and hold your Eye to that glorious Image of the Sun in the Glaſs, and that Image is begotten in your Eye; ſo is it here, the Goſpel being the Image of the Glory of Chriſt, having the Holy Ghoſt in it, the Heart of a Believer coming to it by Faith, takes in all that Glory, ſo far as it is revealed to him, and ſo having further and larger Apprehenſions of Chriſt, He is formed in him, and as the Goſpel hath Chriſts Image in it, ſo he hath Chriſts Image in his Heart, ſo the Apoſtle indeed

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tells us, in that 2 *Cor.* 3. *ult. We are changed into that Image from Glory to Glory.* To ſee a Thing my Brethren, that is glorious by its own Light, it always makes a glorious Sight, a real Sight: The leaſt Beam of Chriſt it helps you to the ſight of him, if it be a Beam of himſelf. You may hear of Him by hear-ſay as of other Things, but if (as the Apoſtles Expreſſion is) there ſhine into your Hearts but a Beam from himſelf by His Spirit, it doth convey the reality of Chriſt to you, it makes Chriſt to be in you, as the Text ſaith, although you do not ſee Him Face to Face. If the Sun were down at this Inſtant, if there were a Glaſs that took in the Beams of it above the Earth, I might always ſee the Sun in that Glaſs; ſo though Jeſus Chriſt be in Heaven now, yet the Goſpel being that Glaſs in which the Image of Chriſt is, I may have a real and lively Repreſentation of Him, ſo far as the Goſpel reveals Him. And ſo much now for that firſt Thing in reſpect of the Matter.

I will but add a Compariſon, to ſhew you how much the Glory of the Goſpel exceedeth that of the Law in this Reſpect. Compare it either with the Moral Law, or with the Ceremonial Law. 1. Go take the Moral Law; why? the Moral Law it is a Glaſs too, and a Glaſs that revealeth God, or rather what the Image of the Mind of God is: Yet it is meerly a Glaſs of the Image of God in *Adams* Heart, it is but a Copy of the Image of God in Man, and ſo it is rather a Glaſs to ſhew Man to himſelf than God to him; you have it in *James* 1. (for it is good to compare the Similitudes, the Scripture uſeth one with another) *If any Man be a hearer of the Word* (ſaith he) *and not a doer, he is like to a Man beholding his natural Face in a Glaſs, but he beholds himſelf, and goes his way, and ſtraightway forgets what manner of Man he was.* Whilſt you look into the Law, you ſee what an Image of God was once in you, and by comparing your ſelves with it, you ſee your own Deformity now, and ſo I know not how far, by a remote Conſequence, you ſee what a Holy God, he is that gave ſuch a Law: But it is not a Glaſs that repreſenteth God, but a Glaſs that repreſenteth your ſelves, and repreſenteth that Image that was in Man by Nature. And therefore the Apoſtle calleth it only a dead Letter written upon Stones, rather than a Glaſs, when he makes a Compariſon of it with the glorious Goſpel. 2. Go take the Ceremonial Law, that was join'd to it, and that reveals more of the Goſpel, for indeed that was nothing elſe but Goſpel in Shadows, and you ſhall find that, becauſe it had Goſpel in it, 'tis called glorious too; there is Glory attributed to it more than to the Moral Law ſimply or alone conſidered. Hence the Ark, which was Jeſus Chriſt in a Shadow, is called *the Glory of Iſrael*; in 1 *Sam.* 4. 22. and ſo in *Rom.* 9. 4. *To them belonged the Adoption, and the Glory*, namely, the Ark. And ſo the Temple, is called a *glorious high Throne*, in *Jer.* 17. 12. And in 1 *Kings* 8. 11. *The Glory of the Lord* filled it at the Dedication. Yet what is all this now in Compariſon of the Goſpel, this Goſpel that is now revealed, the Glaſs that we ſee Chriſt in? The Law is called glorious only, becauſe as if the Sun ſhould ſhine upon a Cloud in a Rain-bow, it took in the Sun that was a riſing before we ſaw it. All this in Compariſon of the Goſpel is but a Shadow, it is but as the Glory of the Sun in a Cloud, but the Goſpel is a Glaſs, that look as you would think, what a great deal of Difference there is between the ſeeing of a Man a Glaſs, and ſeeing his meer Shadow, ſuch a Difference is there between that Knowledge of Chriſt which the Ceremonial Law afforded, and this which the Goſpel now affordeth. You have it expreſly in *Heb.* 10. 1. (Let us go up and down ſtill, and examine the Scriptures which ſpeak to this Compariſon.) *The Law* ſaith he, *having a Shadow of good Things to come*; (he ſpeaks expreſly of the Ceremonial Law, for the Moral Law had it not) *and not*, ſaith he, *the very Image of the Things.* It was ſo far off from having the Image of it, ſaith he, that it had but the Shadow of it. But now what ſaith he of the Goſpel? *We behold as in a Glaſs*, ſaith he, *the Glory of the Lord.* It is more than a Shadow, nay, more than an Image or Picture, you ſee the Thing in a reality. The Glory of the Lord, that fill'd that ſame firſt Temple, what was it? A

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Cloud, a meer Miſt, it was no more, yet it is called *The Glory of the Lord.* But what is it that appeareth in this Glaſs? Read *Mal.* 4. 2. *The Sun of Righteouſneſs ſhall ariſe with healing in His Wings:* He ſpeaks of the coming of Chriſt, for he was the laſt that Propheſied, he had ſaid at the 3d *Chap. ver.* 1. *The Lord ſhall ſuddenly come to His Temple*; and preſently in *Chap.* 4. he ſaith, *That He is the Sun of Righteouſneſs, that ſhall ariſe with healing under His Wings.* Nay further, that you may ſee how the Scripture ſtill ſpeaks in this Language; the Apoſtle in *Col.* 2. 17. ſpeaking of the Ceremonial Law, ſaith, *They are the Shadow*, which ſaith he, vaniſheth when the Body is come. You will ſay, the Shadow doth never uſe to ariſe till the Body comes? Yea, but if the Body be the Sun it ſelf, if that come, all the other vaniſh, ſo they did when the Sun of Righteouſneſs did ariſe. Hence therefore in *Hag.* 2. 7, 9. it is ſaid, *That the Glory of the Second Temple ſhould be more than the firſt*, why? Becauſe Chriſt the Sun of Righteouſneſs is the Glory of it, He is called the Glory of *Iſrael* in the Song of *Simeon*, Luke 2. 32.

And the Goſpel is the Glaſs in which we ſee this Sun. And ſo now I have done with this firſt Thing, in Reſpect of the Matter of it that the Goſpel is thus glorious, becauſe that Jeſus Chriſt, who is the Lord of Glory ſhineth in it thus really, and clearly, and fully, as in a Glaſs, and that compared with the Knowledge that the Old Teſtament afforded. I might alſo compare it with that Knowledge which may be had by the Creatures, which is a Glaſs too; for you may behold God in the Creatures, but the Truth is, they hold forth meerly the Handy-work of God, you do not ſee God there as in a Glaſs. But I will not ſtand upon that.

Secondly, The Goſpel is glorious in Reſpect of the Matter of it, becauſe the Riches of the Glory of God ſhineth in Chriſt revealed in this Goſpel. This is intimated too in that 2 *Cor.* 4. 6. where he endeth the Diſcourſe of the Glory of the Goſpel; *He hath ſhined in our Hearts*, ſaith he, *to give the Light of the Glory of God in the Face of Jeſus Chriſt.* But to give you a Scripture or Two more for it in a Word, 1 *Tim.* 1. 11. I quoted it before, to prove that the Goſpel is a glorious Goſpel, for ſo it is called there; but Mark what follows; it is called, *The glorious Goſpel of the bleſſed God*; obſerve that Expreſſion, there is a Connection between thoſe Two, why he ſhould give that Attribute to God, when he calleth it His Goſpel, and a glorious Goſpel: Why it is not only a glorious Goſpel, becauſe it holds forth all the Glory of God but becauſe it doth communicate; and Gods End in revealing it is to communicate His Glory, and to make Men bleſſed: And the plain meaning of it is this, as if he had ſaid, the Lord, that great God, being ſo Bleſſed in himſelf, having ſuch Riches of Happineſs and Glory in himſelf, He did ſo overflow, He did ſo over-bound in himſelf, that He meant to make others Happy with this Happineſs in himſelf; for He is God All-ſufficient, and being ſo full of Bleſſedneſs, and His Bleſſedneſs conſiſting in His own Glory, He inventeth the Goſpel, contriveth in His own glorious Wiſdom the great Deſign of His Son Chriſt, in whom He would reveal himſelf, who is the Subject of the Goſpel, that by revealing of it, He might communicate that bleſſedneſs unto others. He did it not only to hold forth His own Glory, and to manifeſt how great a God He is, but He did it as a bleſſed God that delighteth to communicate that Glory unto others, and He doth it by the Goſpel, that ſo as He was bleſſed in himſelf, He might by the Goſpel communicate His Glory, and bleſs others. For my Brethren, look as Envy ariſeth in a ſinful Creature that is miſerable, when he ſees another Happy, and he doth it naturally; ſo doth the deſire of communicating what Happineſs one hath ariſe in the Heart of him that is truly Noble and perfectly Happy and Bleſſed. And ſo it did in God. Am I thus bleſſed in my ſelf ſaith he? I will have others bleſſed by Me, to whom I will communicate this Happineſs and Glory; and He therefore inventeth this Goſpel, which is therefore called the glorious Goſpel of the bleſſed God.

Of all Things, Gods Mercy is His Glory, and while you look upon the Face of Jeſus Chriſt, you there behold nothing but Grace and Mercy ſhine in the Goſpel. *We behold* (ſaith he) *the Glory of God in the Face of Jeſus Chriſt*; that as in the Face of a Man you behold his Diſpoſition toward you, ſo you ſee the Diſpoſition of God in the Face of Chriſt, you ſee His Mercy, you ſee His Glory. Not a whit of this did ſhine in the Law, not a whit of Mercy or Free-grace, and yet that is the Glory of God. In *Exod.* 33. 18, 19, 20. *Moſes* there deſired to ſee the Glory of God. *I beſeech Thee*, ſaith he, *ſhew me Thy Glory.* Saith God, *Ver.* 19. *I will make all my goodneſs paſs before thee.* But how ſhould all His goodneſs appear? Cloathed all in Mercy, for it follows, *I will proclaim the Name of the Lord before thee, and I will be gracious to whom I will be gracious, and will ſhew Mercy on whom I will ſhew Mercy.* The Law ſpeaks not ſuch a word; No my Brethren, this is the very bottom of the Goſpel, the bottom of Gods Heart, here is His Glory, *I will be Gracious to whom I will be Gracious, and ſhew Mercy on whom I will ſhew Mercy*; it is the glorious Goſpel of the bleſſed God, that being Bleſſed in himſelf, thus reſolveth to be gracious and good to poor Creatures, to ſuch Sinners as we are. *Moſes* had ſeen the Glory of God upon the *Mount*; he had ſeen the Glory of God in delivering the Law in a great deal of State; after all this, *Lord*, ſaith he, *Let me ſee thy Glory:* What is Gods Anſwer? *I will be Gracious to whom I will be Gracious*; &c. Here is my Glory. And this Glory ſhineth in the Goſpel, and if you will ſee it, look upon the Face of Jeſus Chriſt: You may ſee Jeſus Chriſts Face in the Glaſs of the Goſpel, and in that Face you may ſee all this Grace and Mercy ſhine. And ſo I have done with the Second Thing, namely, the chief and principal Matter of the Goſpel. It revealeth, 1. Jeſus Chriſt in His Glory. And, 2. It reveals the Glory of God in the Face of Jeſus Chriſt, and all this as in a Glaſs. I come now to the Third.

3. The Things that the Goſpel communicateth and conveyeth are all glorious. The Apoſtle compares it with the Law too in this Reſpect, in that 2 *Cor.* 3. 6, 7, &c. *God hath made us able Miniſters of the New Teſtament, not of the Letter, but of the Spirit, for the Letter killeth, but the Spirit giveth Life. If the Miniſtration of the Letter written and engraven in Stones, was glorious, How ſhall not the Miniſtration of the Spirit be rather glorious? For if the Miniſtration of Condemnation be Glory, much more doth the Miniſtration of Righteouſneſs exceed in Glory: For, even that which was made glorious had no Glory in this reſpect, by reaſon of the Glory that excelleth*, that is, the Goſpel.

In the Firſt Place he tells you, that the Goſpel is the Miniſtration of the Spirit of God: *It is not the Miniſtration of the Letter only*, ſaith he, *but the Spirit*; and he meaneth the Holy Ghoſt plainly, for in the laſt Verſe of that Chapter, he ſaith, *That by beholding as in a Glaſs the Glory of the Lord, we are changed into the ſame Image, even by the Spirit of the Lord*, that is, by the Holy Ghoſt.

Now do but lay theſe Two Things together. *Firſt*, That the Goſpel only communicateth the Holy Ghoſt to you. And *Secondly*, That the Spirit is a Spirit of Glory upon whomſoever He reſteth; and then the Goſpel muſt needs be, in reſpect of its Communication, a glorious Goſpel. To make out both theſe to you.

Look as when Jeſus Chriſt was Baptized, that excellent Glory opened, and the Holy Ghoſt deſcended upon Him; ſo when the Goſpel is Preached doth the Holy Ghoſt deſcend upon the Elect, and look upon whom the Holy Ghoſt reſteth, he is the Son of God. As He ſaid to *John*, John 1. 33. *Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he*; ſo it is here. In the Primitive Times when they heard the Goſpel preached, the Holy Ghoſt did viſibly, and apparently, and inſtantly fall down upon them. And now He falls upon them, ſo as to turn their Hearts, and to inable them to ſee the Glory of the Lord Jeſus Chriſt, which is more than falling down upon Men in extraordinary Gifts, ſimply conſidered, if there were nothing elſe: For to have the Holy Ghoſt to fall upon a Man

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so as to dwell in him for ever, to take Possession of his Heart, and to bring him to Glory, is more than to have extraordinary Gifts, which many had who never were saved. Now it is the Gospel only which helps you to the Holy Ghost, and not the Law. What saith the Apostle in *Gal.* 3. 2. *This only I would learn of you, received ye the Spirit by the Work of the Law, or by the hearing of Faith?* No, it was only by the hearing of Faith, only by the hearing of the Doctrine of the Gospel, that is, the Doctrine of Faith, for that is meant by Faith there, as in many other Places of Scripture. The Law indeed, as the Apostle saith, *Rom.* 7. is Holy and Spiritual, but it is not the Conveyer of the Spirit; though it be a spiritual Thing it is but a spiritual Letter, saith he, it is not the Ministration of the Spirit it self, but so is the Gospel.

Now as the Gospel only conveyeth the Holy Ghost to Men and the Knowledge of it; so the receiving of the Holy Ghost, is to receive all Glory: For the Holy Ghost will never rest, till He hath glorified you fully and perfectly. As Jesus Christs work was to redeem you, so the Holy Ghosts work is to work all Grace and Glory into you; therefore when you receive the Holy Ghost, you receive all Glory, in the Seed and Foundation of it. It is the Foundation of our Union with Christ; they that are joined to the Lord are one Spirit: it is by the Holy Ghost. To give you an express Scripture for it; 1 *Pet.* 1. 14. *The Spirit of Glory shall rest upon you.* And the giving of this Spirit of the Holy Ghost unto you, is more than all Grace and Glory that ever you shall have. If you would ask now what is the substantial Glory of a Man, that is the Foundation of all his Parts and Wit, and makes him capable of the Glory the World puts upon him, without which he would loose all in an Instant, what is it? It is his Soul that dwelleth in his Body; take that away and he is a Beast; nay, take that away and he is a dead Carkass, he is sown in dishonour instantly as soon as that is gone: Therefore in *Gen.* 49. The Soul of Man is called his Glory, *Into his Secret*, saith he, *let not my Glory enter.* Now look what the Soul is to a Man, that is, the Holy Ghost to a Holy Man. He is the Foundation of all Glory, of all Grace: When He hath given you the Spirit, He hath given you all the Grace and Glory in the Foundation, that ever you shall have, for He will never leave you till He hath wrought you up to Glory: And the Gift of Him is the Earnest of Glory, so He is called expressly in 2 *Cor.* 5. 5. Jesus Christ is the Glory of the Lord to you objectively, but the Holy Ghost is all Grace and Glory efficiently, yea in Heaven; and when you receive Him, you receive Glory, because you receive a Spirit that never rest till He hath made you glorious; and this Spirit you receive by the Gospel, and by nothing else, by no Knowledge else, either of the Law or what-ever else. Hence therefore the Gospel that communicateth this is called a glorious Gospel, in respect of what it ministreth, for saith he, if the Ministration of the Letter was glorious, which did give nothing else but the literal Knowledge of the Law in Mens Heads, then the Ministration of the Spirit is much more glorious. That's the first Thing the Apostle saith.

The Second Thing the Apostle saith here in this 2 *Cor.* 3. is, in respect of a Righteousness which the Gospel doth convey. You shall find it at the 9th Verse of that Chapter: *If the Ministration of Condemnation be glorious, much more doth the Ministration of Righteousness exceed in Glory.* By Righteousness here he means the Righteousness of Justification clearly, why? Because he doth oppose it to Condemnation. He doth not mean the Righteousness of Sanctification, no, he means the Righteousness, whereby we are justified, the Righteousness of the Lord Jesus Christ. Why saith he, what doth the Law do? Alas saith he, the Law, although it be a glorious Thing, for it reveals the Image and Mind of God, yet it doth but shew you your own Unrighteousness, and leaveth you where it found you. A Man sees his own Face as in a Glass, and soon forgets what Image he had, sees his Spots and Deformity, and sees the Sentence of Death written in his own Countenance, and in the Threatnings of the Law, he sees himself look like a Dead Man, guilty

of

of Death, and that is all the Law holds forth: But saith he, the Gospel is the Ministration of Righteousness, and that Righteousness is glorious, and therefore the Gospel is such which ministreth it; for that is the Thing he aims at. Chap. VI.

Will you know what Righteousness it is? Why it is the Righteousness of Christ; and in the last Verse of that 3d of the *Corinthians*, that Righteousness of Christ, is called His Glory clearly; *We behold*, saith he, *as in a Glass the Glory of the Lord.* As he means the personal Glory of Christ, so he also means His Holiness and Righteousness for Justification. How prove you that? Because it is that into which we are Changed, into the same Image by beholding it: For whilst a Man Eyes Christ, to be justified by Him, look what Righteousness he laies hold upon by Faith, the Image of that Righteousness is wrought in his Heart. And therefore the Apostle here speaks in a more special Manner of the Righteousness of Christ, which the Gospel is the Ministration of, *It is a Ministration of Righteousness, and of the Glory of the Lord*, saith he.

Now then do but think, what a glorious Righteousness the Gospel reveals and offers to Men. It is the Righteousness of Christ, and the Righteousness of Christ must needs be glorious; why? He is the Lord of Glory. The Righteousness of the Angels, is not glorious in this Respect. They are glorious Creatures, but they are not Lords of Glory. When you speak of the Will of a King, what do you call it? His Royal Pleasure. If you speak of a Message he sendeth, what is it? A gracious Message, be it what it will be; why? Because you put these Titles upon his Person, therefore you put the same upon whatsoever he doth or thinketh. This is the Manner of Men. My Brethren, Jesus Christ is the Lord of Glory, did He work upon a Trade as a Carpenter? It was a glorious Action, it was a glorious Part of that Righteousness which He performed in Obedience to His Father; for He was the Lord of Glory; and therefore I say His Righteousness, is called, *The Glory of the Lord.*

But besides this, it is glorious also in another Respect; *viz.* Because He to perform this Righteousness, and in performing of it, laid all His Glory down, and therefore it is as much worth as the Glory He left. His Death is valued at the rate that the Life which He might have led in Heaven is worth. *They Crucified the Lord of Life*, saith he. And the Obedience He performed, hath the value and the stamp upon it of that Glory, He might have had. He was equal with the Father, in Glory and in all Things else; and He emptied himself of it all, laid it all aside, and took upon Him the Form of a Servant, and became obedient even to the Death; His Righteousness is therefore a glorious Righteousness, because it is to be valued by that Glory He laid aside, and might have had to perform it; so much as He fore-went to do it, so much it is to be valued at. God the Father was sensible of it; *Father* (saith he) *glorifie me, as I have glorified thee on Earth.* I'll give you one Scripture more for it, it is in *John* 1. 14. *We saw His Glory, as the Glory of the only begotten Son of God:* What was that Glory? In a special Manner His Grace and Holiness. How do you prove that? It follows in the Text, *Full of Grace and Truth.* Now my Brethren, it is the Gospel that doth communicate to Sinners, to Men condemned to Die Everlastingly of themselves in Hell, all this Righteousness of the Lord of Glory, makes it theirs. If they get but this Righteousness upon their backs, what glorious Creatures think you must they be? Yet it is the Gospel that communicateth it to them, and puts it on, thorough the Holy Ghost by Faith, as the Apostle in *Gal.* 5. 5. *We thorough the Spirit wait for the Hope of Righteousness by Faith.* In *Rev.* 12. 1. you have *a Woman cloathed with the Sun.* Is not here a glorious cloathing? What is that Sun? It is the Sun of Righteousness, it is the Lord made our Righteousness, it is the Lord Jesus Christ and His Glory, it is His Righteousness which a Man is cloathed withal. Is not this a glorious Gospel then, that doth not only shew you the Glory of this Sun, but wrappeth you about with the Beams of it, cloatheth you with it? The Angels, are poor, beggarly Creatures, that's

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that's the Truth of it, as we may ſo ſpeak, to a poor Sinner cloathed with this Righteouſneſs. The Text ſaith, *Solomon* in all his Glory was not arrayed like to the Lillies of the Field; ſo the Angels in Heaven, in all their Glory, are not cloathed like one Sinner here upon Earth, that is cloathed with the Righteouſneſs of Jeſus Chriſt. This Sun of Righteouſneſs was never put upon their Backs, not to be Righteouſneſs to them. He is a Means of conveying Grace and Good to them, but to be the Lord our Righteouſneſs, ſo He is only to Sinners; and thus He is only revealed and communicated in the Goſpel. What is it that makes you glorious in Gods Eyes? It is not your own inherent Grace, in any Compariſon, it vaniſheth, it is nothing; no, it is your being cloathed with Chriſt, with this Sun, this is it which makes the fouleſt Creature, an ugly Toad, (for ſo a Sinner is of himſelf) thus glorious in the Eyes of God. A Wife ſhineth with her Husbands Beams, and ſo doth every Believer with the Righteouſneſs of Chriſt. As the Moon ſhineth with a borrowed Light that the Sun cloatheth her with; and her own intire Light, without that of the Suns (as you ſee it in an Eclipſe) it looks like the bottom of Red Braſs, ſuch is your own inherent Righteouſneſs if Jeſus Chriſt take His away from you. But take the Moon out of an Eclipſe, when ſhe is cloathed with the Light of the Sun, what a glorious Creature is ſhe? So is every Believer, when he is cloathed with this Sun of Righteouſneſs.

Thirdly, When a Soul is thus by means of the Goſpel, cloathed with this glorious Righteouſneſs which the Goſpel revealeth, He is able with open Face to behold the Glory of God in the Face of Jeſus Chriſt. When as *Moſes* his Face did ſhine, which was a Type of the Law, they could not behold the Glory of it, there was a Terrour in it, it was the Glory of a Judge condemning which did ſhine in *Moſes*, for he had the Law in his Hands; but when the Holy Ghoſt hath once communicated to you, and you come by Faith to put on the Lord Jeſus Chriſt and appear before God, then you dare (as the Text ſaith) with open Face, behold and look God in the Face; why? Becauſe you behold the glorious Mercy and Favour of God in the Face of Jeſus Chriſt; which is called the Light of His Countenance, that is li t up upon you too; that as the Favour of a Man is ſeen in his looks, ſhines more there than in all other Parts of his Body, ſo is the Glory and the Mercy of God, it is ſeen in His Face, even in the Face of Chriſt. Therefore in *Pſalm* 90. 15, 16. The Favour of God is called His Glory, *Let thy Glory* (ſaith he) *be upon thy Servants*. This the Goſpel revealeth to you, you behold the Glory of God, that is, His Favour, in the Face of Jeſus Chriſt.

Fourthly, The Goſpel, doth not only thus convey the Holy Ghoſt to you, to dwell in you for ever; cloatheth you with this Righteouſneſs; enableth you with open Face to behold God (and the more glorious God is, when you ſee Him nothing but Love and Favour, you will never be dazled with that Sight; that is the Reaſon you are not terrified, becauſe all His Attributes appear in Love, *God is Love*, ſaith the Apoſtle) I ſay the Goſpel doth not only do all this, but it changeth you into the ſame Image from Glory to Glory, ſo ſaith the laſt Verſe of that Third Chapter. You might look in the Law long enough, even look your Eyes out, and never be changed. In the Law you may ſee your Spots, but you go away as full of Corruption as you were before: You may there ſee and read your own Deſtiny, and read your own Duty, but it will not change you one whit. *A Man beholdeth his natural Face in a Glaſs*, ſaith *James*, *and goes his way, and ſtraight-way forgetteth what manner of Man he was*; if it have an Impreſſion in his Memory, that is all; but ſaith the Apoſtle, we in this Glaſs of the Goſpel, *behold the Glory of the Lord*, and are thereby changed into the ſame Image. If that an ugly and deformed Woman or Man, could have a Glaſs that if they ſee but a beautiful Perſon in it, they ſhould be changed into the ſame Image, what would they give for it? My Brethren, this doth the Goſpel do.

But

But you will ſay, If it doth change me into the ſame Image, is that Image Glory too? Yes, ſo it followeth, *We are changed into the ſame Image from Glory to Glory*; that is, from one Degree of Grace to another. All the Grace the Goſpel works in you, is glorious, for it is the Image of Chriſt in whom ſhineth the Glory of God. And therefore in *Eph.* 5. 20. The Apoſtle there ſpeaking of Sanctification (for to me it is clear he ſpeaks of it, both by the Words before and after) he ſaith, that He hath cleanſed us and waſhed us with Water by the Word, that He might preſent us to himſelf a glorious Church, not having Spot or Wrinkle; for when He hath done (he ſpeaks of what He will do at latter Day) when He hath fully ſanctified us, He will preſent us to himſelf a glorious Church, not having Spot or Wrinkle, or any ſuch Thing, but that we ſhould be Holy and without Blemiſh. I quote it for this, that every Degree of Grace is Glory, and when that is fill'd up, there is a Glory in it which Jeſus Chriſt reckoneth ſuch, is pleaſed to look upon as ſuch, for it is His Image. *He ſhall greatly delight in thy Beauty*, ſaith he, *Pſalm* 45. What is that Beauty? *She is all glorious within*; ſo it follows there in that *Pſalm*. And my Brethren, let me tell you this, ſo far you are changed into his Image, that you never look upon him in the Glaſs of the Goſpel, but you go away with ſome further Degree of Holineſs wrought in you, if you ſee Him really as in a Glaſs: You may come to a Sermon and hear Notions indeed, but if you get a real ſight of Chriſt you will be changed; and I ſay ſo far as we ſee Him, ſo far we are changed; here we ſeeing of Him but as in a Glaſs, in His Holineſs, and in His Righteouſneſs, as He is deſcribed in the Goſpel, how He walked while He was here below (for ſo the Goſpel repreſents him) we are changed into the ſame Image, into the ſame Image of Holineſs and Righteouſneſs from one Degree to another. But now at latter Day, when He ſhall appear, we ſhall then be changed into His Image too, for we ſhall ſee Him as He is, and when we ſee Him as He is, we ſhall be as He is, in His Glory in Heaven.

I will add but one more, It doth not only change us into a glorious Image, which is called Glory, but it doth work in the Hearts alſo of Believers a Joy that is glorious: And this, although it be but the Hope of Glory, yet that Hope of Glory works a glorious Joy in the Hearts of the People of God. It is a known Place, that in 1 *Pet.* 1. 8, 9. *Whom having not ſeen, ye Love; in whom, though now ye ſee Him not, yet believing, ye rejoice with Joy unſpeakable and full of Glory. Whom having not ſeen*, that is, Face to Face, but having ſeen Him in that Glaſs of the Goſpel for to the ſight of Things in a Glaſs is the ſight of Chriſt in the Goſpel compared, even the ſight of Faith; yet becauſe it is not ſeeing Him Face to Face, the Apoſtle ſaith, *Whom having not ſeen*, &c.

It is not every Act of Faith that works this Joy, but Faith may be ſo elevated, as it will work and bring in Joy unſpeakable and full of Glory: That Phraſe is it I quote it for; it is called unſpeakable, becauſe it exceeds the Senſe and the Underſtanding, that is, the Underſtanding cannot naturally take in ſuch Joy, or apprehend what it ſhould be; as in *Phil.* 4. 7. *The Peace of God is ſaid to paſs all Underſtanding.* The Pleaſures of the Senſes are great, but the Pleaſures of the Underſtanding are far greater, but ſaith he, this is a Peace, and this is a Joy that paſſeth all Underſtanding. We read in *John* 20. 20. *That when they ſaw the Lord they rejoiced*; ſo when a Believer, though but by Faith ſeeth the Lord Jeſus Chriſt, though but in this Glaſs, and that but darkly, hath but Glimpſe of Him, yet it begets a Joy which is unſpeakable. And it is not only ſaid to be unſpeakable, but to be glorious. All the Joies in this World are mean Things, Things that Men ſhall be aſhamed of, but this ſaith he, is a magnifick Joy. True Joy is a ſolid Thing, but you ſee the Apoſtle riſeth higher, it is ſaith he, full of Glory, or as the Word implies, it is dipt, it is ſteept in Glory. Now I ſay, it is not always thus, that whenſoever any one ſeeth Chriſt by Faith, that this Joy is wrought; but it is by Faith

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though, that is, Faith elevated, yet ſo as it is but a ſight of Chriſt in the Goſpel, and that by Faith when ever it is wrought. It doth not I ſay always accompany an Act of Faith, that is plain and clear from the next Words, *Receiving the End of your Faith, even the Salvation of your Souls.* You ſee here that Joy unſpeakable and glorious, which God ſometimes Works in the Hearts of His People, is called the End, the Reward of their Faith (for ſo in *Prov.* 23. 28. the Word End, there ſignifies Reward) and the meaning is this, that when a Man hath a long while believed and glorified God by a way of ſheer Faith of Recumbency, then God doth Reward him, gives him a Reward of his Faith, by giving him Joy unſpeakable and glorious, which is called the Salvation of the Soul. And that, that is the meaning of it, is plain by this, becauſe he ſpeaks in the Preſent Tenſe, *Receiving*, he ſaith not, *ye ſhall receive*, but, receiving the Reward of your Faith the Salvation of your Souls. And if you mark it, it is called likewiſe the Salvation of your Souls, now the Reward which we ſhall receive at latter Day, will be the Salvation both of Soul and Body; and of that the Apoſtle ſpeaks in *Rom.* 8. 23. which he ſaith, there we wait for; but there is a Salvation of the Soul, which a Man receiveth now, and therefore in the 24th verſe of that *Romans* 8. he ſaith, *We are ſaved by Hope*, by Hope of that Glory at preſent: And ſo in *Eph.* 2. 8. *By Grace ye are ſaved.* Now then our Eyes beholding this Salvation of the Lord, having the Evidence of it, the Soul is fill'd with it, it is ſaved, it receiveth the Reward of its Faith, the Salvation of the Soul. And thus my Brethren, it is full of Glory, the leaſt Dram of it, is like Elixir, it expelleth all trouble: *We rejoice* (ſaith the Apoſtle in *Rom.* 8.) *in the Hope of the Glory of God.* It exceeds, and weigheth down all the good Things here. And this the Goſpel communicateth to us.

I will mention no more Particulars, whereby the Glory of this Goſpel is held forth to us, but proceed to the next Particle, paſſing by ſuch uſes as I might make of what I have ſaid of this Glory.

That which is next to be conſider'd is, that the Glory of this Myſtery ſhines among the *Gentiles*. There is never a Word, but it doth hold forth ſomething of the Excellency of this Goſpel. You know, I have made a Compariſon of this Goſpel with the Law; and ſhewed you how the Law had a Glory in it, which yet was no Glory in Compariſon of that which the Goſpel hath, which I have opened in divers Particulars. Let us now compare the Law and the Goſpel together, in another Reſpect alſo. When God did give the Law, He gave it but to one Nation, the *Jews*, whoſe Land was no bigger than the Dominion of *Wales*; Pſalm 147. 19. *He ſheweth His Word unto Jacob, His Statutes and His Judgments unto Iſrael, but He hath not dealt ſo with any Nation, and as for his Judgments they have not known them.* But now, what ſaith the Apoſtle? He did keep from Ages and from Generations, a further glorious Myſtery to be made known among the *Gentiles*, that is, to all Nations. You have a Place in *Numb.* 24. 21. (that I may ſpeak coherently to the Point of Glory, the Goſpel is a glorious Goſpel, and it is glorious in this Reſpect) when the People of *Iſrael* had ſinned againſt the Lord, againſt the Law that was newly given, God doth at *Moſes* his intreaty Pardon them for the preſent, *I will pardon them according to thy Word, but as truly as I live* (ſaith he) *all the Earth ſhall be filled with the Glory of the Lord.* I know that many Interpreters do interpret this to be meant thus, that God would take a Courſe, that His Juſtice in puniſhing of this People ſhould be known to all the World, and ſo He would fill the whole Earth with His Glory. But I take it (and I ſhall give you Scripture for it) that He here makes known, and manifeſt His own Counſels of His one Day rejecting of the *Jews*, to the End He might provoke them to Jealouſie, as the Apoſtle ſaith, He having given them a Law, and they ſinning thus againſt it; well ſaith he, I will not contain my ſelf within this Nation, but I have a Glory which I will fill all the Earth withal; and that indeed is the Knowledge of the Glory of the Lord Jeſus Chriſt. I ſhall

give you a Scripture for this Interpretation, it is in *Isa.* 6. 3. For there the Phrase of filling the Earth with His Glory, is again used, and no where else that I know of in the whole Scripture, answering to that Phrase that God had used in that Place of *Numbers* afore-mentioned. Now when as it is said here in *Isaiah*, *The whole Earth is full of his Glory*, what do you think is spoken of? Why, it is Jesus Christ revealed sitting upon His Throne with His Train filling the Temple, hardning the Hearts of the *Jews*, and giving Commission to His Apostles to go and preach to all Nations. How is that manifest? Look in *John* 12. 40. where Christ himself quoteth this very Chapter in *Isaiah*, *ver.* 10, and 11. *Go and tell this People, Hear ye indeed, but understand not; and see ye indeed, but perceive not; make the Heart of this People fat, and make their Ears heavy, and shut their Eyes; lest they see with their Eyes, and hear with their Ears, and understand with their Heart, and convert, and be healed:* And upon that follows their casting off, *Then said I, Lord, how long? And He answered, until the Cities be wasted without inhabitant, and the Houses without Man, and the Land be utterly desolate.* But is this spoken of Christ? Yes, read *John* 12. 40. *He hath blinded their Eyes, and hardned their Hearts, that they should not see with their Eyes, nor understand with their Heart, and be converted, and I should heal them*; these Things (saith he) said *Isaias*, when he saw His Glory, and spake of Him. Here is plainly in this Propheſie of *Isaiah*, the Oath fulfilled, that God sware in that Place of *Numbers*. And God swears it in that Sense (as I said even now) that *Paul* speaks in *Rom.* 11. when he laies open the Riches of the Gospel, he says he did it, that he might provoke to Emulation them which were of his own Nation; so doth God here: Have they indeed sinned thus against my Law, which also Typically holds forth Christ; well, though I pardon them for the present, yet I have a Glory beyond all this, which I will fill the Earth with, when I send my Son into the World, and which I have reserved for the *Gentiles*, and for all Nations. And therefore this Gospel must needs be infinitely more glorious than the Law, God now breaking up His Treasures, and fulfilling His Oath, to provoke the *Jews* if possible unto Jealousie. He reserved some better Things for us, as the Phrase is *Heb.* 11. *ult.*

And as He reserved a greater Glory for us than that of the Law, so, to speak to the other Property (for the Gospel is called both rich and glorious) he reserved a greater Treasury of Riches, when as He would break open His Mind to the *Gentiles*. You have it under these very Terms expressed in *Ephes.* 3. 8, 9. *To me is this Grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all Men see, what is the Fellowship of the Mystery*, &c. When all Men, all sorts of Men were to see it, and God meant to communicate it to the World, then He brings forth His Riches, the unsearchable Riches of Christ, *Which had been hid* (as it is here) *from all Ages and Generations.*

So that now this Particle in this Text [*among the Gentiles*] it is not Idle, it hath an Emphasis in it, it hath this Emphasis in it, that God did reserve the fulness of His Glory, and the Riches of Christ, till such Time as all the World was to come in, He would have all the World to be Spectators, and He would have all Men know, what is the Riches of the Glory of this Mystery among the *Gentiles*, and therefore I say, He reserved the Revelation of it till then. And so much now for that Particle.

I shall only here as the Coronis of all spread afore you: This great Truth which concerns us: That though God's primary Aim in giving the Gospel, is to make it known to his Saints: Yet because the Elect in Nations, in the Succession of Ages are infinitely Numerous; and none knows where this Inheritance will fall, or upon whose Posterity. Therefore the Gift of the Gospel unto the several Nations of the *Gentiles*, was, and is indefinitely bequeathed to the *Gentiles* by God, as a National Endowment, as a National Inheritance to every Nation it takes Place in: It is not to be judged given to the

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Saints of a preſent Age that enjoy it; but indefinitely to the whole Lmup of a Nation, even as you call, The proper Native Commodity of a Nation, A Staple Commodity to the Nation: Although every Man in that Nation Trades not in it, yet it is National as proper to that Nation, as benefitting the Nation, and no Man is excluded from traffick in it. Becauſe in proceſs of Time none knows upon whom in that Nation it may fall; therefore every Nation is to look upon it, as a National Intereſt and Concernment.

CHAP. VII.

How it is the Glory of the Goſpel, that Chriſt is not only reveal'd in it, but Chriſt ſo known by the Believer is in Him.

COLOS. I. xxvii.

Which is Chriſt in you the Hope of Glory.

THE Apoſtle in the former Words, having laid open the Glory and Excellency of the Goſpel; the Riches of the Glory (ſaith he) of this Myſtery among the *Gentiles*, he cloſeth up all that he had ſaid of it with this ſhort Application, *Which is Chriſt in you the Hope of Glory.* He doth not only hold forth Jeſus Chriſt, as the Subject of the Goſpel (and yet the higheſt Glory the Goſpel hath, is that Chriſt is the Subject of it.) He doth not Content himſelf to ſay the Riches of which Myſtery is Chriſt, as he ſaith afterwards, *Chap.* 2. 3. where he calls the Goſpel, *The Myſtery of God, and of the Father, and of Chriſt, in whom are hid all the Treaſures of Wiſdom and Knowledge*; but he addeth, *Which is Chriſt in you.* How excellent the Goſpel is, becauſe Chriſt is the ſubject of it, I have partly ſhewn you all along; I ſhall therefore now ſhew you, why this cometh in here, [*Which is Chriſt in you*] and what is the Apoſtles meaning thereby.

In the firſt Place, I take it, the Apoſtle brings this in here by way of Application, for their Comfort. When he had ſhewn them all theſe Glories which the Goſpel holds forth, by holding forth of Chriſt, he tells them, this Chriſt is in you, if you be Saints, He is your Chriſt, by whom you have Poſſeſſion of all theſe Riches; and that in ſo intimate a manner that they are not only without you, but you have them all within you by having Chriſt, *Which is Chriſt in you*, ſaith he, and with this Addition, *the Hope of Glory*, of a greater Glory then yet you have received.

And when he ſaith, *Which is Chriſt in you*, the leaſt of his meaning, if at all, is that the Image of Chriſt is in them, as ſome would have it. *Though we are changed into the ſame Image from Glory to Glory*; yet I know no Place, where the Image of Chriſt is called Chriſt, or Chriſt in us. There are many Places where the Image of God is ſaid to be in Chriſt, but no where the Image of Chriſt is called Chriſt. He that is in Chriſt is a new Creature;

Creature; and in Jeſus Chriſt there is neither Bond nor Free, but the new Creature; and we are created in Chriſt Jeſus unto goods Works; ſo the Apoſtle ſtill expreſſeth himſelf. There is one Place indeed, which hath a ſeeming ſhew of it, that Chriſt in us, ſhould be put for the Image of Chriſt in us, and that is that in *Gal.* 4. 19. *That Chriſt may be again formed in you*; but that is not the meaning of that Place, as I ſhall ſhew anon. However it cannot be the meaning here, at leaſt-wiſe not the only meaning, for it is too narrow, too poor a Thing, that after he had ſpoken ſuch great and glorious Things of the Goſpel of Chriſt, he ſhould go and contract all the Riches and Glory of it to the new Creature which is in us, to the Image of Chriſt in us; no, it is Chriſt perſonally, Chriſt himſelf certainly that is here meant. Chap. VII.

I ſhall as briefly as I can, give you all the Interpretations of this Clauſe, that have fallen into my Thoughts. My Scope is not to go and handle how many Ways Chriſt is in you, but in relation to the Context, to the Coherence, to the Goſpel which he had commended before.

Firſt, Therefore, *Chriſt in you*, implies, that that Knowledge which they had of the Lord Jeſus Chriſt, take the Object of that Knowledge, it is Chriſt. I appeal, ſaith he, to your own Conſciences, you *Coloſſians* that have taken in the Goſpel as you have done, taken in Chriſt, in the Knowledge of Him, whether yea or no, there is not abundance both of Riches and Glory hath been manifeſted to you concerning Jeſus Chriſt; and this Knowledge which you have of Chriſt here in this Life begotten by the Goſpel, I appeal to you, whether it be not the greateſt Evidence of a future Glory; it is impoſſible it ſhould reſt here, but as this Chriſt in whom you know ſo much Riches of Glory is now *in you the Hope of Glory:* So when you come to be with Him for ever, do but think what a Glory you will be fill'd withal then. I take this I ſay to be the firſt Part of the meaning, that it is *Chriſt in you, Objectivè.* And this is to me clearly one Part of his Scope, for he ſpeaks in reſpect of the Goſpel revealing Chriſt to them, whereby they behold the Glory of Chriſt, which gives them hope of that Glory afterwards with Him.

That which muſt make good this Interpretation is this, that the Knowledge which the Saints have of Jeſus Chriſt is called Chriſt, and Chriſt in you. I told you before, that the Goſpel is compared to a Glaſs, and it is called the Goſpel of Chriſt, becauſe it repreſenteth Him; and the Doctrine of the Goſpel is ordinarily and familiarly called Chriſt in the Scripture. Now that Knowledge, that Repreſentation which is taken from Chriſt himſelf in the Goſpel, by the Eye and Faith of a Believer, is called Chriſt in him. And as the Goſpel it ſelf being the Glaſs of Chriſt, is called Chriſt, ſo the Sight of Chriſt, that Image of Chriſt (I call it now Image, as being an objective Image, as I may ſo expreſs it, not ſubjective, the Grace that is in you, but) that Knowledge that is in you of Him, taken from himſelf in the Goſpel, which a Believer hath, is called Chriſt in him. In *Gal.* 1. 16. *Paul* ſpeaking there of the Revelation of the Goſpel to Him, at the 12th Verſe, ſaith, *I neither received it of Man, neither was I taught it, but by the Revelation of Jeſus Chriſt*; Chriſt himſelf revealed it; now at the 16th verſe, he ſaith, *It pleaſed God to reveal His Son in me, that I might preach Him among the Heathen.* The Knowledge that he had of Jeſus Chriſt by Revelation in the 12th Verſe, is called in the 16th Verſe the revealing of Chriſt in him, mark the Expreſſion; and it is the revealing of Chriſt in him, that he might preach him to others. God gave him an intimate Knowledge of Chriſt in his own Heart, the Light of the Knowledge of God in the Face of Chriſt did ſhine in his Heart, that ſo he might preach it unto others; and therefore when he ſaith, *He revealed His Son in me*; it is all one as if he had ſaid, He revealed the Goſpel, for it was that he might preach the Goſpel. And he ſpeaks not only of an experimental Knowledge, I mean, that is not all the Purport of it, that he had Experience of it, and what it wrought, for that he might have had without Revelation. Neither doth he mean only that the Image of Chriſt was in him, and that God revealed

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His Son in him by enabling him to walk as Chriſt walked, for it was not the Image of Chriſt only which he preached, but it was Chriſt himſelf. Therefore now it is the Goſpel, and the Knowledge of Chriſt in the Goſpel, that is called the revealing of His Son in him; and it is ſaid to be revealed in him, becauſe he had it immediately, that is the Reaſon, why it is ſaid ſo here of *Paul*, in Oppoſition to other Apoſtles.

There is another Place that I ſhall give you for this, and that is *Gal.* 4. 19. *My little Children, of whom I travel in Birth again, until Chriſt be formed in you.* They had not loſt the Image of Chriſt in reſpect of Sanctification in their Hearts, for certainly they were Men that were Holy, but the Truth was this, they had been diverted from the Knowledge of Chriſt which at firſt they had received, they were diverted to another Goſpel as he ſaith, *Chap.* 1. and ſo to another Chriſt, *Moſes* had been formed in them. He doth not ſay, until you are formed in Chriſt, but until Chriſt be formed in you. He cannot mean the Perſon of Chriſt dwelling in them, Why? Becauſe that is not formed, that was formed in the Womb of the Virgin, and now is glorious in Heaven, therefore it muſt be the right Notion and Apprehenſion of Chriſt in the Goſpel that he meaneth; it is as if he had ſaid, till you be fully Evangelized; and as both *Piſcator* and *Pareus* interprets it, till you be fully reſtor'd to your former true Knowledge of Chriſt; now you are full of *Moſes*, he is formed in you; that appears by the 21ſt Verſe, for there were ſome amongſt them that were ſo full of the Law, that there was nothing but Law almoſt in them; now in Oppoſition to this, ſaith he, I long till ſuch Time as Chriſt be formed in you, till there be a compleat Knowledge of Chriſt, according to the Nature and Genius of the Goſpel begotten in you. And this is called Chriſt.

Now, why ſhould the Knowledge of Chriſt in the Goſpel be called Chriſt in us, ſpeaking of ſpiritual Knowledge?

1. The Reaſon is clearly this, there is no Knowledge elſe in the World can be called the Thing that is known.

2. I ſhall ſhew you, that Chriſt as thus revealed in the Soul, may truly be call'd Chriſt. There is no Knowledge elſe in the World, can be term'd the Thing that is known. When a Man hath the *Species*, or Image of an Horſe, or Man in his Mind, or the Thought thereof, you cannot call that Image, a Man or an Horſe, becauſe all natural Knowledge is but a meer Phantaſm, but the Knowledge of Jeſus Chriſt in the Heart of a Chriſtian is Chriſt in him; why? Becauſe that Faith which we know Chriſt by doth give a Being, a Reality, and a Subſiſtence to the Thing that is known. I mentioned it upon another Occaſion, in opening that Place, *Beholding as in a Glaſs the Glory of the Lord*; and I ſhall enlarge upon it now, that you may ſee ſtill how one Thing follows another. In *Heb.* 11. 1. Faith is there called *Hypoſtaſis*, that which doth give a Subſiſtance to the Things hoped for; ſo as indeed in the beholding of Chriſt, and by beholding of Chriſt, He is in me, there is a Reality, a Subſiſtance to me of Him. To open and explain this to you a little. The Difference of the Spiritual Knowledge of Chriſt, and of all natural Knowledge whatſoever; I ſhall give it you as briefly, and as plainly as I can. You muſt know this, and you do know it, for you feel it within your ſelves, that God hath annexed to the Underſtanding of a Man a Fancy, which we call *Phantaſia*, I ſpeak it in Oppoſition to that other Phraſe in the *Hebrews*, where Faith is called *Hypoſteſis*; Now the other Word, *Phantaſia*, cometh from *Phanos*, and *Staſia*, it ſheweth its Office, for it makes Things abſent from the Mind to appear, and yet but to appear, it doth not give a Subſiſtance to them, it is but *Phanos Staſia*. Think where you will of any Thing; if you hear a Story told you of a Thing done at *Rome* in a Church, of ſuch a Perſon, or the like, your Mind will be thinking of a Church, or framing the Image of ſome Perſon of whom the Story is told, though you were never there. This is natural to the Mind of Man to do it. This is the Work of the Fancy, which is annexed and joined to the Underſtanding

Underſtanding of Man in his natural Knowledge. And the Reaſon, why God did annex to the Underſtanding of Man that Faculty of the Fancy, which makes Things which the Underſtanding would underſtand, appear to it, (for ſo the Word implies) is becauſe the Mind of Man would ſtill behold ſomething; and becauſe the Thing is not preſent it ſelf, hence therefore God hath made the Fancy to give an Appearance, ſtill to feed the Mind with a view of the Thing it would underſtand, and ſo the Mind is ſupported in the Underſtanding of what it doth underſtand by the Aſſiſtance of the Fancy. Now the Lord having prepared for His People and Children ſpiritual Objects of another World, himſelf and Chriſt: Alas, the Fancy is not able to take in the Image of himſelf and of Chriſt; it will not ſerve the Underſtanding to any other Knowledge of Him than meerly Notional or Litteral, hence therefore He hath put in that Grace of Faith, which is not *Phantaſia* to the Underſtanding, but it is *Hypoſteſis*, ſo the Word is *Heb.* 11. 1. it doth not give an Appearance, but a real Subſiſtance to the Things the Mind would know, and as the Fancy helpeth natural Knowledge in the Underſtanding of natural Things; ſo doth Faith ſpiritual Knowledge, and indeed is all one with it. And hence therefore the beholding of Chriſt, and of the Glory of God by a Believer, is not by way of Fancy meerly, but it is by way of Subſiſtance, the Heart findeth a reality in what it believeth, and it hath ſo great an Impreſſion, as it changeth the Heart into the ſame Image, which all the Fancies of natural Knowledge in the World will never do. And my Brethren, this is plainly *Jeſus Chriſt in you*, in one Senſe; and therefore now we find in *Eph.* 3. 12. That Chriſt is ſaid, *To dwell in our Hearts by Faith*, for Faith hath by the help of the Holy Ghoſt that ſight of Him, that makes Him real to a Mans Soul. As now how doth the Sun dwell in the Eye, or in a Houſe, the Sun is in the Heavens, ſo is Jeſus Chriſt, as *Acts* 3. hath it, the Heavens muſt receive him, until the Times of Reſtitution of all Things, and yet He is in the Heart of a Chriſtian, *Chriſt in you*, ſaith the Apoſtle; How comes this to paſs? Why, look as though the Sun is in Heaven, if it ſhine into the Eye it dwells there, for there is the real Image of the Sun begotten in the Eye, and as it is ſaid to be in the Houſe, when it comes in with its Beams and its Light, which if a Man put his Eye to he may ſee the Sun; ſo is it here, there is the Light of the Glory of God, in the Face of Jeſus Chriſt, that ſhines into the Heart; and I ſay, this is the firſt Thing that is here intended, when he ſaith, *Which is Chriſt in you*; he doth appeal to thoſe that had known Chriſt in the Goſpel; if there were not an inſearchable Riches of Glory, a vaſt Glory in Him, even ſo far as they had known Him, which did give them a Hope of Infinite Glory yet to come, though this Knowledge was yet imperfect, and therefore was ordained to be built up in the World to come; for (as I hope to make plain and clear to you) there is nothing is a greater Evidence of a Hope of Glory to come in Heaven, than that Knowledge we have now of ſo great a Glory in Jeſus Chriſt. Jeſus Chriſt in us now is an imperfect Thing, and yet hath ſo much Riches and Glory in the ſight of him, as gives us a certain Hope that there is a Perfection of it to be one Day: So you have it in 1 *Cor.* 13. 12. *Now we ſee thorow a Glaſs darkly, but then Face to Face; now we know but in part*, it is an Imperfection which muſt be built up, but ſaith he, *then ſhall we know, even as we are known.* So now that is the firſt meaning of this Phraſe, why it is that he having ſpoken of the Riches of the Glory of the Goſpel in it ſelf afore, addeth, *Which is Chriſt in you*; that is, that Knowledge which the Goſpel hath begotten of Jeſus Chriſt in you, I appeal to you how rich and glorious it is, though you do not ſee all of it, and it doth give you a Hope of a Future Glory to come.

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Now to caſt in other Additional Imports, which will come in and ſtand with this, and help to fill up the meaning of it.

Secondly, *It is Chriſt in you*, that is (he ſpeaks ſtill by way of Application to them for their Comfort) this is for your Comfort, that whatſo-

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ever Glory, and whatſoever Riches of Jeſus Chriſt the Goſpel laies open, it is all yours, it is all in you, and for you. Which Riches of Glory, and which Myſtery, and all, *is Chriſt in you*, and in you the Hope of a further Glory. When *Marcion* the Heretick, had wrote a Goſpel, as the reſt of the Evangeliſts had done; ſaid an Orthodox Chriſtian of him, it is my Chriſt that is in your Goſpel; implying, that he had no Part in him, though he had written ſo of Him. But all that this Goſpel ſaith of Chriſt, is your Chriſt, it is Chriſt in you, as the Apoſtle ſaith, 1 *Cor.* 3. *ult. All is yours, for ye are Chriſts, and Chriſt is Gods.* The Goſpel (ſaith he) which I commend to you, it doth not only tell you of Riches and Glory, it doth not only talk of it as other Stories do, but it makes all this yours; *The Riches of the Glory of this Myſtery among the Gentiles, which Riches is Chriſt in you, Chriſt made yours.* It is a deep Phraſe this, and it imports the Poſſeſſion that a Chriſtian hath of Chriſt, and of all Riches of Glory in Him.

I ſhall open as parallel to my Text, another Scripture *Col.* 3. 11. *Where there is neither Greek nor Jew, Circumciſion nor Uncircumciſion; Barbarian, Scythian, bond nor free, but Chriſt is all and all.* His Scope is this, as *Rollock* hath well obſerved upon the Place, that all outward external Priviledges, belonging to the new Creature, were nothing at all valued by him; it is not the Priviledge of any Nation, that is ſo much to be conſider'd, therefore ſaith he, *It is neither Greek nor Jew*: It is not the Priviledge of any Profeſſion of Religion, that a Man is of this Opinion, or of that Opinion, that he is circumciſed or uncircumciſed: It is not the Priviledge of Tongues, or Learning, or Wit, neither *Greek*, nor *Barbarian*; the *Greeks* were a wiſe and learned People, the *Barbarians* rude, but Men of Spirit, as the *Turkiſh* Nation now. It is not Riches or Honour, or any external Condition that is valued by the new Creature, *there is neither bond nor free*, ſaith he. But then what hath the new Creature that undervalueth all theſe Priviledges in lieu of them? He hath Chriſt, who is All in himſelf, and is in all. He doth not only ſay, that Jeſus Chriſt alone is All, the meaning whereof is this, go take the Old Man, though it hath a Thouſand Things to make it Happy, yet it hath not one Thing alone that is inſtead of all to make it Happy, but it hath ſeveral Thouſand Things that muſt always go to make a Creature Happy, but ſaith he, one Jeſus Chriſt doth it, *Jeſus Chriſt is All.* But that I note it for is this, to Remark the Phraſe in All, He is not only ſaid to be All unto All, but He is All in them All, *He is all, and in all*, ſaith the Apoſtle: He puts an Emphaſis upon it by way of Difference, from all outward Things whatſoever; He is not only inſtead of all to Chriſtians, but He is All in all Chriſtians, and in every Chriſtian, He is All in them, that is, they may find Jeſus Chriſt in themſelves to to be that to them which all Things elſe are. As for Example, go take a King, or any great Perſon in the World, though he hath all Things that this World can afford him, yet all theſe Things are but all to him, they are not all in him, for all that goes to make them comfortable are out of himſelf, Honour is out of himſelf, Riches out of himſelf, dainty Fare and Beauty all out of himſelf, the Wiſdom he hath indeed that is in himſelf. But now take a Chriſtian, as Jeſus Chriſt is all Things to him, ſo Jeſus Chriſt is in him. All other Things, and a Man may be ſevered, becauſe they are but all to a Man, but if all Things were all in a Man, a Man could never be but compleatly Happy: But ſo it is here, *Which is Chriſt in you*, He is not only all to you, but all in you; go, whither you will go, you carry Him about with you, that is all to you. And ſo now, that is a ſecond Thing which this Phraſe importeth, why the Apoſtle addeth it here; ſaith he, if you have Chriſt in you, you carry about with you where-ever you go Him that is all to you, come what will to you, you can never be parted from this Chriſt, for He is in you; He is Chriſt in you, all theſe Riches, and the Hope of Glory likewiſe.

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Again, this Phrase [*Which is Christ in you*] is thus added upon the Commendation of the Gospel; because, when a Man comes fully to know the Gospel, the more still he knows of the Gospel and of Jesus Christ savingly, the more he comes to be nothing else in himself, and to himself, but Christ. My meaning is this, Take a Man that hath his Spirit Evangelized (as the Scripture Phrase is) that is, that is Gospelized, the more his Spirit takes the Gospel in, the more all he is, and all he hath, and all he doth, becomes to him nothing but Christ. Let the Gospel have its full and perfect Work, and Jesus Christ full Admission into your Hearts by Faith, if He be fully formed in you, you shall see neither Law, nor nothing else in Comparison of Christ, He will swallow up all; that though other Things be in you, the Law is written in your Hearts, and the Image of Christ is in you, yea, but Christ is all; *Christ in you*, saith the Apostle; all Things are turned into Christ, and he gives the Glory of all to Christ, all is Christ in you. *I live*, saith the Apostle, *and yet not I, but Christ liveth in me*, Gal. 2. 20. He doth not only say, he lived a Life to Christ, as you have it in 2 *Cor.* 5. 19. *That we should not live to our selves, but to Him that died for us*, but he saith, *that Christ liveth in him*; what Life is it, that is in the Branch, or in the Buds? It is the Life of the Root; so saith he, *It is not I that live*, I am but a Branch, *It is Christ that liveth in me.* Jesus Christ converteth the Life of Nature, the Civil Life, assimulateth all the Actions of a Christian to himself; He liveth in him. When a Man cometh to be perfectly Evangelized, it is *Christ* in him. Even as the Members of the Body, do live a reasonable Life, but the reasonable Life they live, is meerly from the Head, it is the Life of the Head in the Members: The Tongue talketh Reason, where hath the Tongue that Reason? It is the Life of the Head in the Tongue: That these dull Members of ours live rationally, it is, because they live the Life of the reasonable Soul. So now thus doth Jesus Christ to me, He liveth in me, it is not I that live that spiritual Life, that I have in all that I do in Matters of Religion, it is Christ that liveth in me. He doth not only say, that he liveth with Christ, as if Christ was the Author of his Life (and so it is, for I having had a Life from Him, I live with Him) No, but He is so the Author of my Life, as He is the root of my Life, and He liveth in me, rather than I live, as having had Life from Him. And his Scope was to shew, that he was Dead to the Law; saith he, I can never be a *Jew* again, while I live, why? Because I have received Christ into me, and there is a Life of Christ in me, so that I can never return to my Works, return to the Law again: That is his Scope in that Coherence: And therefore, you know, he defineth one, that is of the true Circumcision, that he rejoiceth in the Lord Jesus Christ, *Phil.* 3. 3. *And God forbid, that I should rejoice in any Thing, saving in the Cross of Christ*; so *Gal.* 6. 14. Why? If I live, it is Christ that liveth in me; and if I Die, to me to Die is Jesus Christ, is Gain: If I act any Thing, it is not I, but the Grace of Jesus Christ in me: If I have any Strength it is the Strength of Christ; *Be strong in the Grace that is in Christ Jesus*, 2 Tim. 2. 1. If I be sanctified, it is not Grace, so much as Christ, is made Sanctification. The Truth is, that as a Man still grows up more and more Gospelized in his Spirit, so Jesus Christ is in him, and works out all Things else, till there be nothing but Christ in him; melteth the Soul into Christ, as Sugar is melted into Wine: All a Mans Graces, whatsoever he doth, he turns it all into Christ, as it is all from Christ: As a Beam is nothing, if it be cut off from the Sun, so there is nothing in what the Soul is, or desireth to be, but so far forth as it is knit to Christ, and cometh from him, and is received from him. My Brethren, I use to say, that Grace is nothing but a company of Nothings, and a company of Alls, as I may so express it to you. It makes the Heart to be nothing in its own Righteousness, but Jesus Christ to be all: It makes the Heart to be nothing in its own Abilities

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to do any Thing, but Jeſus Chriſt to be all: It makes the Heart to be nothing in its own Ends, but to ſet up Jeſus Chriſt in all: It makes the Heart to be nothing, in reſpect of being accepted for any Thing in it ſelf, but to be graciouſly accepted in the beloved, to be all in that Reſpect: It brings the Heart to be nothing in Comfort, to ſeek for nothing of Comfort, but what is to be had in Chriſt, in the Face of Chriſt: It makes the Heart to be nothing in Valuation of it ſelf, but Jeſus Chriſt to be all. Theſe Things indeed we all fall ſhort of, but this will be your pitch, that there ſhall be nothing but Chriſt in you, not you in Chriſt, but Chriſt in you, if your Spirits be truly and fully turned to the Goſpel, if they be Evangelized. *That you may know*, ſaith he, *the Riches of the Glory of this Myſtery, which is Chriſt in you.*

Laſtly, It may alſo come in here by way of ſpecial Inſtance, To ſhew, that, that Union, which Jeſus Chriſt hath with the Saints, and in the Saints, whereby He and they are all one, and by which all the Glory He hath, and Riches in Him, are made theirs; that, that Union, I ſay, of Jeſus Chriſt and His Saints, *Chriſt in them*, is one great and eminent Myſtery of the Goſpel, and the greateſt Hope of Glory. There are ſaith he, a World of glorious Riches and Myſteries in the Goſpel, but I will give you one Inſtance, which of all other is the greateſt, or at leaſt the comfortableſt to you, and that is this, that Chriſt and you are one, that Jeſus Chriſt is in you, and ſo the Hope of Glory. So that he ſpeaks, I ſay of the Union, that is between Jeſus Chriſt and Believers, as of all other the greateſt and the richeſt Myſtery, at leaſt the moſt comfortable unto us, which the Goſpel holds forth, and is the Foundation of all Glory, and of all Grace, it is the *Hope of Glory*.

He inſtanceth, I ſay, in that, both becauſe it ſo much concerned them, and their Comfort by way of Application; and alſo, becauſe in it ſelf it is one of the greateſt Myſteries, and a Thing of the greateſt Moment for Believers to know.

Firſt. It is one of the greateſt Myſteries of the Goſpel.

I obſerve this, that all Divines, when they come to ſpeak of the Union that we have with Jeſus Chriſt, and Jeſus Chriſt with us, they do generally make this Apology, if they handle it any Thing largely, that of all others it is one of the greateſt Myſteries. Still I ſay, they make that Apology, that great is the Myſtery of our Union with Chriſt, and Chriſt with us. Therefore the Apoſtle might well in the cloſe of all ſay, by way of one Inſtance of the greatneſs of this Myſtery, *Which is Chriſt in you.*

There are Two Things in the New Teſtament, which the Holy Ghoſt doth put an Emphaſis upon, and calleth them great Myſteries, and they are Two Unions. The Firſt is, The Union of the Humane Nature with the Godhead, in the Perſon of Chriſt, 1 *Tim.* 3. 16. *Without Controverſie, great is the Myſtery of Godlineſs*; what is that Myſtery? *God manifeſt in the Fleſh*; that is, the Godhead was manifeſted in the Humane Nature of Chriſt uniting it to it ſelf, and in that Humane Nature ſhining glorioufly as God. This Thing, that God was made Fleſh, that the Son of God was made Man, he ſaith, is a great Myſtery. The Second great Myſtery, is, that this Son of God made Man, ſhould be united to a Body of Men, His Church; His Saints: That Chriſt ſhould be in them, as God is in Chriſt; and for that you have, *Eph.* 5. 32. *This is a great Myſtery*; ſaith he, having diſcourſed before of the Union of Chriſt and His Church, under the Repreſentation of the firſt Marriage of *Adam* and his Wife in *Paradiſe*, and ſo he interpreteth himſelf, and ſaith he, *I ſpeak of Chriſt, and His Church*; for the [but] there is not Adverſative, but Explicative, that is, when I ſpeak of a great Myſtery, I mean the Union of Chriſt, and His Church. It was a Myſtery, that, that Union ſhould be infolded in *Adams* Marriage, and it is a great Myſtery in reſpect of the Thing it ſelf. To give you a Scripture or Two for this.

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The Myſtery of the Union of Chriſt with his Church is ſo great, that Chriſt himſelf paralels it, and ſetteth it out by the Union which the Godhead had with him, and His Union with the Father. So you have it in *John* 6. 57. *He that eateth my Fleſh, and drinketh my Blood, he dwelleth in me, and I in him.* Here is now the Union between us and Chriſt, here is *Chriſt in us.* How doth he paralel this Union? Read *Verſe* 57. *As the living Father hath ſent me, and I live by the Father, ſo he that eateth me, even he ſhall live by me.* The Scope is plainly this, All Life, ſaith He, is by Union with the Fountain of Life, I being united to my Father, who is the living Father, do live by my Father. He ſpeaks of himſelf as He is ſent, as He is Man, as He took up a Humane Nature. *The living Father*, ſaith He, *hath ſent me*, and ſo knit and united me to himſelf, and to the Godhead, and as thus ſent, *I live by him*, and you ſaith he, *do live by me*; and (as he ſaith elſewhere) *Becauſe I live, you ſhall live alſo*; why? Becauſe as it is *John* 14. 20. *I am in the Father, and you in me, and I in you.* That which I quote it for at this Time is this, that He paralels our Union, and the Life we have by Virtue of our Union with Him, with that Union of His Humane Nature, with the Godhead, and with the Father.

And becauſe I am fallen upon this Place of *John* 6. I ſhall a little open it to you. You ſhall find, that this is the great Myſtery that ſtumbled the World, yea, that ſtumbled His very Diſciples, many of them, ſo that they went and left Him. In that Chapter you have a Sermon of his, in which He told them, that they muſt by eating His Fleſh, and drinking His Blood come to be united to Him, and whoſoever did ſo was united to Him: Now ſaith, *Verſe* 60. *Many of His Diſciples, when they had heard this, ſaid, This is a hard ſaying, who can bear it?* It is a hard ſaying, for how can one believe it? Nay, ſay they, It is an intollerable, an inſufferable ſaying, whoſe Ears can bear it? And they were Diſciples too, *Many of His Diſciples ſaid.* And the ſaying, is not only the eating His Fleſh, but it is all His whole Sermon about it, that He would dwell in them, and they ſhould dwell in Him, by eating of His Fleſh. Saith Chriſt, *Doth this offend you?* I will make the wonder yet greater; *Verſe* 62. *What, and if you ſhall ſee the Son of Man aſcend up, where He was before?* He poſeth them with a greater Myſtery, and that is the near Union of the Humane Nature with the Divine, ſo near that He that is now on Earth, is alſo in Heaven by Communion of Properties, tho' all thoſe that were Reprobates did not ſee Him aſcend with bodily Eyes, nor all the Saints neither; but I am gone ſaith He, and when you hear that I am gone to Heaven, verily, you will think then, that there can be no Union between me, and thoſe that believe in me, for there can be no eating of my Fleſh, or drinking of my Blood. If therefore you wonder at it now, how will you conceive of it, when I am gone up to Heaven? But ſaith He, I will ſolve the Myſtery to you, if you will underſtand it, *It is the Spirit that quickeneth, the Fleſh profiteth nothing.* I have a Godhead in me, a Divine Nature (for that is meant by Spirit often, when Chriſt is ſpoken of, as, *He was put to Death in the Fleſh*, that is, in His Humane Nature, but quickened by the Spirit, that is, by His Godhead) I have, ſaith he, a Godhead dwelling in this Humane Nature, though this Fleſh you cannot eat, and though, if I have nothing elſe but Fleſh I could not dwell in you, nor quicken you, nor give Life to you, yet having a Spirit, a Godhead in me, it is that which quickeneth. And how doth He quicken? And how doth He cauſe you to dwell in him, and himſelf in you? Why ſaith He, by the Words which I ſpeak unto you; while you by Faith chew upon the Word that deſcribeth me, as I am the Saviour of the World, as I give my Fleſh for the Salvation of the World, the Godhead that is in me, and the Holy Ghoſt that dwelleth in me, cauſeth me by Faith to dwell in you, and ſo to give you Life: for ſo it follows, in that 63d *Verſe*, *The Words, which I ſpeak unto you, they are Spirit*, and ſpiritually to be underſtood; and ſaith he, *they are Life.*

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There is a great Queſtion amongſt Divines, whether we are firſt united to the Humane Nature of Chriſt, and by it to the Godhead, or immediately to the Godhead? For my Part, this Place mightily helpeth me to reſolve the Queſtion, *It is the Spirit*, ſaith he, *that quickeneth*, that is, the Godhead (now He had ſpoke of Union before) and ſo by Virtue of uniting to the Godhead of Chriſt, there is a quickening of us: And though we are united to whole Chriſt, yet to the Godhead firſt.

I ſhall give you another Scripture, that this is the great Myſtery of the Goſpel, it is in *John* 14.20. (a Place I named afore, and did but name it) The greateſt Myſtery that is in the Goſpel, was reſerved for the Apoſtles to know it, when Jeſus Chriſt ſhould be aſcended, for then the Holy Ghoſt fell upon them, for to reveal to them the great and glorious Things of the Goſpel. Now what ſaith Chriſt there? *At that Day*, ſaith he (namely, when the Holy Ghoſt is come, for He had promiſed to ſend the Comforter in the Words before) *ye ſhall know that I am in my Father, and you in me, and I in you.* Theſe Two are made Paralels. The Apoſtles had had their Union with the Father, and with Chriſt before now, they had it at this Time, when He ſpake unto them, but ſaith He, then you ſhall know it, you ſhall underſtand it, both *experimentally* in your own Hearts, and you *ſhall know the Myſtery* of it, *ſo as to teach* it unto others, for ſo the Apoſtles did, they received this Knowledge by the Holy Ghoſt to communicate it to others. And this great Myſtery (which the Apoſtles then did not ſo clearly underſtand, but ſhould fully know it when they received the Holy Ghoſt) He reduceth you ſee to Three Heads, and all are Matters of Union, and indeed the one dependeth upon the other. *Firſt*, Saith He, you ſhall underſtand this great Myſtery, that there is an Union between me and my Father, and the Humane Nature and the Son of God, and ſo that I am one with Him, and that is the Foundation of all your Comfort. This they underſtood not at firſt; *Ye believe in God, believe alſo in me*, ſaith He. *Secondly*, You ſhall know that as I am in my Father, ſo you are in me, that is, that God the Father did from Everlaſting make me a publick Perſon for you, and I ſtood in your ſtead, and you all were in me, when I did whatſoever I did here upon the Earth, and you are in me when I go to Heaven; it is an Union repreſentative between you and me. And *Thirdly*, You ſhall know that I am in you, and you ſhall feel it, and that is a communicative Union as I may ſo expreſs it. And every one of theſe is the Foundation of the other; you ſhall find, ſaith He, that as the Union of my ſelf with the Father, and the Union of the Humane Nature with the Son of God, is the Foundation of my being a publick Perſon for you, why I was able to Die, and my Death to be Effectual; ſo you ſhall find the Power and Virtue of all theſe communicated to you by my being in you; you ſhall be ſenſible of this Union. This I ſay is the great Myſtery, which was reſerved for the Holy Ghoſt to reveal unto the Apoſtles themſelves. And becauſe, that the Comfort of all lies in this latter, to feel Chriſt is in me, for by that I climb up to the other; hence the Apoſtle ingleth it out, when he would hold forth, and bring home to their Hearts the Riches of the Glory of the Goſpel as theirs, and that Chriſt is theirs, and that they are one with the Father, and that Chriſt did repreſent them from Everlaſting, *&c.* He inſtanceth only in the latter, *Which is Chriſt in you.*

My Brethren, This is ſo great a Myſtery, as that the Angels do not know it as we do, for they are not united with ſo near an Union to Jeſus Chriſt as we are. As He took up our Nature into a greater nearneſs with God, and did not take up the Nature of Angels, ſo He takes us up into a nearer Union with himſelf and ſo with God. It is a Myſtery indeed, that the Angels ſtand and admire at; *ſeen of Angels*, ſaith the Apoſtle, and ſo it is admired by them, that Chriſt ſhould be in us, but they do not feel it as we do, and therefore of all Myſteries it is the greateſt.

CHAP.

CHAP. VIII.

The Glory of the Gospel farther manifested, for as much as Christ the great Subject of it, is in the Work of God upon us, reveal'd in the Soul.

GAL. I. xv, xvi.

xv. *But when it pleased God, who separated me from my Mothers Womb, and called me by His Grace.*
xvi. *To Reveal His Son in me,* &c.

MY designed Subject is, *The Application of Christ to us*; or, *The appearing of Christ in us.* There is Christ *in Redemption*; which Work was wholly transacted out of us, between Him and His Father: And the Work thereof I have handled. But this is Christ in Application; or as brought home to our Hearts, which is as necessary for our Salvation, as that other of Redemption.

You hear a great deal of talk of Christ *within us*: But as that talk runs, truly another Christ is meant thereby, than that Christ God-Man, that *Jesus* who was Crucified at *Jerusalem.* But indeed, Christ within us, is no other than that very same Jesus, who was and is out of us; and both one and the same, even Christ dwelling in the Heart by Faith, and manifested in us, and to us.

Brethren, There is the Work of Election which is the Fathers: There is the Work of Redemption; and both these wholly are performed without us: God was in Christ reconciling the World: That is, the Father and Christ giving Himself for us a Ransom: 'Twas he that Died, and offered a Sacrifice, and now is risen and ascended, long afore we were, and 'tis He that now intercedes in Heaven, and transacts all with His Father for us; and thus indeed considered, He is a Christ without us: But the same Christ is in you, when you are turned to God (or rather, that turns you to God; *Acts* 3. *last*) and are called by His Grace, as the Apostle saith here; when it pleased God to call me by His Grace, and reveal His Son in me; then you have the same Christ that is without you, revealed in you, and brought home to you; you have the whole of Him First and Last within you, according to what measure God hath appointed you in Christ: As you had the whole of Himself given as a Price for you, *Eph.* 5. 2. It is the same Christ without us, and the same Christ within us; only what He is, or did for us without us, the same is applied to us: And it is this Christ in *Application* (which is the very Word, the School-men use, of this Matter) I would make my Subject: And as concerning that, the Doctrine with which I shall Centre in, is, That Christ revealed in us, comprehends the whole of that Work of Application, First and Last: Or thus, That the whole Bulk and Summ of our *Practical Religion* (as you use to call it) is resolved into God's *revealing Christ*, and *Christ's revealing Himself within us*, from First to Last, throughout our whole Lives: Which Comprehensiveness, *Paul* surely intends here: For, in saying, when God revealed his Son in me, though his first Calling was the first beginning thereof; yet he withal took in what from thence he had gone on to do throughout the rest of his Life, for the same End that at First; For that Revelation at first, was, That he might Preach what was revealed unto the *Gentiles.* God as He had begun,

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begun, went on still to reveal Him more in me, that I knowing more and more of him, might be enabled to reveal more of Him to others, to whom I was sent; only then He began with Me.

This Phrase [Revealing Christ within me] hath made a great deal of do among Interpreters, as well as amongst us of late Days. It is a strange Thing, that *Hierome* so long ago, should unluckily stumble upon the very Notion of the *Quakers*; or that which in those Days the *Pelagians* held: Namely, That what Light of God was in Nature, or Light of Moral Good in the Conscience, was the Grace of Christ; which is all one with what our *Quakers* Foundation is. And he fell upon this in opening this Text: When it pleased God to reveal Christ in me, saith he, doth imply and suppose, that Christ was in him before his Calling; and his Calling was but a Revealing, a Discovery, of what was by Nature in him: *Revelatur quod prius fuit in eo:* And plainly and boldly he saith, *Perspicuum est*, It is plain from hence, that by Nature there is the Knowledge of God; and that no Man is born without Christ: This is the Language that this Man stumbled then upon.

And truly, this Interpretation of *Hieroms* so scared many Interpreters, as it diverted them from the true Sense (though it be plain enough) though not to his Sense, to say, That Christ was revealed in him, this Phrase, they knew not what to make of it, taken in the plain Expression: Therefore

Some Interpreted it thus, *When it pleased God to Reveal His Son by me. In Me*, they turned to *Per Me. Voluit per me filium cognitum facere*, so *Grotius* took it. Brethren, there is an apparent Contradiction to this in the Text; for he makes the end of God's revealing Him in him, to be, That he might Preach Him to others, which Denotes that to have been the final Cause of God's revealing Him first in himself: Therefore there can be no other Meaning than this, That God was pleased first to reveal His Son in him, when He called him; that is in the Person of *Paul* himself; That he having the experimental Knowledge of this Christ within himself, in his own Heart, and his own Soul, for his own Salvation, he might be able to reveal him to others the more effectually, suitable to that in 2 *Cor.* 1. 4. *Who comforteth us in all our Tribulation, that we may be able to Comfort them which are in any Trouble, by the Comfort wherewith we our selves are comforted of God. When it pleased God to reveal His Son in me*; to make Him known sensibly unto me, and to apply Him experimentally in and to my Soul: He did this, that I might (having the Knowledge of Him for my self, as the Truth is in Jesus) make Him known to others. And the Words afore, *He called me by His Grace*, shew that he speaks of his first Conversion, which was the Fruit of his Election: *When it pleased God*, &c. And it was *then*, that God began to reveal Christ savingly unto him, or any Man, as the main Intention of Gods calling a Man, and as the chief Thing above all others revealed, or to be revealed at a Mans Conversion; though God reveales Sin (you will say) He convinceth the World of Sin, and of Judgment, and Holiness: Yea, but He revealeth Christ ordinarily above All, and in All. But of all Saints that ever were or shall be, God pitcht *Pauls* Heart upon Christ at first, though he saw his Sin too, *Rom.* 7. and the Sin of unbelief especially, as he saith in *Timothy*. And the Knowledge of Christ was the eminent Work in *Paul's* Conversion, and gave him a compleat Knowledge of Him at first, because of the eminent present Service God had for him to do: For immediately (he says) he consulted not, but fell to Preach Christ instantly, whom he thus knew.

Calvin, Interperets it *Mihi*, revealed Christ *to me*, which he would carry unto the Revelation of the Doctrine of Christ in the Gospel, whereof he had said, *Verse* 11, and 12. *The Gospel which was Preached of me, is not after Man: For I neither received it of Man, neither was I taught it, but by the Revelation of Jesus Christ.* And he and the former have their Criticisms, and Hebraisms for this.

Beza

Beza * indeed admits of that reading; to reveal it *to me*, *Mihi* (for so *Calvin* had afore Expounded it: But says, That it signified some further and larger Matter; and that from the like *Hebrew* Propriety, being all one with [על מי] and so signifies the Grace of God to have come down from Heaven into his very Soul in the Revelation of Christ.

And *Cornelius* a *Lapide* †, among the *Papists*, says, some indeed read it He revealed it *to* me; but the Word is, He revealed it *in* me; That he might signifie, That his Spirit drank in this Revelation of Christ into himself, within the very intimacy of his Heart; so that Christ should be in him, and speak in him, when he preach't to others. And he hath his *Hebraism* for this too.

The main Sum and Substance of Christianity then is, That Christ be revealed *in us*, and not only *to us*: That you come to have *Christ by Application, in and to your Souls.* Christ brought down into your Heart; yea, and this is the Design of Election: *When it pleased God* (saith he) *who separated me from my Mothers Womb, and called me by His Grace, to reveal his Son in Me:* It was the Design of Gods good Pleasure towards him from Eternity, as the Word imports.

But you will say, why do you bring in *Paul* an Instance, to make this generally the Sum of our Christianity, first and last? You will say, This Instance shews it to have been *Pauls* Condition in and after his Conversion: But what is this to us Inferiour Christians, To propound his Example to us? Truly, because, take but the Substance of Religion and of true Conversion, and it is common to *Paul* and us. Indeed *Paul* differed from us, in some particular Priviledges about this Matter: He differed from us herein, 1. In the manner of having this revealed; for he had it by immediate Revelation, as the 12th Verse tells you, *I neither received it of Man, neither was I taught it* (i. e. by the Ministry of Men,) *but by the Revelation of Jesus Christ:* Where [of Christ] notes not out Christ as the *Object* of the Revelation, but as the *Worker:* Christ Himself converted him, and Christ Himself revealed Himself to him; and the Father likewise, as the Text here hath it: But as for us, we have it by Man: Ours is by Means of Instruction. And yet, that Knowledge of Faith, which we have of Christ, is called a Revelation, *Eph.* 1. 17. speaking of ordinary Christians, he prays, *That they may have the Spirit of Revelation in the Knowledge of Him:* That is, of Christ. Thus as *Adam*, was made a Man, Flesh and Bone, as we have, but he was made *immediately* by God: Take other Men, they have the same Members of Body, and Faculties of Soul like, and answerable unto what *Adam* had, but we have them immediately by Generation from Man: So it was with *Paul.* Again, 2. *Paul* and we differ in the Measure, *Paul* had it by Whole-sale; as *Adam* was made a perfect Man the first Moment; and *Paul* had the whole Systeme of the Revelation of Christ in himself to his Soul: He knew whole Christ at first, more or less: He might know more of Him by Degrees afterwards; but at that present he had a whole Knowledge of Him; and the Reason is apparent from the End of it; which was, That he might preach Christ immediately: He had that in Three Days, which others grow unto in many Years; He was so fully instructed, and made the Man of God so perfect, as in the 2*d* Chapter of this Epistle; he says, That the other Apostles, that were Pillars, and had lived long with Christ, and had the Spirit come down upon them, to inlighten them in what Christ had taught them; added nothing to him.

All then, that God works upon you savingly, from First to Last, is a discovery of Christ, some way or other, in you. It is either the Knowledge of His Person, or it is a Conformity to Him; or it is Dispositions suited to what you know of Him: Workings upon us, and Operations of God upon us suitable to what is in Him; and this I call, The Sum or Substance of our Religion.

Brethren,

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* *Mihi sed tamen illud videtur quoddam etiam amplius significari; quod apparet ex Hebræorum Idiotismo: Et videtur eo dicendi genere significari, Dei gratiam Cælitus in animum ipsum illabi ut Græca etiam Scholia notarunt.*

† *Dicit potius* [in me] *quam* [mihi] *ut significet spiritum suum intimo Corde imbibisse, ut Christus in eo esset, & per eum loqueretur.*

Chap. VIII.

Even as to the firſt Work upon a Man, when he is humbled for Sin: My Opinion thereof is, That, in a Man that ſhall be ſaved, it is a different Work what is in wicked Men, that have Terrours of Conſcience, and ſhall not be ſaved; and that accordingly there is in it a part of Conformity to Chriſt crucified; and I ſhall give you Scriptures for it; *Gal.* 2. 19. He ſpeaks of being Dead to the Law through the Law; which is to be convinced of Sin, and it is effected by the Power of Chriſt crucified, ſo as if you ask, How came *Paul* to be thus dead to the Law? He tells you, *Rom.* 6. that it was *by the Body of Chriſt.*

The very Work of Humiliation is a Conformity to Chriſt; and it is a beginning of revealing Chriſt in us: And if a Man will look back upon all hath been wrought in him, he ſhall ſee, That it is all Chriſt.

But however, that, which is the Eminency of Chriſtianity, the Bulk and Subſtance of it; *That*, to be ſure, is all of it Chriſt in us: It was *Paul*'s Eminency, That Chriſt was the Sum of all he had and did; to the end, that he might know and preach Chriſt; and it is the whole of Chriſt that God reveals ſooner or later, more or leſs, in and to all Chriſtians; whether they know it or no.

If any ask, Why, when he ſpeaks of revealing Chriſt in us, he ſhould rather ſay revealing His Son in us? My Anſwer is, The Word [Son] comprehends the whole of Chriſt.

I ſhall give you but an Obſervation or Two more.

1. Happy is that Soul, that in Converſion or Calling was pitcht firſt on Chriſt; or ſoon upon his Converſion. If you that are now Converted had lived in our younger Days, you would have ſeen, that we were held under *John Baptiſt*'s Water; of being humbled for Sin, and the Work of Sanctification. But now, Happy it is with ſome, whoſe Lot it is, that their Converſion-work begins with Chriſt: Next after their Humiliation for Sin, they are pitcht upon Chriſt: The Work upon *Paul* was in this Manner, who had the Advantage of us this way, for Chriſt Himſelf appeared to him, and yet he was humbled, and ſaw Sin to be above meaſure ſinful, *Rom.* 7. and therefore the Work of Humiliation is neceſſary unto Faith in Chriſt.

2. Another Obſervation is, That whoever of you will be Preachers of the Word, get Chriſt revealed in you, that you may preach Him unto others, out of the Experience of that Revelation: *John* eat the Book, and then wrote it; as you have it in *Rev.* 10.

3. Bleſſed is he, that from his firſt Converſion was pitcht upon reaching out the Experiences he had to others. Some Men have, as *Paul* had, their inward Motion to be Miniſters upon their being called; as *Paul* had it conjoined therewith. And as God ſeparated *Paul* from the Womb for both: So He hath ſeperated ſuch.

A

DISCOURSE

Of the Supereminence of

Chriſt above Moſes:

OR, OF

The more excellent Glory and Power which accompanies his Promulgation of the Goſpel, than did accompany the giving of the Law on Mount *Sinai*.

HEB. XII. 25, 26, 27, 28, 29.

25. *See that ye refuſe not him that ſpeaketh: for if they eſcaped not, who refuſed him that ſpake on Earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from Heaven.*

26. *Whoſe Voice then ſhook the Earth, but now he hath promiſed, ſaying, Yet once more I ſhake not the Earth onely, but alſo Heaven.*

27. *And this word, Yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain.*

28. *Wherefore we receiving a kingdom, which cannot be moved, let us have grace whereby we may ſerve God acceptably, with reverence and godly fear.*

29. *For our God is a conſuming fire.*

HAGGAI II. 5, 6, 7, 8, 9.

5. *According to the word that I covenanted with you when ye came out of Egypt, ſo my Spirit remaineth among you: fear ye not.*

6. *For thus ſaith the Lord of hoſts, Yet once, it is a little while, and I will ſhake the Heavens, and the Earth, and the Sea, and the dry Land.*

7. *And I will ſhake all Nations, and the deſire of all Nations ſhall come: and I will fill this houſe with Glory, ſaith the Lord.*

8. *The Silver is mine, and the Gold is mine, ſaith the Lord of hoſts.*

9. *The glory of this latter houſe ſhall be greater then of the former, ſaith the Lord of hoſts: and in this place will I give peace, ſaith the Lord of hoſts.*

THE Apoſtle is upon a Compariſon (or rather, that there is no Compariſon) between Chriſt, as giving forth the Word on *Mount Sion*, and *Moſes* upon *Mount Sinai*. This *Moſes* in delivering his Law, he reckoneth of but as *a Man on Earth*; and ſo infers from thence (to greaten Chriſt) *if they eſcaped not who refuſed him, that ſpake on Earth, much more ſhall not we eſcape, if we turn away from him that ſpeaks from Heaven.* The vaſt diſproportion between theſe two Teachers, he argues from that infinite diſtance that is between the ſituation of their Seats, and Places they ſpake from: *Moſes's Chair* (as Chriſt terms it) was placed *on Earth*,

so low, at the Footstool: But Christ (*Christus Cathedram in Cœlis habet*) hath *his Chair in Heaven* (as was said of old of him) so high above the others as are the highest Heavens. Neither let this so great lowering *Moses* and his Law, unto Christ and his Gospel offend you, oh ye Jews, as too bold or contemptuous. For *Paul* had your own *John Baptist* to bear him out, who when in like manner he would compare himself with Christ and his Doctrine with his own, (to the end to exalt both it and him) he casts himself, and the highest Point he could reach to, as low as Earth, *John* 3. 31, 32. *He that is of the earth is earthy, and he speaks of the earth:* And such a Teacher I acknowledge my self to be (says he) when set with him *that cometh from Heaven*; and such also my Doctrine is in comparison of his, *who speaketh what he hath heard and seen*, namely in Heaven, from whence he comes. What *John* thus speaks of himself, *Paul* applies to *Moses*. And *John* in his Ministry was greater than *Moses* and all the Prophets, put all into the same Scale together with him, *Matth.* 11. 11, & 13.

The Apostle *Paul* doth urge us farther to consider those infinitely surpassing and more glorious *Effects* of Power and Majesty, which do issue from the Voice of him that speaks from Heaven in the Gospel, and accompanies the delivery of it as a Testimony of the Glory of the Matter uttered in it; which, the more lively to represent, he compareth them with those former effects which accompanied the delivery of the Law when it was given by *Moses*; *Whose Voice then shook the earth*, (says he) *but his Voice now shall shake both earth and heavens.*

From which advance he 3dly raiseth another Mount yet higher, namely, a Consideration of that superexcelling Glory of his Kingdom, which his Gospel uttered, by him brought to light, and gave Believers the right and assurance of: All these Effects accompanying both Law and Gospel, being but slighter Works and Effects of an inferior sort, and lower make and production: Things but made in comparison of the Things of his Kingdom, which Christ should bring in.

Now by these *shakings*, &c. the Apostle meaneth and intendeth those new, strange, and (in comparison to those under the Times of the Law) unparallel'd Changes, Alterations, and abolitions of Things which were already begun in his time and view, to be made in this World, and are to go on till they are to be consummated at the latter Day. And these are the Effects and Concomitants of this word the *Gospel*, and of his Voice that dictates it. All which *Removals* should be but the Preludiums and fore-running Preparations unto *that Kingdom* of his, *which cannot be shaken*; which all those shall issue and determine in, as infinitely more glorious than all things else we now see or know, by how much all these *are* but *made* to be pulled down, and then removed, as the Rubbish that lies in the way to that his Kingdom to be erected: *But we have a Kingdom*, the Gospel speaks of, *which cannot be shaken:* Which therefore let us firmly expect, and adhere unto, and *serve God acceptably*, in the expectation of it in the midst of all these shakings. This for the coherence, and as an outside shew of the meaning of the words hung forth at the entrance, inviting you to the Sight within. Let us now enter and view each Particular more throughly and exactly.

The words of my Text, in *ver.* 26, & 27. (though I have read the rest afore and after) do fix upon this latter Point, namely, the *vast different Effects and Demonstration* of Power, by all sorts of alterations in Heaven and Earth, that shall accompany the Coming and Kingdom of Christ all along the Times of the Gospel, in comparison of those that attended upon the giving of the Law of *Moses*. And this I have also fix'd on to be my present Subject.

The Particulars to explain that Difference are two.

1. The Difference of those Effects themselves when compared.
2. The Allegation of the Prophecy in *Haggai*, for the Proof of that Comparison, and likewise the Pertinency of that Allegation.

Which two being by way of general Premise dispatch'd, I shall more closely grasp those which are the greatest Difficulties in the Text in their own Place.

1. The

1. The difference of those Effects themselves compared.

The First Part of the Comparison are the Prodigies that fell out at the Birth and bringing forth the Law, the shaking of the Earth, *&c. Whose Voice then shook the Earth*, says the Text out of the 19. *Exod.* 18. *The Mountain quaked greatly*, and the Sights in the Air upon the Mount were so terrible, and the Voice then heard so dreadful, *that they could not endure it* (*ver.* 19. 21.) But yet, so as the Force and Efficacy of all these reach'd no higher or further than the Earth and Air, which signified the Lowness and Earthlines of the Frame and Form of Worship given, and also to be of that sort, which one Day as the Earth was then, should be in the like manner it self, shaken, as the Apostle here unfolds the Mystery of it.

And withal (to that end to greaten Christ and heighten the Comparison of his Gospel effects with those the more) he hints us to consider, that it was even our Christ, which then gave the Law, and that it was his Voice, though hiddenly and concealedly; the Power whereof shook the Earth, *whose Voice* (saith my Text) *then shook the Earth*, for though Angels are said to have given the Law, it being termed, *Heb.* 2. 1. *The word spoken by Angels*, yet the Lord God (which was Christ) stood hid under those Angels; so expresly, *Exod.* 20. 21. *You have seen that I have talk'd with you from Heaven.* And though *Moses* as a *Mediator*, is said to have given it visibly forth, *Gal* 3. 19. compared with *Deut.* 5. 5. yet you may see what a poor slight Mediator he was by his Carriage in it, and to have been but a Cypher or Shadow of our Christ, whose Voice then and now speaks, and made him to tremble. You may read how *Moses* stood by quaking and trembling, whilst the Law was uttering, like a frail sorry Man of Earth (as he was) for no sooner did he begin to feel all things shaking under him, but he cries out, as *Verse* 21. *I exceedingly fear and quake.* He shewed what a Man he was, and how constituted, but of the same Matter the Mountain it self (that was the first shaker) was of, *Earth and Dust*; which our Apostle alledgeth to shew his Law in comparison of this Gospel to be like unto him *Earthy*, and ordained to be shaken.

Corollary. And this as it is the cleerest Scripture in the *New Testament*, that it was Christ that gave the Law, so it is as evident a proof that he is God, whose Voice it was that spake those Words, and said, *I am the Lord thy God, thou shalt have no other Gods but me*; which Voice then shook the Earth, in testimony thereof at the uttering of them. This is the first Part of this Comparison.

2. The second Part is a comparative Inference, how far greater and more surpassing outward Effects, and Signs and Tokens of Power and Glory must needs be ordained to accompany the Coming of Christ himself, and the Dispensation of the Gospel from him, inferred from this, that his Voice then shook the Earth, *&c.* wherein two Things are to be considered,

1. The surpassing Excellency of the Effects themselves.
2. The Ground and Rationality of the Apostle's Inference, when from a Comparison made with the other, he argues and infers the Excellency of those Effects themselves under the Gospel.

1. For the Superexceeding of the Effects themselves under the Gospel.

1. If he shook the Earth then, he will shake Heaven now; that is, as Christ in his own Case speaks, if you wonder at this, you shall *see greater Wonders* than these. *The Father loveth the Son*, and to shew us that he is the Son himself, *He will shew him greater Works, that you may yet marvel.* Thus here, if he then shook Earth, he will now shake both Earth and Heavens too.

Which Phrase, to open it first in general, is a Proverbial Speech, to express how far higher and greater things he will do; even by so much higher as the Heavens are above the Earth: That look, as it would in all Mens Apprehensions be a Demonstration of greater Power, for one to shake the Pillars of Heaven, and make the Stars quiver, the Sun to tremble, in comparison of shaking Houses and Glass-windows on Earth, which we see great Noises as of Thunder-Claps, and great Ordinances are won't to do. So in this,

2. As in the Object ſhaken this riſeth higher, even to the ſhaking *Heavens*, ſo in the iſſue of the ſhaking either the one or the other. For whereas *then* he did *but ſhake*, he will now *not only ſhake* but *remove*; and then he did but ſhake the Earth, and in the Earth that Mountain the Law was given upon, which yet ſtands where it did; under the Goſpel he will not only *ſhake* but *remove*, not the *Earth* only, which he ſhook but in part afore, but even the *Heavens*, which he then left untouch'd. But now he ſhakes, yea, and he means to remove, *v.* 27. *Thus this word* once more *ſignifieth the removing of thoſe things that are ſhaken as things made*, on purpoſe to give Demonſtration of his Power in their removal, and withal of that ſuperexcelling Glory of that Kingdom, to which theſe Things are but made to give way unto; and obſerve it (for it muſt be our Guide, and ſerve to bring us to the full of *Paul* and *Haggai*'s meaning, that the Apoſtle puts the Emphaſis upon) even this, *That he ſhakes ſo as to remove.* And this he alledgeth as *Haggai*'s Scope.

2. For the ground or rational Part of this Inference, namely, why, upon giving the Goſpel, theſe Effects ſhould riſe ſo much higher, the Account ſtands thus,

1. If *God* (whom here the Apoſtle affirms Chriſt to be) will anew come come down into the World a ſecond time, he will ſurely make his Diſcovery therein exceed the former; 'tis his manner ſo to do, eſpecially if the firſt be but a ſhadow or Type of the ſame Perſon in leſſer Diſcoveries (as *Moſes* was in this of Chriſt's) and in that reſpect but as the Earth; then the ſecond or next ſucceeding, whatever it be, will riſe as high as Heaven in compariſon of the former. Now *Moſes* as a Man on Earth, gave forth his Diſpenſation, but Chriſt as the Lord from Heaven, therefore his muſt accordingly in its proportion exceed. And his Argument runs thus, It was Chriſt's own Voice, which then did ſhake the Earth, when he gave the Law. Now if he being then hid (himſelf concealed under the Adminiſtration of Angels, therefore, *Acts* 7. 30, 31, 32. in his ſpeaking to *Moſes*, he is ſome times termed *an Angel*, ſometimes *the Lord*) and alſo ſtood diſguiled under *Moſes* receiving the Law as his Type, did yet own and ſecond that Diſpenſation, ſo far as to ſhake the Earth, *&c.* in teſtimony of that underhand, and remote preſence of his, what effects will his Voice have, when he comes perſonally to appear, and profeſſedly as Son of God to dwell in Man's Nature perſonally united to himſelf, and therein to deliver a new Doctrine (namely, the Goſpel) eſpecially *(now)* that is after his having been on Earth, and there firſt had himſelf converſed with Men, but now is aſcended again to Heaven. And from thence ſpeaks and rules, who, in his Perſon, *was the Lord from Heaven*, 1 *Cor.* 15. and *in Heaven* whilſt *on Earth*, and ſo Lord of both Earth and Heaven, and hath *received all Power both in Earth and Heaven:* To give full proof of all theſe things, he will therefore ſurely ſhake, both Earth and Heaven, and ſhew he is able to ſhake and remove both. So much for the Inference, and ground of the Apoſtle's arguing, as elſewhere he doth the like from *Adam* to Chriſt, 1 *Cor.* 15. 45, 46. by way of a ſuperexcelling Compariſon, which is his way of arguing here.

For the Allegation out of *Haggai*, and the Pertinency of it, to this his Scope, which is the next and great Thing to be inſiſted on, I obſerve that the Apoſtle's Cuſtom in this Epiſtle (he writing to *Jews*) is to aſſert nothing but what he brings proof for out of the *Old Teſtament* (as all along appears) he writing to ſuch, who (as *Peter* ſpeaks) *gave heed to that ſure word of Propheſie of old*, and thus here he quotes *Haggai* 2. 6, 7. *For thus ſaith the Lord of Hoſts, yet once, it is a little while, and I will ſhake the Heavens, and the Earth, and the Sea, and the dry Land. And I will ſhake all Nations, and the deſire of all Nations ſhall come, and I will fill this Houſe with Glory, ſaith the Lord of Hoſts.*

The Propheſie is evidently of Chriſt, his Perſon and Coming, whom he intileth *the Deſire of all Nations*, according to other Scriptures, as alſo what in himſelf he is, and ſhould be unto all Believers. *Jacob* had before by the like Circumlocution deſcribed him to be that Perſon, *to whom the gathering of the People ſhould be.* The Septuagint tranſlates it *the Expectation of the People*, he being the Center of all their Deſires, and deareſt Affection, whom *Kings and Prophets*

phets deſired to ſee. Luke 10. 24. or as *Iſaiah* 11. 10. *To him ſhall the Gentiles ſeek*, or as Chriſt out of *Eſai* of himſelf, *In his Name ſhall the Gentiles truſt, it is the Periphraſis of the Meſſiah.* Thus multitude of Places, *the Land of Deſire*, ſpeaking of *Canaan*, *Zech.* 7. 14. is put for a Land moſt pleaſant, and every one the Object of Deſire. Thus Things, or Perſons lovely, are termed deſirable, or *Things of Deſire* every where in the Prophets, and a Perſon moſt dear as a Wife, is called by *Cicero*, *deſiderium meum*, *my Deſire*, even as we now ſay, *my Love*, and as Chriſt is thus by *Haggai* enſtiled, the Deſire of all Nations, and to come as ſuch; in like manner *Malachi* (in a Correſpondency to this Prophecy) terms him *the Lord, and Meſſenger of the Covenant, whom* ye (ſpeaking to the *Jews*) *ſeek* and *delight in*, Mal. 3. 1. That which is our Happineſs or chiefeſt Good is the Object of *Deſire* when *waited* for, of *Delight* when *enjoyed*; and ſuch is Chriſt both to *Jew* and *Gentile* coming to be *Lord* of both. And the Harmony between the Propheſie of *Malachi* and *Haggai* is the more full, becauſe both propheſie, whilſt they ſpeak theſe things of his coming, and both Prophecy of his filling that Temple, then built, with Glory.

Now, 2. The Pertinency of the Apoſtle's ſingling out this Scripture thus, evidently meant of Chriſt is very obſervable; for it not only ſerves to prove *in terminis* the thing it ſelf, he would aſſert, namely, the ſhaking of both Earth and Heaven, when this Meſſiah ſhould come; but further, it ratifies alſo the *Foundation* of his *very Compariſon* here made, namely, that if God did ſo great Wonders at the giving the Law by *Moſes*, that he will do greater when the Meſſiah promiſed ſhould come. To this purpoſe obſerve how in the Words juſt before, the Prophet pointeth them to what *Paul* here, even to God, had done in *Moſes* his time for the People, as a Ground and Foundation of Inference, that he would now again, upon the approaching times of the Meſſiah do greater, Read *v.* 5. 6. 7. *According to the word that I covenanted with you when ye came out of* Egypt, *ſo my Spirit remaineth among you: fear ye not. For thus ſaith the Lord of Hoſts, yet once, it is a little while, and I will ſhake the Heavens, and the Earth, and the Sea, and the dry Land. And I will ſhake all Nations, and the Deſire of all Nations ſhall come, and I will fill this Houſe with Glory, ſaith the Lord of Hoſts.* As if he ſhould have ſaid, you know how greatly then for you, I ſhook the Earth. I ſhook *Egypt* afore I gave the Law, I ſhook the Earth at the giving the Law, and I ſhook all, and all the Nations round about you in caſting them forth for you, after I had given it. Now once more, I will a ſecond time begin, and go on to do greater things, and ſhake Heavens alſo, and the Sea, and dry Land, and all Nations, and ſhaking remove all in them that is made.

Now the Difficulties that are met with in this Text by them that have travelled through it, are eminently two.

1. Concerning the time which this Propheſie and Promiſe ſhould concern, [*now he hath promiſed*] or when it is this Promiſe, either was, or is to be performed, and in what Center of time, we may find *Haggai* his Intention, and *Paul*'s Application hereof in this Epiſtle to this time, [*Now*] to meet and agree.
2. The ſecond is the Explication of theſe *Heavens* and *Earth*, and the *ſhaking* and *removing* of them, what theſe import.

Now for the firſt. There is no Controverſie as to the deſignment of this Time in the general, *viz.* that it being oppoſed to the time of giving the Law, therefore it ſhould note out ſome time under the Goſpel, for *then* is clearly oppoſed to *now*, *whoſe Voice then ſhook the Earth*; *But now he hath promiſed*, &c. So that ſome Part or Piece of Goſpel-time, in oppoſition to the time of the Law, ſhould be deſigned, is acknowledged by all hands. But the difficulty is, whether this (*Now*) of the Performance of this Promiſe, was only the time of the firſt giving forth the Goſpel (as the *Then* he ſhook the Earth, was) or upon, the firſt giving the Law; and ſo to deſign that time only, when Chriſt was on Earth, and his Apoſtles had begun to preach the Goſpel: And this ſo as with that time, all this ſhould end and determine, and with it the Commiſſion of *Haggai*'s Propheſie, as extending to no further time. This

This some assert, observing, 1st. *Haggai* to speak evidently of Christ's first Coming, and of the Signs and Prodigies which were found to accompany his being on Earth, in *shaking Heaven and Earth* &c. of which hereafter. And, 2dly. they observe the great Change and shaking that fell out thereupon in the World, in giving forth the Gospel first by Christ, then succeeded by the Apostles, whereby the Gentile Nations were then converted, and Christ, the desire of all Nations, even the utmost blessing their Hearts to the utmost enlarged could desire, revealed to them, and so come amongst them. And, 3dly, they observe that among the Jews, to whom *Haggai* directed his Prophecy, there was a shaking and removal of that former Frame of Worship, *&c.* (or, as *Paul* to the *Colossians* expresseth it, *a blotting out the Handwriting and nailing it to his Cross, and so taking it out of the way*) set up by the Law of *Moses*; and instead thereof, that *eternal Kingdom*, the Kingdom of Heaven (as the Gospel, and the Doctrine, Worship, promises of it, are called) set up once for all. After which God will bring in no new nor further Doctrine or Worship. Hence therefore, it is judged by many, that the time of *Haggai*'s Prophecy doth end and determine with this in a full and complete accomplishment: As also *Paul*'s Scope here, his intent being (as they judge) in his Application hereof (he writing to the Jews about the change of the Jewish Worship, *&c.* which he had inculcated all along in this Epistle) to put a conclusion to this his Argument, which had been the subject of his Epistle: And to that end alledgeth last of all this Prophecy of *Haggai*'s, as fore-telling this Change which they had seen upon Christ's coming, as no other than what was foretold by him should come to pass upon Christ's coming (who now spake to them from Heaven, as this alteration clearly evidenced) *viz.* a new Doctrine: Unto whom therefore, and his Doctrine, he most vehemently now at last exhorts them to attend.

Others observing (as they judge) *Paul* to step over the mention of Christ's coming, and to carry the Minds of those he wrote to, unto *other shakings and removals of Heaven and Earth* yet to come; they on the opposite side have restrained *Paul*'s Scope and Intention, to the Change which is yet to be made upon the second coming of Christ; the Reasons for which I shall give anon: But then how to reconcile *Paul* and *Haggai* together is still the Difficulty: For if *Paul* carries it to the second coming, and yet *Haggai*'s Prophecy, doth expresly intend the first coming: Or, if *Haggai* intends the first, how can *Paul* (who cited Scriptures pertinently, and so as might convince the Jews he wrote to) apply it to the second? especially as a Promise made in *Haggai* yet to be fulfilled.

I shall endeavour, as I am able, to search and give forth the full Intent and Scope both of *Paul* and *Haggai* in their utmost Latitude, and try if all these may not justly be reconciled by an amplitude of Interpretation of either. I shall begin with *Paul*'s Scope first, and then with *Haggai*'s, and so proceed to a Reconliation of them.

1. For *Paul*'s Mind herein, I shall proceed by degrees;

As, 1. That his *Now* here, takes not in the Time of Christ's being in the Flesh only, but the Age of the Apostles, the present Time he spake this in, which is clear. For his *Now* refers to that *Now* of Christ's speaking from Heaven, ὁ λαλῶν, *ver.* 25. and therefore speaks of him, as being ascended to Heaven; and from thence now *speaking* to us on Earth; and it was now some Years from his Ascension, when he wrote this Epistle; he was not only come (as *Haggai* speaks) but gone again into Heaven; and he says not, *refuse not him that hath spoken from Heaven*; in respect that he being a Man from Heaven when on Earth, first gave the Gospel, but as one that now continues to speak from thence.

Then, 2d. the just Reason of this will carry *Paul*'s Scope, not only to be fixed to that present *Now* or Age, but all along to the end of the World. For, 1st. by and for the same Reason alledged, that he did shake the Earth and the Heavens then in *Paul*'s time, by and for the same Reason, he must be acknowledged to continue to do it in all Ages after: Now the Reason he attributes it unto *then*, was that he was *then* speaking from Heaven: And so his Voice then had this effect of shaking Heaven and Earth. Therefore by the same Reason, whilst from Heaven

Heaven he ſhall thus ſpeak to Men, he will continue to ſhake both Earth and Heaven during all that time: His Voice, whilſt he ſpeaks from Heaven, will ſhake Earth and Heaven. As even that Parallel of his ſhaking the Earth, when he gave the Law, ſerves alſo to perſuade. For look as whilſt the Law was a ſpeaking by the miniſtry of Angels, he is ſaid to ſpeak from Heaven, *Exod.* 20.22. and all that while his Voice continued to ſhake the Earth: So here, whilſt the Goſpel is diſpenſed by the Miniſtry of Apoſtles and Miniſters to ſucceed them, he is all that while ſaid to ſpeak from Heaven as well as at firſt; and during that time, he for a Sign and Token of the Power of it, continues more or leſs to ſhake Earth and Heaven: And therefore as he hath not ceaſed to ſpeak, nor doth to this Day, ſo, nor hath he ceaſed this ſhaking. And therefore 2dly. The Apoſtle ſpeaks in the Language of the preſent Time, σείω, *I ſhake*: That whereas of his ſhaking the Earth at his giving the Law he ſpeaks in the time paſt, whoſe Voice *then ſhook* the Earth; and whereas alſo the Prophet *Haggai*, as Prophecying of it had ſaid, *I will ſhake*, σείσω, (ſo the *Septuagint*) which Interpreters have obſerved, but not conſidered enough the Purport of it; yet of this he ſpeaks in the time being, σείω, *I ſhake*, I am a doing it now, when this was writing, and in that Age, and I ſtill ſhake whilſt I ſpeak. As therefore he then was and ſtill is a ſpeaking from Heaven and it is the Meſſiah's Voice we hear; ſo as he did then, he alſo doth ſtill ſhake, and will do to the end of the World, when he will come himſelf again, and by his own immediate Voice, elevated louder than ever; as a Man tranſact that great Affair of Judging and Convincing, all Men Face to Face, and together therewith ſhake and remove Heaven and Earth, once for all, even for everlaſting. As therefore the Exhortation the Apoſtle uſeth, *refuſe not him that ſpeaks from Heaven*, (which is founded upon this Motive: [For now he hath promiſed, ſaying, *I ſhake Heaven and Earth*]) muſt needs be acknowledged to take hold of us: So likewiſe this Motive or Foundation it ſelf, which that Exhortation is made upon, muſt be granted in like manner, to hold and continue in force together therewith; and therefore the performance of it, (which keeps it in force) continues ſo to this Day as well as then; yea, and as ſome obſerve from thoſe words, *He hath promiſed*, SAYING *I ſhake*, that word *ſaying* had reference to that of the 25th Verſe, *him that ſpeaks*, or *to him ſpeaking*, as particulariſing *what* among other things he is a ſaying and ſpeaking now from Heaven to us, to move us to attend to him: Even this of the Prophet [*I ſhake*, &c.] tho' ſaid by way of Prophecy afore, yet is now ſaid by himſelf from Heaven over again by way of renewed Promiſe and Performance. From Heaven he ſtill ſays, *I am he that ſhake Heavens*, &c. therefore hear him; or, as *Paul*, and *therefore refuſe him not.*

3. From thoſe words of St *Paul*, *Now he hath promiſed*; that is, from that Particular of it; that he calleth it a *Promiſe*, as *yet to be performed*, this Aſſertion is yet more and more argued; for he ſays not, which according to his Promiſe he hath performed, as he would have ſpoken, and was meet to have been ſaid if it had been fully accompliſh'd; but, as being a Matter ſtill under a Promiſe, which is always of things yet to come, as Faith and Hope are, and ſo yet to be performed. *Paul* ſays, he now hath promiſed, the Conſtellation of that Promiſe of *Haggai* (tho' in part performed) yet ſtill reigning, and in its Influences, not having the whole of thoſe Events (it portended) as yet come to paſs: And for this *Paul* giveth an inanſwerable Argument, That ſtill much of it muſt remain under Promiſe; for the main import of that word [yet once more] which *Paul* puts upon it, is to note out that the thing to be effected, was the *removal of the things* ſhaken, as well as ſhaking them: And this to the end to ſettle and eſtabliſh, *things which cannot be ſhaken.* Thus *Paul* expounded it, *v.* 27. *And this word in the Prophet* [*yet once more*] (ſays he) *ſignifieth the removing of thoſe things that are ſhaken, as of things that are made; that thoſe things which cannot be ſhaken may remain.* And therefore it is an undeniable Argument, that *Paul*'s meaning was to hold forth (and that argued by him, out of the words of the Prophet himſelf) that that Promiſe, was not yet fully performed, but the main thing intended, namely, *the removing work*, remained yet to be done, and ſo under Promiſe.

For

For it is undeniable, that upon Christ's first coming, and being upon Earth, the Heavens or Earth then shaken by him, whether you would understand the Jewish Worship, expound it of what you will, what was shaken by him was not actually removed but continued still, though loose and made weak; and those that confine it to the first coming, and Christ's being on Earth, interpret the shaking the Heaven, &c. of those Signs in the Heavens, as eclipsing the Sun and Moon at his Passion, in the Sea, when the Winds were calmed by him, &c. But still I urge as *Paul* doth here, these were not removed then. The Sun is where, and as it was, &c. yea, though the Vail of the Temple was rent then, to shew that in his Death the Jewish Worship had its fatal Blow given it virtually by his Death; yet actually it was not removed till afterwards, nay, not till after *Paul*'s Time and Death, and this Epistle written. And I further urge, that for the same reason, that according to *Haggai*'s Prophesie, the Jewish Worship was to be removed, namely, because shaken by Christ at his Death; by the same reason, the Sun, and Moon, and Earth, &c. are to be removed, e're this Prophesie shall end; for these also were shaken then; and the Apostle tells us, that the Prophet intended the removing of those things, that are or were shaken; yea, and the shaking, or putting out of Course the Heavens and Sea, then, did signifie, that one day they were to be removed; yea, the word signifies the removing of things *shakable* (or as the Margent varies it, *which may be shaken*) that are capable of it; and the Apostle adds as *of things that are made*; so then whatever things *are made and shakable*, whether it be Jewish Worship, or these visible Heavens or Earth, made for a time, and begun to be shaken by Christ then to shew they were shakable, and but as it were artificial Stuff made by God for a time, or whatever else was or is to come in the World that is humane, or set up by Men made with Hands, is according to that Prophesie to be shaken and removed, and therefore it must still needs remain, as a Promise unperformed, in the main part of its Accomplishment.

Yea, and 4thly, it may, according to this, perhaps not be found wholly contrary to the Apostle's Scope, but congeniate thereunto to say, That in those words, *But now he hath promised, saying*, (they referring to him that speaks from Heaven, v. 25. as was said) *Paul* doth bring in our Lord Christ, as now since his being in Heaven, a new ratifying and saying over again, the same Promise which had been delivered by *Haggai*, as that which was to receive a more full and perfect Accomplishment. It is Christ whom *Haggai* brought in at the first speaking these words. For in *Haggai* the Prophesie runs thus, *Thus saith the Lord of Hosts, I will shake*, &c. It was this Son of God, the Lord of Hosts, who gave the Law (for his Voice then shook the Earth) and who also spake this there, and promised to come in Mans Nature, and become the Desire of all Nations, and who, as *Paul*, since his going to Heaven says, [*Now hath promised*] namely, again, himself now *saying*, and using those his own Words, which, in *Haggai*, he had afore uttered by a Prophesie foretelling it afore his first coming, only because he speaks them now when he had begun to perform it, he alters the Tense, and says, *I shake*; and then the Result is but this, that the Desire of all Nations coming according to *Haggai*'s Prophesie, and shaking all Nations as he was a coming, and shaking Heaven and Earth, upon his being come on Earth; and he having whilst on Earth, and upon his first coming, but performed part of what was intended, and incompleatly: It became him now when gone to Heaven, having Apostles to utter his Mind by from Heaven, as infallibly as ever by *Haggai* he had done; it was but futable, I say, to declare and utter by *Paul*, as also by *Peter* in their Doctrine, that he from Heaven had ratified and confirmed that Promise afresh, and that in the same Words before delivered, especially there being so much of it yet behind; and so main and essential a Part thereof, yet left unpay'd, so that he renews his Bond for performance of what is behind, his former Bond in *Haggai* remaining uncancell'd till the whole should be fully paid in, and he only renews it for more Clearness and further Security.

And

And ſo there are according to theſe Two laſt, the Third and Fourth Poſitions: Two Senſes to be given that well ſtand together of theſe words, *But now he hath promiſed, ſaying,*

1. That *now under the Goſpel*, the time is come of which and concerning which he hath or had thus promiſed in *Haggai*, and this is correſpondent to the Third Poſition.

Or elſe, 2. The ſenſe of the words refers to the time of renewing again this Promiſe, that is, *Now* again *he hath promiſed* ſince he went to Heaven. The like Senſe we find, *Heb. 1. 6. And again, when he bringeth in the Firſt Begotten into the World, he ſaith, &c.* where the Word [again] may either be taken as referring to *he ſaith*, that is, *again he ſaith*, as a new Quotation added to Two that went afore, to prove Chriſt the Son of God, and very God; or it may be taken as referring to *his bringing him into the World again.*

And as congruous to this laſt Meaning given *Ambroſe* and *Chryſoſtom*'s Gloſs upon this word [yet once more] may fitly be taken in; they ſuppoſing (as in this Explanation I do,) that Chriſt by his Apoſtles from Heaven now uttered this Promiſe after his Firſt Coming in the Fleſh: And if Chriſt be indeed thus brought in here by *Paul* after his being gone to Heaven, as renewing the Promiſe afreſh, and ſaying *yet once more*; then it neceſſarily points out a ſecond Performance yet under promiſe that ſhould end all, and once for all: As not having ſo throughly performed what *Haggai* had propheſied of at his being on Earth, and ſo withal it gives an account of the reaſon and neceſſity of renewing this Promiſe. For *Paul* in his recourſe to the words of *Haggai*, having proved the Promiſe to be as yet unfulfilled in a great part, (when in the 27th Verſe he urgeth, that [once more] in the Prophet's intention, to ſignifie the removing of thoſe things that were ſhaken;) therefore hence it was, that Chriſt had renewed or now again promiſed the ſame ſince his going to Heaven. That yet once more he would come and ſhake, ſo as to remove what he ſhook. Which was meet for him both now to promiſe, and hereafter to effect. And according to this intent, the words of the 26th Verſe are to be underſtood as a new Promiſe now given forth: Yet renewed and made in *Haggai*'s words, both for the Analogy and Likeneſs of the things promiſed by the one and other to be done, as alſo becauſe he was now to do in effect but what *Haggai* alſo had promiſed ſhould be done by him. And, as conſpiring with this ſenſe, you may take in the word once more uſed in the 27th Verſe, to refer partly to the very words of *Haggai*, as a Proof that *Haggai* intended the ſame; and yet withal, that word is to be taken as an explanation of *what* this renewed Promiſe principally aimed at; as hath been explained.

Now in the Fifth place, That *Paul* here had in his Eye the Second Coming of Chriſt, or at leaſt that effect that ſhall accompany it, namely, that ſhaking Heaven and Earth then, is evident.

1. There is not until then a full removal of all that is made, and that is to be removed; and then, to be ſure, it will be done, finally and once for all: And whatever Removal elſe of any other Heavens or Earth can put in a Plea to have been intended, this which I alledge can and may plead the ſame Reaſon to have been intended: This hath a viſible Earth and Heaven reſerved for Chriſt, to ſhew his Power upon in the removal and change of them, 2 *Pet.* 3. 7. The Heavens and the Earth which are now, are kept in ſtore, reſerved unto Fire againſt the Day of Judgment, and Perdition of ungodly Men. And if any other Heavens and Earth come within the Verge of *Paul*'s Reaſon here, why they were at any time removed, [as of things that are made,] (which is the Apoſtle's Reaſon; and he ſpeaks in the Language of Univerſality.) then all things whatever, one as well as another, that were alike, made to be removed at any time by God, do come within the compaſs of the ſame Premunire and Sentence, that any other Particular doth for a *qua tenus ad omne valet conſequentia:* And as it is an Univerſal Law againſt all Men: *It is appointed for all Men once to die.* So is this an Univerſal Judgment paſs'd upon all things, which the Word of God tells us, were made but to ſerve for a time

one as well as another; and therefore takes hold of those Heavens and Earth, which the Word of God doth declare to us to be kept in store for the Fire, and to be in respect of the Condition they now are in, or Use they now serve for; but as a Stage or Masque-house, which when the Story of this World is ended, is to be removed.

And, 2. More particularly the Apostle's scope is clearly to work a Dread and Awe in the Hearts of those he wrote to, of this great Person that speaks from Heaven; as one that threatens, and will execute Vengeance on them that will refuse to hear him: *Ver.* 25. *If they escaped not who refused him that spake on Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven.* And to edge and pursue this Exhortation thus mingled with Threatning, he alledgeth this Promise of shaking the Heavens and the Earth one Day parallel to that at the giving the Law: And concludeth it with this, *For our God is a consuming Fire:* Therein more eminently pointing at that Change and Removal of the Earth and Heavens, and the destruction of wicked Men at the latter Day. Even as *Peter* had also spoken; and comparing the Words, we have an Eviction in them; 2 *Pet.* 3. 7. *But the Heavens and the Earth which are now, by the same Word are kept in store, reserved unto fire against the Day of Judgment and Perdition of Ungodly Men.*

Neither, 3. Is there any other shaking the Heavens and the Earth which holds so fair and clear a Correspondency with that shaking the Earth by Christ, (which *Paul* here mentions as the Parallel of his shaking the Heavens intended by him,) which was at the giving the Law, as this of the latter doth; and may therefore be supposed more intended than any other: For then as at the 18th Verse of this Chapter, he came down with Fire and Smoke; *The Mountain burned with Fire*, and there was Blackness, Darkness, and Tempest; The Sound of a Trumpet, and the Voice of Words uttered by Angels, *Chap.* 2. 2. which they could not endure, *Ver.* 18, 19. So now there is parallel with it, his coming at latter Day, as to the *Thessalonians* in each Epistle *Paul* hath set it forth; 1 *Thess.* 4 6. *The Lord himself from Heaven with a Shout, with the Voice of the Archangel and the Trumpet of God.* And, 2 *Thess.* 1. 8 *With his mighty Angels in flaming Fire, taking Vengeance on them that obey not the Gospel of God.* And *Paul* speaks suitably, *Heb.* 12. 25. see you refuse not him that speaks from Heaven (obey his Gospel;) for if his Voice then shook the Earth thus, it will one day shake the Heavens, and he manifest himself a consuming Fire, rendring Vengeance unto such.

4. Add to this, that *Peter* having treated of this great Day, and burning Heaven and Earth by Fire, (as hath been cited, *Chap* 3. of his Epistle, from the 5th to the 15th:) He confirmeth the Doctrine of it, and his Exhortation thereon founded from the Testimony of *Paul*, who as he says, had in all his Epistles; but especially now in an Epistle written to the *Jews*, (which is this to the *Hebrews*, to whom also *Peter* the Apostle of the Circumcision, directed these of his, 1 *Pet.* 1 1. as is generally acknowledged;) inculcated the same. Now, where in all this Epistle to the *Hebrews*, can any Passages be singled forth, that hold so direct a Correspondency with those in *Peter*, as these words do? Both speaking so alike of the removing and burning Heaven and the Earth by the Power of Christ, who is a consuming Fire. So then, we have *Peter*'s Testimony concurring with us in this Interpretation.

And thus much for *Paul*'s more eminent Intention. I come to *Haggai*'s.

It is in the Second Place as clear, That *Haggai* his Scope was, to fix the eyes of the *Jews* he wrote unto upon the first coming of Christ in the Flesh, and the signs and effects of that coming of his; both those which went afore, or accompanied his Presence on Earth, or followed presently after.

1. He must needs intend the First Coming of Christ in the Flesh, when he uttered that Promise *Ver.* 7. *And I will shake all Nations, and the desire of all Nations shall come, and I will fill this House with Glory saith the Lord of Hosts:* Not only because that was yet to come, in the Days of his Prophesie, and it was the first Coming that was to come between his Times and this Second Coming of Christ

Christ; but because it was next and most in the eyes and expectations of himself and these *Jews* he spake to. And it was that Coming concerning which the promise of *yet a little while* was made, and must needs be supposed to have its first and immediate reference unto, put in for the relieving the impatiency of that Peoples Spirits who had waited so long. Whereas, had it only and immediately respected the Second Coming of Christ, it had not been yet a little while to them, but far larger, (as now in our days it is since *Haggai*'s time,) than from their coming out of *Egypt* until then.

2. His scope argues it; which was to encourage them to finish the Second Temple, and to comfort themselves against the outward meanness of it, in comparison of the former built by *Solomon*. And he comforts them with this, That the *Messiah* himself should come into this second Temple; *Ver* 8, 9. *The Silver is mine, and the Gold is mine, saith the Lord of Hosts. The glory of this latter House shall be greater than of the former, saith the Lord of Hosts: and in this place will I give Peace, saith the Lord of Hosts.* He points to that material Temple then a building, as those words shew, *ver.* 8. and so his meaning is, Whereas the Temple of *Solomon* destroyed by the *Babylonians*, was in all outward respects far more glorious in Proportion, and was filled with a Glory from God at the Dedication of it: *Know* (says the Prophet) *that a greater Glory shall in the end fill this:* And *Malachi* utters the very same, *He whom you delight in* (their *Messiah,*) *shall come into his Temple*, Mal. 3. 1. (Where he so often preach'd and utter'd his Glory, *John* 18.20. *Jesus answered him, I spake openly to the World, I ever taught in the Synagogue, and in the Temple, whither the Jews always resort, and in secret have I said nothing*) And thus the *Jews* generally afore the Destruction of the Temple, understood the mind of this Prophesie to be, That that Temple should stand to the Coming of *Messiah*; but since, the *Jews* have sought Evasions, because, if granted, it is an undeniable Argument of our Christ being come in the Flesh.

3. The shaking of the Heavens and the Earth, *Haggai* himself interprets, *Ver.* 21, 22. of throwing down Kingdoms and Monarchies during that space or small remnant of Time left, as forerunning Signs that the King and Lord of all the World was a coming into it; *Speak to Zerubbabel, Governour of Judah, saying, I will shake the Heavens and the Earth; And I will overthrow the Throne of Kingdoms, and I will destroy the Strength of the Kingdoms of the Heathen, and I will overthrow the Chariots, and those that ride in them, and the Horses and their Riders shall come down, every one by the Sword of his Brother.* These Stirs began a little after *Haggai*'s time throughout the Earth; and that the Prophet had those Confusions in all other Nations which were antecedaneous to Christ's First Coming in his Eye, is eminent by this, That for the comfort of the *Jews*, he tells them both, (*Ver.* 9.) That they in the mean time should have Peace, as in comparison of all other Nations they eminently had; as the Story of the *Macchabees* and of *Josephus* shew. And he says, That *Zerubbabel* and his Successors should be as a Signet, whom God would have a dear and special care to preserve (*ver.* 23.) in the midst of those general Commotions. Thus far *Haggai*'s next and more immediate meaning doth reach.

4. The next thing is, To make the Reconciliation of these Two, *Paul* and *Haggai*. We must hold this fast as a most certain truth, That *Paul* here quotes that place of *Haggai* according to the true aim that the Holy Ghost intended; for he seting himself in this Epistle all along to prove what he asserts out of the Old Testament, his scope therein being to confirm the *Jews* he wrote to in the great Points of Christian Religion; They would expect (being many of them unsetled,) that the Proofs which he should alledge, should be punctual and convictive; and in that he so expresly termeth that shaking a Promise in his time, and yet to be fulfilled; it necessarily argues it so intended by the Holy Ghost, as a thing then promised and propheſied of by *Haggai*. For the reconciliation and demonstration thereof, I shall lay down these Four general Assertions.

1*ſt*. General Poſition is, That the ſcope of *Haggai* as well as *Paul*, is to comprehend and ſum up all the Proceedings and Tranſactions of Chriſt under the Goſpel throughout his whole Reign, in ſhaking and removing what is *heterogeneal* or oppoſite to his Kingdom, and advancing thereof to its perfect Glory. And this Poſition alone, if cleared, will ſufficiently reconcile both, and juſtifie *Paul*'s Quotation as pertinent. I ſhall clear this Aſſertion in ſuch a manner as at once to prevent Objections, as well as eſtabliſh the truth of it by degrees.

1. I obſerve in *Haggai* Two Things diſtinctly propheſied of; the one, *The Coming of Chriſt the Meſſiah*; the other, *I will ſhake the Heavens and the Earth, &c. and all Nations*. And then take this along with you, to prevent a great miſtake, That the Holy Ghoſt's intention in his mention of the latter, is not only or barely of them as Signs and Tokens that ſhould fore-run or accompany that his coming. (The reſtraining it unto which alone, hath cauſed a narrowing of the Prophet's ſcope;) but it is withal to be underſtood as the great deſign and conſequent, or buſineſs of the coming of the *Meſſiah* as Lord of the World into the World. He ſpeaks of the Work which he ſhould effect, and came for, and is therefore one diſtinct part of this Prophecy, and as eminent as is the other of his coming. And to put ſuch an eminent Obſervancy of it, he mentions it firſt in order, *I will ſhake, &c. and the deſire of all Nations ſhall come*. Which order of the Words hath occaſioned ſome to confine this *ſhaking* to what paſſed afore Chriſt's coming, and ſo only to the fore running Signs thereof, which muſt be acknowledged, is to be taken into the Prophet's ſcope. But to the full comprehenſion of his meaning, or the Holy Ghoſt's rather, This *ſhaking* is to be underſtood of a great deſign God had, farther than Chriſt's firſt coming; and ſo to hold forth one great part of the Counſel of God towards this World, in the Changes and Alterations thereof, as the main Errand of the *Meſſiah*'s coming. And indeed, even thoſe that moſt reſtrain it to the firſt coming of Chriſt, as Prodigies and Signs, *&c.* of it, do yet contradict themſelves in this that they interpret.

1. This *ſhaking the Heavens* not only of what went afore his coming, but of what alſo after his coming whilſt upon Earth. And,

2. That *the ſhaking of all Nations*, they interpret the Converſion of the Gentiles to the Chriſtian Faith, which was after to be Chriſt's being gone to Heaven. And ſo according even to their Interpretation, it is not to be underſtood in this ſenſe only of fore running Signs as to this ſenſe, *I will* do all theſe things afore, and then the deſire of all Nations ſhall come. And you may obſerve, that *Paul* here mentions not at all that part of the Prophecy of the *Meſſiah*'s coming; nor did he cite it as a Proof or Evidence of the *Meſſiah*'s being come, (though it ſerved moſt fitly thereto,) but takes that for granted, and chiefly ſingleth out that part of it which was the deſigned Work of his coming when come, as that which is to be the demonſtration of his Power and Glory, thereby to work a dread in the Hearts of thoſe he wrote unto, and all Men to whom the ſound thereof ſhould come: How great a Perſon he was that now ſpake from Heaven, evidenced from the greatneſs of the Work which was the deſign of his coming, even to ſhake and remove the Heavens, and Earth it ſelf, as was here propheſied of him; and who therefore would be to the refuſers of him, a conſuming Fire.

2. The word *once more*, or yet *once*, is, in the Prophet, not to be joined, or put in conſtruction with this part of the Prophecy, *The deſire of all Nations ſhall come, as to this ſenſe, that yet once, and he ſhall come, and come but once*. That were an evident Falſhood to have been ſpoken in *Haggai*'s days; for *Meſſiah* had in the days of his Prophecy, both a firſt and ſecond coming; as in diſtinction from the firſt, it is call'd *Chap. 9. 28*. You may therefore obſerve the Apoſtle applying and conjoining the word *once more* only unto this other part; *Yet once more, and I will ſhake Heaven and Earth*, leaving that other Particle [*it is a little while*,] to be applyed to that other of his coming by the Prophet ſpoken of, taking and urging this yet once as properly belonging to his work of *ſhaking*. And,

3. As this word *yet once*, is to be underſtood as relating to this Work or Buſineſs to be done; ſo it was put in to ſignifie and import the through and effectual performance of that Work, as the greateſt and laſt that God hath a purpoſe

pose to do; that it shall not cease when begun, till he hath throughly shaken, and removed, and setled once for ever that which shall never be shaken, and so, that it is the utmost and last that shall be done. God hath but this one Work to do, to remove all that is made, and to set up a Kingdom which cannot be moved: So that the Expression *once*, imports, he will make but one work of it. And in this sense, *Paul* urgeth the import and signification of the word [*yet once more.*] And this also discovers another mistake that diverts the interpretation; for the word *once* sounds (at the first hearing of it) as if it noted out only some point of one Time, wherein all that is to be done, shall be at once done, or mainly some one special instant of Time allotted for what is to be done, and that done in a trice (as we say) once, so as not to be done again a second time. But if it be so understood, it cannot be applied to that part of the Prophecy concerning the coming of Christ; for so it were a manifest Falshood; and to say in that sense, *he shall once come*, were a contradiction to that which *Haggai* asserts, That he should come not only a first but a second time. But to apply it to this work of *shaking and removing all things*; as noting forth the through and effectual doing of it, a doing it to purpose: This sense will admit a continuation of that Work for a long while; yea, and therein a reiteration of doing the same thing towards it again and again, (when but imperfectly at first,) until it be done throughly and to purpose, and hath attained its full intended Perfection at last. A Man may be said to intend to write but one Book or Treatise once for all, and after it no other (as the utmost Sum of his Thoughts,) and yet be a writing it by Pieces for many Years, yea, over and over, till he hath compleated and perfected it. So here to say, *yet once more I will shake so as to remove, and then no more*, will bear and admit a shaking, and shaking again over and over; first, one piece or part of an old Building suppose, and then another, till he hath perfectly renewed it, and set up another once for all in the room thereof. For all is but one and the same work, though necessarily reiterated until perfected; and that Perfection at last is the *once* that was intended: Or look as that may be said, to be but one Earthquake, which continuing for many days, hath yet many throbs and shakes down first one House, then another: Or, that travel but one Birth that yet hath many Throws: So here the word *yet once more*, will without any such contradiction, admit and take into its comprehension the whole Work of Christ's shaking and removing, from first to last; and every part and parcel thereof, as belonging and appertaining to all and every Piece thereof, unto one perfect compleat Work, which when done is done once for ever. Now then, to restrain it unto those first Times of the Gospel, and the shakings that then accompanied Christ's first Coming, is to restrain it from the attainment of its full End, and limit it unto what is imperfect, and but the least Piece of this Work. So then, though this word *yet once* being applied unto Christ's Coming, or to those words, *The desire of all Nations shall come*, would exclude a second Coming; yet being thus understood and applied (as it ought,) to the work and business it self, as the intent of his Coming, then it will also admit a first and second Coming, or a third, (if a third were to come,) and all of them prophecied of, when as all of them are in order to effect and complete the business that is at length to be fully done.

4. I observe, the Apostle doth indeed draw and interpret *Haggai*'s shaking Heavens and Earth, &c. to this, That God's great design and τὸ ἔργον, or that one work (as we say,) is to remove what is made, divers from, or not belonging to a Kingdom, which he means to set up as his utmost Master-piece, once for all; and then he hath done for ever, and will do no more. This is express'd, *Ver.* 27, 28. *And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a Kingdom which cannot be moved, let us have Grace whereby we may serve God acceptably.* It is evident by the contexture of *Paul*'s Speech, That he doth collect or infer from this Prophetick Speech of *Haggai* this Kingdom of Christ, which cannot be moved as intended and propheſied of by *Haggai*, as well as the removal of things that were made to be Preludiums or Anti-masques to it. That same *Wherefore, Ver.* 28. sounds forth this a Reference

to,

to, with an Inference from the Prophet's Speech; he ſtrongly inforcing both from that one word of the Prophet, *yet once more:* For as *Beza* gloſſeth on it from the word *yet*, עוד, he infers the movable condition of all other things that are not ingredients, into Chriſt's Kingdom: And from the word *once more*, (as we uſe to ſpeak,) he argues ſomething that ſhall ſucceed it, and be in the room of it when the other is removed that ſhall remain, and ſo ſhall become a work of God's once for ever: And both theſe (I ſay) equally and alike are inferr'd from the Prophet's words.

Now there is nothing more conſonant to Reaſon, than that the Prophet's ſcope ſhould be to propheſie of Chriſt's Kingdom, under thoſe Expreſſions of *ſhaking Heaven and Earth, &c.* as ſignifying thereby the removal and throwing down all high and potent Oppoſitions thereunto, or poſſeſſing the room thereof. Yea, and it became him as well to inſert the Prophecy of this, then when he ſpake of his coming in the Fleſh, as conjoined therewith, and the deſigned work thereof. For,

1. The ſetting up this immovable Kingdom of Chriſt, was the iſſue and mark of all the Prophets that have been ſince the World began, as old *Zachary* in his Song tells us. Of which *David* ſpeaks, (upon whoſe Throne he knew *Meſſiah* was to ſit, *Acts* 2. 30.) and others alſo in many Pſalms, *Pſal.* 82. and 93, 94, 95, 96, 97, 98, *&c.* And *Daniel* alſo ſpeaks to the ſame purpoſe, *Dan.* 8, 2, 44. and *Chap.* 7. 9, 27. In all which (when you read) you will find the throwing down of all other Kingdoms and worldly Excellencies that have or ſhould have never ſo firm a rooting in the World, are ſtill propheſied of in order to the erecting this Kingdom of Chriſt: And ſo whilſt many of the Prophets propheſied of the one, they neceſſarily intended the other. To expreſs this out of *Daniel* once for all, *Chap.* 2. 44, 45. *The God of Heaven ſhall ſet up a Kingdom which ſhall never be deſtroyed, but it ſhall break in pieces the Iron, the Braſs, the Clay, and the Gold, and conſume all theſe Kingdoms, and it ſhall ſtand for ever.* Or, if you will have it in the *Pſalmiſt*'s words (reiterated again and again,) ſounding nearer to the Apoſtles here, *The Lord reigneth, the World alſo* (that new World he brings in) ſhall be eſtabliſhed, that it ſhall not be moved. Now then *Haggai* propheſying, though under another Metaphor, namely the ſhaking of the Heavens and Earth, the Sea and the dry Land; (which Phraſes, how they ſerve to expreſs the removing all theſe, or whatever elſe can be ſuppoſed made, or *heterogeneal* to it, I ſhall hereafter ſhew.) The Prophet doing this together and with the ſame Breath when he propheſies of *Meſſiah*'s coming; this muſt needs be acknowledged with the reſt of its fellow Prophecies, to point at and intend the bringing in the Kingdom of Chriſt, where, in order to the erection of it, he foretels the removing of all elſe, even from the heights above to the depths below; all elſe that poſſeſſed the room of it; eſpecially, conſidering that the erecting this Kingdom is made by all the holy Prophets and Apoſtles, the End, or Errand, or Buſineſs of Chriſt's coming into the World, whereof together with it, this our Prophet here ſpeaketh. And further,

2. He that ſhall duly weigh the Prophet's inſerting this Royal Title of his, *The deſire of all Nations*, whilſt he propheſies this of him, that he ſhould *ſhake all Nations*, may perhaps eaſily be perſuaded to judge this to be the moſt genuine and natural import thereof; even propheſically to ſhew *what he ſhould be unto all Nations* when ſhaken and converted to him, even *their Lord and King*: Then, when he hath by ſhaking all Nations, converted them, and brought them under his ſubjection, and ſo taken, the words are found expreſly to propheſie of this his Kingdom to be ſet over all Nations, and not over the *Jews* only: For we all know, that deſire to another (which is all one, as to call that other ones deſire,) is put to expreſs ſubjection to him as a Lord or Superior; that of the Wife to the Husband: *Thy deſire ſhall be to thy Husband*, which is explained, *And he ſhall rule over thee*, Gen. 3. 16. And again, *Chap.* 4. 7. the ſubjection of *Abel* as the younger Brother (by the Law of Nature then,) is likewiſe thus expreſſed, *Unto thee* (ſpeaking to *Cain*,) *ſhall be his deſire, and thou ſhalt rule over him.* And more pertinently in the ſame Language did *Samuel* propheſie to *Saul*, That he ſhould be choſen, and ſet up as King by all the Tribes of *Iſrael*; he thus

thus expresseth it, *On whom is all the desire of Israel? is it not on thee?* 1 Sam. 9. 20. It is as much as to say, that their desire is to make thee their King and Ruler. And thus *Haggai* here says of all the Nations of the World receiving Christ for their King, *The desire of all Nations shall come, and shake all Nations*; so expresly prophesying of his Kingdom, and converting all Nations to him, and removing what is opposite to that his Kingdom among them.

Now from hence in the Fifth place, it will easily follow, That this Work and Design is such as the Proceedings of it do take up and run along through the whole time of the *New Testament*, the space of Christ's Reign, and is not to be limited to any one Particular, as the removal of *Moses*'s Law, or the like. Yea and indeed, that was the Prophet's intendment, to include all as well as any one: Both which are evident, if we consider,

1. That the whole time of the *New Testament* is allotted to this Work, that is, the removal of what is opposite, and the advancement of his Kingdom: Christ hath both set that whole time to effect it in, and is continually a doing of it one way or other; *He must reign* (that is, continue to reign, having then begun to reign,) *until he hath put all things under his Feet, and subdued all things under him*; which therefore, while he reigns, he goes on to do Age after Age. And though some one Age may bring forth a full Birth of some eminent shaking of what had been long and fixedly rooted in the World before, yet the occurrence of those many Ages afore, had wrought together to the ripening of it; and when some one such Piece is compleated, then a new design is set on foot to shake some other thing that riseth up, or which was left in opposition to his Kingdom one way or other, so as this Work is perpetrated throughout that whole time. And this agrees with *Daniel*'s Prophecy, which, as you heard in the Matter propheſied of, agrees with *Haggai*;) who sets out the whole time of the *New Testament*, as the space allotted for this Work; whilst he foretelleth, that in the days of the Fourth Monarchy a Kingdom should be set up, which, after the setting it up, should by degrees break in pieces all those Kingdoms, to advance its own Throne and Dominion for ever. *Dan.* 2. 44. *And in the days of these Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other People, but it shall break in pieces, and consume all these Kingdoms, and it shall stand for ever:* So that all the time, from the days when it first began (which was upon Christ's first coming and ascending to Heaven in the Days of the *Roman* Empire,) to its attainment of the full sole Dominion, is allotted for the breaking in pieces, or in *Haggai*'s Phrase *shaking*, in *Paul*'s, *removing and subduing* all things else that stand in the way of it. And because this Kingdom was, when *Paul* wrote this, in existence, and actually begun; therefore *Paul* said, *de præsenti*, *we receiving a Kingdom* which must shake and remove all things else. And thus *Paul*'s [*now,*] *Haggai*'s [*yet once more,*] *Daniel*'s [*days of the Kingdoms of this World,*] are one and the same space of time set out, though a long one for this great work of shaking, that was to continue during that time. And,

2. It will hence follow, That *Haggai* thus propheſying of the Work of Christ's Reign and Kingdom, must be understood to have intended all such shakings, one as well as another that are in order thereunto; for the same reason, why any one shaking of one sort or kind, in order to advance Christ's Kingdom, should, and doth hold as well, and carry us on to any and to all other that tend alike to the same End. For though the things shaken may be divers, yet the work of shaking them is all of one and the same sort. But especially, because *Haggai* by his shaking, manifestly intended a removal, and a through removal of all as of one work, once for all, therefore no other than the total removal of all things, and so of one as well as another, though one after another, must be alike, intended by him. His once more extends it self to all that Christ himself (in whose Name he spake,) intended to do of this kind of work. I will do it once, that is, throughly, and so rest and cease from all such kind of work for ever. Now therefore, whoever should confine the Prophet's Aim and Speech to any one kind of shaking, in some one Age, (as suppose, that of the *Jewish* Fabrick in the Primitive Times,) when yet Christ had designed divers as great Works of removal

moval of other Things afterwards; would thereby, though unwarily, make the Prophet to ſpeak an untruth: For after he had in Chriſt's Name ſaid, *once more I ſhake*, and but once more I will ſhake, and then no more, but end and ceaſe that kind of work, as that Word once imports; and Chriſt ſhould yet afterwards ſhake other things as great, yea greater than the firſt that were ſhaken, even the Goſpel Worſhip, and Adminiſtrations themſelves, that came in the room of the *Jewiſh* by Chriſt's Inſtitution, and laſt of all theſe Heavens and Earth; this would be untrue. Therefore this word *once more*, being thus put in, ſignifies both a total removal and a through ſhaking, as one entire complete work of all but Chriſt's Kingdom, and what in it was for ever to remain. Hence therefore neceſſarily it muſt take into the compaſs of it, all and every ſhaking of Chriſt's in their Succeſſions in After-Ages from firſt to laſt, and bind and graſp them all into one Bundle. For if any were left out, and were after to be done, *Haggai*'s *once more* having put a period to that kind of work, had precluded and fore-ſpoken their being never to be done: For why, God had by the Prophet ſet his *Finis* to that ſort of work, and engaged himſelf hereby to do no more the like. On the other ſide, Whilſt any one piece of this work were yet left to be done, it might not only be ſaid, The whole work was imperfect, but that *Haggai*'s Prophecy was not yet fulfilled and accompliſh'd; for he prophecied of a full, final, and total Removal, in ſaying, but *once more I will ſhake*, and yet ſtill ſomething was left, and remain'd behind; it muſt neceſſarily therefore take in all.

4. This will more clearly appear, if we bring all or any ſuch particular inſtances of ſhakings, which any have gone about to determine the date of this Prophecy withal, and to circumſcribe its meaning in the Circle of it, to a due Tryal and Examination. The iſſue of which Tryal will be found this, That no Man will know where rationally to fix the *non ultra* of it in any particular Accompliſhments, and to ſtay the Waves of it, but ſo as the like Reaſon will break in upon him, and carry him on to take in ſtill more and more to the end of the World; or elſe ſome defect, or abſurdity, or other, will appear in ſuch a Confinement: Which will appear by bringing each in their order to their Tryal, and let them each put in their Plea.

1. Will any pitch upon theſe great Alterations in States and Kingdoms (which did fore-run his Coming, and took up the ſpace between *Haggai*'s and Chriſt's time,) and thoſe Prodigies in the Heavens, which are uſually cited by Interpreters, that fell out before Chriſt? If he will therewith ſhut up the extent of the Prophecy, he will not only, 1. Much eclipſe the ſpreading glorious Beams of this Prophecy, but, 2. Exclude thereby theſe Prodigies and Miracles in the Heavens and the Earth, that were wrought when Chriſt was in the Fleſh, and afore he went to Heaven. And,

2. Thoſe that will further extend it to that date of Chriſt's Aſcenſion, and ſo take in the Signs that accompany his being come, as well as thoſe that fore-went it, ſtill will find they leave out that glorious ſhaking of all in the Converſion of the Gentiles and Nations, which *Haggai* here, and all the Prophets ſpake of; and which is the greateſt Evidence that Chriſt is not come only, but is aſcended, and hath erected that Kingdom in all Nations which ſhall never be removed. For Chriſt was but new gone to Heaven, the Apoſtles found the Houſe at *Hieruſalem* only ſhaking under them, and Three thouſand converted; when as afterwards the whole World was. He, upon his Aſcenſion, receiving all Power in Heaven and Earth to ſhake both; thereupon the gathering of the People was to him, and all Nations began to deſire him, and ſtand aſtoniſh'd at him. And ſo therewith we muſt admit the Alterations of the Primitive Times, wherein *Paul* and other Apoſtles ſaw this effected, and ſo *Paul*'s *now*, to be that preſent Age. And,

3. Having gone ſo far, we ſhall be tolled on to comprehend in the aim of the Prophecy, that great and eminent Change above all other of *Moſes* his Ceremonial Law, which the Apoſtle ſo much inculcates in this Epiſtle; That with the Change of the High Prieſt, there muſt needs be a Change of the Law; and

and herewith moſt Interpreters do bound it, as having received a fair and full accompliſhment; This Change being, as they alledge, but once for all. For the Goſpel or Kingdom of Heaven that comes in the room of it, is an everlaſting Goſpel: *And the Word we preach to you*, ſaith *Peter*, *abides for ever.* This Change indeed, becauſe it fell out firſt, Interpreters have reſted on, and thought it enough, yet to ſet up the Reſt here, and ſtretch it no further, is evidently ſhort and defective, and hath its Abſurdities. For,

1. In this very Compariſon which the Apoſtle here uſeth, *Moſes* his Law-Worſhip, *&c.* doth bear but the proportion of the Earth; and therefore *Moſes* is ſaid to ſpeak on Earth, (*ver.* 25.) in compariſon of what Chriſt brought in; the Ordinances, Inſtitutions, and Adminiſtrations of which, are call'd heavenly in oppoſition to them, (*Heb.* 9. 23.) as being given by him that was from Heaven. Now the Change that *Paul* brings the Prophet to foretel, is expreſly ſaid to be not only the removal of the Earth, but of the Heavens alſo. And ſo the Prophet's ſcope, is not accompliſh'd in the Abolition of the *Jewiſh*, but even the heavenly Ordinances which had been brought in in their ſtead, muſt one day be removed by virtue of it; and to fulfil it, the Sun, and the Moon, and the Stars, the Ordinances that rule and govern the Times of the Goſpel, muſt alſo be ſhaken and diſſolved; ſo as that Change of the *Jewiſh* State is but a mean and a low one, in compariſon of what *Haggai* meant and intended. Yea, and the Goſpel Ordinances being removed as well as the *Jewiſh* was, Prophecy is to ceaſe; the Lord's Supper, *&c.* to continue but till Chriſt comes. Nor *Paul* nor *Haggai* could have ſaid, that God would ſhake but once, and mean the *Jewiſh* Earth only; when after that theſe Heavens were to be removed alſo, he thereby endeavouring to reach the higheſt and utmoſt Change whatever that could or ever ſhould be. And,

2. Though the *Jewiſh* Fabrick was in *Paul's* time ſhaken, when he wrote this, yet it was not removed till after: For the Temple Worſhip ſtood ſome Years after this Epiſtle. And the Apoſtle ſpeaks of a removal of what is ſhaken, not a ſhaking only; and ſo the Prophet alſo: And ſo it muſt yet be ſtretched to the Deſtruction of *Jeruſalem* after the Apoſtle's Death. And if intended thus of the *Moſaical* Rites, then as yet it is not fully accompliſh'd. For the *Jews* to this day, ſtick to and uphold thoſe Obſervations of the Ceremonial Law, even all which their Exile out of their Country will permit them. And our Apoſtle tells us, that *Moſes's* Vail is ſtill upon their Hearts; but when converted, it ſhall be taken away, (2 *Cor.* 3.) ſo as it may truly be ſaid, That it is removed, (as here:) And therefore till then, there is not (no not in that reſpect,) a full accompliſhment of *Haggai's* Prochecy ſo underſtood. So then, ſtill we are under this Promiſe unto the *Jews* Converſion; and the Prophet's Intention having gone theſe many miles with us, we may eaſily perſuade our ſelves it will go throughout to the World's end, and reach the Day of Judgment, as by this invincible reaſon it doth. For till then the Ordinances of Heaven, the Goſpel Inſtitutions, will not be removed.

3. And it having ſtretch'd its Line over all Time to ſuch Changes yet to come, we may as well encloſe within the compaſs of it all other Alterations of Religions, falſe and ſuppoſititious, that are and have been found in the World during all this ſpace of Time, or ſhall fall out; and bring them in to pay Contribution unto *Haggai's* Prophecy; as that change of the whole *Roman* World from Heatheniſh Religion to embrace Chriſtianty, and from Popiſh Idolatry to the Purity of Worſhip, and the Alterations of States and Kingdoms together herewith; and all theſe may be inferr'd by as good Warrant out of the Prophet as that Change made of the *Jewiſh* Religion and Kingdom; not only becauſe theſe are all in Scripture Language denominated Heavens and Earth as well as any of the former: But further, becauſe,

1. The ſhaking which *Haggai* propheſied of, was a ſhaking in all Nations; and ſo is not only, much leſs principally meant of the *Jews* or *Jews* Religion only, whoſe Law was given only unto that Nation and not the *Gentiles*, though converted unto Chriſt: It imports therefore, that Chriſt would make ſome

work in all Nations as he did in the *Jewiſh*: That look what was done to the Green Tree of the *Jewiſh* Religion, *&c.* ſhould be done to the drie; the ſame elſe where. And,

2. It is not a ſhaking of Perſons only in Converſion, but of things that are to be removed, they are the Subjects of this Abolition, which is evident from the interpreting it of that judicial Remove, which was not only effected by the Converſion of many of that Nation to Chriſt, which was but common to them with all other Nations; but chiefly it is to be underſtood of the Abolition of the Temple Sacrifices, *&c.* And by the like proportion of Reaſon, (this being a ſhaking of all Nations, not the *Jewiſh* only, as that which is more expreſly and literally ſpoken than that of the *Jews*,) the ſhaking and removal of all things in all Nations, and not of the Converſion only of Perſons in all Nations that are oppoſite to, or poſſeſs the Room of Chriſt's Kingdom, will come in to have been intended, and as eminently. And therefore,

3. The Apoſtle interprets it of the ſhaking all things made, not Perſons only, as the principal Subjects of this Vengeance. And there are and have been in all Nations, things made, and ſo made to be deſtroyed: All things that are human in Religion, whether falſe Religions themſelves, or what is Superſtition in the true, comes under the ſame *præmunire* of *Haggai*'s Prophecy, that the *Jewiſh* Religion did, and by juſter Sentence, for that had a better Plea for it ſelf, having been made by God; and to be ſure, they are much rather to be removed than the Ordinances of the Goſpel which were made by Chriſt himſelf, which yet muſt ſubmit to this general Law, and ſuffer this Fall in the end, by virtue of this Writ of Prophecy that comes to us by *Haggai's* Commiſſion. And,

4. If it be thus extended to Changes in Religion in all Nations, divers from the Goſpel, and removing all ſuch things that ſtand in a nearer competition with the things belonging to Chriſt s Kingdoms, then truly we may without much difficulty, be perſuaded to take in all the Alterations, Shakings, and Removals, Civil, that have been in States for Religion ſake, and in the quarrel of Chriſt and his Truth, which have at any time ſince fallen out in the World. For,

1. If thoſe Alterations in Kingdoms which fore-ran the coming of Chriſt, as Signs of it, are taken in by *Haggai*, and ſo interpreted by *Haggai* himſelf, *ver.* 20. of this Chapter, (of which more anon;) then much more theſe Commotions in all Nations that have followed upon his going to Heaven, (ſeeing thoſe in Religion ſince Chriſt's Aſcenſion are entertained into it,) not only becauſe they are of the ſame rank and ſort, and ſo may as aptly come into this Catalogue and Account, as their Fellows afore Chriſt did; but further, becauſe theſe are proper and immediate effects of his being come; yea, demonſtrations and puttings forth of his Power and Rule that was given when he went to Heaven: Whereas thoſe other were but Signs of his coming to come, and ſo Warnings to the World, that when he ſhould come, he would do the ſame, and far greater. And,

2. The Powers and Dominions in all, are and have been the great upholders of thoſe things in Religion that were made to be deſtroyed; and ſo having ſtill caſt their Lott with them, will alike periſh together: Yea, the Powers of this World have been the great oppoſers of the intereſt of Chriſt in all Ages; and are therefore more particularly ſet out as Chriſt's Mark to remove and ſubdue; *He muſt rule till he hath put down all Rule and Dominion.* And,

3. The *Jewiſh* State: The Scepter or Government of it, was broken, as well as their Religion abrogated; and ſo ſhall all other, ſo far as they ſtick to what is falſe. And,

4. States and Kingdoms, and the Governments, and Powers, and Ranks in them, are as ordinarily ſet forth by this Metaphor of Heaven and Earth, and the Changes therein, by the ſhaking of Heaven or Earth, as any other: And the ſhaking of all Conditions of Perſons in them, when oppoſite to the Goſpel, is more properly a ſhaking the Nations themſelves (which is the Letter of the Prophecy,) than any other Accompliſhment.

5. By

5. By the Conduct of these Threads that have carried us to this length of Time, the end of the World, to this extent of things, to all that is made in Religion, to all Powers that oppose and stand in the way of Christ's Kingdom, we may now be brought to think, that nothing is to be left out of the reach of *Haggai*'s Net, but that it is cast over all that is any way or ever to to be removed, and so throw this Line of Desolation over the visible Heaven and Earth we see, which we know one Day will be removed.

6. and *Lastly*, We may also think the last Days of the Gospel the special Times intended for the perfecting these Works of Christ. For,

1*st*, Though it be true that *Haggai* doth explicitly in his words and intendment, fix his Eye upon that first Coming of Christ in the Flesh, as that which he eminently points, *A little while and the desire of all Nations shall come*; yet this hinders not, but that his intendment was to propheſie of that Kingdom, he should come to set up in shaking all Nations, and removing in all Nations what was opposite thereto, during his whole Reign.

For all and every of such Changes he should make from his first coming to the end, were alike the end of that his Coming and taking Man's Nature, and their Original, their Motion and Influence were from thence: This was the Spring did from that time set all the Wheels a going which have never since ceased; Wheel moving within Wheel, (as *Ezekiel*) until this Engine brought then into the World, hath forced down all the old Frame of things whatever, and set up a new, which Work hath in every Age gone on more secretly or openly to this day. And therefore it were derogatory to the Honour of Christ, to limit the Prophet's intent unto the Occurrences that fell out at his first Coming, or in that Age: And if there had been no other dependence between this great Design and his First Coming, than simply, that the putting it in execution beareth Date from thence, and it had its rise and beginning therefrom, it were sufficient reason that First Coming alone should be so eminently mentioned above any other, though the whole of what followed thereon were intended: But further, it was causal, and set it all a-foot. Nor was it needful in that respect explicitly to mention his Second Coming, though that should be for the compleat Accomplishment of the Work. Besides,

2. No wonder if the Prophet in his Times, Primarily and in the First Place, and explicitly did foretel his First Coming, because the time he lived in was that in which the *Jews* had their eminent, and in some respect, their only Expectation of the promised Messiah; The next great thing to be done, which their Eyes and Hearts were intent upon. And it is as little a wonder, if the Apostle in his time (after that coming was past,) carries on the Eyes and Hearts of these *Jews* he wrote to, to all that yet remained, to be accomplish'd of this Work, and was yet behind, (whereof the greatest part by far was to come,) and more especially to a Second Coming, which should accomplish it; which brings me to the Second Part of this Assoilment or Reconciliation of *Haggai* and *Paul* to be added to the former, to make the answer full: Namely, that one and the same Prophecy hath often such a comprehensiveness in it, as it may involve and take into it self many Accomplishments, and so be fulfilled over and over. Instances of this in Scriptures, we find many: That Voice in *Ramah* of *Rachel* weeping for her Children, which were *Ephraim* and *Benjamin*, Jer. 31. 15. foretold the Destruction of some, and leading others into the Captivity of *Babylon*; from whence the Promise is, They should be brought again into their own Border, and was then fulfilled: And yet this was verified in the Slaughter of those Infants in and about *Bethlehem*, by *Herod* in our Saviour's time, where *Rachel* was buried. Yea, and there shall be a like ground for this Lamentation a third time at the calling of the *Jews*, which is yet to come; for even unto that doth the Promise made then, reach. If *Rachel* were now alive, she could not but lament for her Son *Ephraim* and all his Posterity as utterly lost; for they themselves know not themselves, nor none other in the World where the Ten Tribes are, or what Nation they are. She would cry out, *Ephraim* is not, he is a lost Child; yet they shall be converted, and own'd by God for his pleasant Child: *There is*

hope, ſays God, *in thine end*, ſpeaking of the latter Day; *Thy Sons ſhall come into their former border*, ver. 17, 18, 19, 20. Thus the Deſtruction of *Jeruſalem* propheſied of by *Iſaiah*, *Chap.* 29. from *ver.* 1. to the 13th, for the Cauſe there ſpecified, *ver.* 13, 14. *Foraſmuch as this People draw near me with their Mouth, and with their Lips do honour me, but have removed their Heart far from me, and their Fear towards me is taught by the Precept of Men: Therefore, behold, I will proceed to do a marvellous Work among this People, even a marvellous Work and a Wonder; for the Wiſdom of their Wiſe Men ſhall periſh, and the Underſtanding of their Prudent Men ſhall be hid*; is applied by Chriſt, as a Propheſie of the like Superſtitions, and Temper of the *Jews* Spirit in his time: So as the Cauſe of that Second Deſtruction of *Jeruſalem* that followed by *Titus*, *Matth.* 15. 7, 8. *Ye Hypocrites, well did Eſaias propheſie of you, ſaying, This People draweth nigh unto me with their Mouth and honoureth me with their Lips; but their Heart is far from me.* Both which Deſtructions of that City, did (God's Providence thereby ſhewing the Parallel that held between them,) as *Joſephus* records, fall out on the ſame day of the Month. Thus alſo that Prophecy of *Jeremy*, *Chap.* 16. *v.* 14, 15. and *Chap.* 23. *v.* 8. *Behold, the Days come that it ſhall be no more ſaid, The Lord liveth that brought up the Children of Iſrael out of the Land of Egypt, but the Lord liveth that brought up the Children of Iſrael from the Land of the North, and from all the Lands whither he had driven them, and I will bring them again into their Land that I gave unto their Fathers.* This was manifeſtly intended of, and fulfilled in their Deliverance out of *Babylon*; and as manifeſtly the ſame is intended of their Converſion and Deliverance yet to come in the Days of the Goſpel out of all Lands, as *Chap.* 23. *v.* 6, 7, 8. where the ſame Prophecy is in the ſame words repeated, and there undeniably applyed to the Times of Chriſt, and remains yet to be fulfilled: *In his Days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: And this is his Name whereby he ſhall be called, The Lord our* RIGHTEOUSNESS. *Therefore, behold, the days come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth, which brought up the Children of Iſrael out of Egypt: But the Lord liveth which brought up, and which led the Seed of the Houſe of Iſrael out of the North Country, and from all Countries whither I had driven them, and they ſhall dwell in their own Land.* I ſay it to be fulfilled (to uſe *Iſaiah*'s words,) a ſecond time, *Iſ.* 11. 11. To inſtance in no more Examples foreign to the thing in hand, but in ſuch as are more parallel unto that which in *Haggai* we have in hand, (it being a Prophecy of Chriſt's Coming as a Redeemer,) as this alſo is: There is none that reads thoſe words, *Iſa.* 59. 20. *And the Redeemer ſhall come to Zion, and unto them that turn from Tranſgreſſion in Jacob, ſaith the Lord*, but will preſently have his Eyes upon Chriſt's Firſt Coming in the Fleſh to preach unto the *Jews*, which he did; eſpecially, if he ſhall withal read *Peter*'s Sermon to the *Jews* of that Age, ſpeaking in the very words of that Prophecy, *Acts* 3. 26. *God hath ſent Jeſus to bleſs you, by turning every one of you from his Iniquities.* Yea, and *Jeremy* certainly, and the *Jews* in his days, had this Firſt Coming of the Meſſiah in their Eye, and perhaps it only; and yet the Holy Ghoſt in penning this, had a further Eye upon his coming to them, as a Redeemer to convert them in the laſt Days. Therefore *Paul* guided by that Spirit, is bold to apply this as a Proof of Chriſt's coming in his Spirit, (or perhaps viſible Appearance, ſuch as made to himſelf when converted to Chriſt,) to convert the Nation of the *Jews*, after their rejection under theſe Times of the Goſpel which is yet to come; *Rom.* 11. *v.* 26. *All Iſrael ſhall be ſaved, as it is written, There ſhall come out of Sion the Deliverer, and ſhall turn away Ungodlineſs from Jacob.*

And why ſhould not the like hold here in the Prophecy of *Haggai*, That although the Prophet himſelf, and the *Jews* he ſpake it unto, had their Eyes only fixed upon the Firſt Coming of Chriſt, and the Alterations and Shakings then made; yet the Holy Ghoſt had a further Eye upon a Second Coming, accompanied with greater Shakings both afore and after. And,

2. This Rule muſt needs be acknowledged in a ſpecial manner to hold true, when there are many and ſeveral gradual Accompliſhments of one and the ſame kind of Work done by degrees and parts, which are all of one ſort or kind, and all at laſt to be caſt up in one total Sum, and which may be reduced to one general

ral Head that comprehends them all. In this caſe a Prophecy may be applyed to each of thoſe Performances, and may be ſaid to be fulfilled in the firſt, and yet to remain to be fulfilled, and ſtill under promiſe in reſpect of a future Accompliſhment. And ſuch indeed is that inſtance laſt given, which upon Chriſt's firſt Coming in the Fleſh, had an imperfect Hanſel, and firſt Fruits of Performance in converting Multitudes of *Jews* in that Age, but ſo as to have a more full Harveſt in the Converſion of all *Iſrael* at the laſt. This is undeniable in other inſtances; for that promiſe, *Old things are paſt away, behold all things are become new*; given forth by *Iſaiah* at twice, *Ch.* 8. 43. and *Ch.* 65. hath a juſt accompliſhment in the Converſion of every Sinner, as the Apoſtle affirms, 2 *Cor.* 5. 17. *Therefore if any Man be in Chriſt, he is a new Creature; old things are paſſed away, behold all things are become new*; and ſo is every day fulfilled in the World. And when whole Nations renounce their falſe Worſhip, and entertain the Worſhip and Profeſſion of Chriſt, it hath a more ample degree, but yet ſtill it remains at the end, to be fulfill'd in his creating the New *Jeruſalem*, *Rev.* 21. 2. *When the Tabernacle of God is with Men, and he will dwell with them, and they ſhall be his People, and God himſelf ſhall be with them, and be their God. And God ſhall wipe away all Tears from their Eyes; and there ſhall be no more Death, neither Sorrow nor Crying, neither ſhall there be any more Pain: for the former things are paſs'd away. And he that ſat upon the Throne, ſaid, Behold, I make all things new. And he ſaid unto me, Write: for theſe words are true and faithful.* And *Iſaiah* manifeſtly aimed at it, *Iſa.* 65. 17, 18, 19. *For behold, I create new Heavens and a new Earth: and the former ſhall not be remembred, nor come into mind. But be you glad, and rejoice for ever in that which I create: for behold, I create Jeruſalem a Rejoicing, and her People a Joy. And I will rejoice in Jeruſalem, and joy in my People; and the voice of Weeping ſhall be no more heard in her, nor the voice of Crying.* And this, though it had an imperfect Accompliſhment in *Paul*'s time, in every true *Iſraelite* that was converted to God, who had a new Heaven in the renewal of his Mind, and a new Earth created in his Affections and Outward-man; yet *Peter* tells us, that ſtill, in reſpect of the ultimate Accompliſhment of it, it ſtill continues under a Promiſe to be fulfilled, 2 *Pet.* 3. 13. *Nevertheleſs we, according to his Promiſe, look for new Heavens, and a new Earth, wherein dwelleth Righteouſneſs.* And thus here, as to the point in hand, the ſhaking of the old Heavens and Earth to bring in this new, being a work that hath many Parts, and Pieces, and Degrees, that go to make up the total of it; it comprehending the whole Work of Chriſt's Kingdom during his whole Reign from his firſt coming to the end; it had an accompliſhment in what was done in the World in thoſe Primitive Times, upon Chriſt's firſt coming. But he that ſhould determine and end it there in his removal of the Jewiſh Worſhip, converting the Nations, or the like great Alterations thereupon made, ſhould narrow that Prophecy of *Haggai* as much as he, that ſhould confine *Iſaiah*'s intent to be meant only of each particular Believer's Converſion, when it is ſo evidently to be enlarged to the creating of a new World in which Righteouſneſs ſhall dwell, that is, rule and reign, which we look for, even that World to come as in this Epiſtle to the *Hebrews* the Apoſtle termeth it.

A DISCOURSE OF THE RECONCILIATION OF ALL THE People of God,

(Notwithſtanding all their Differences, and Enmities,) deſign'd and effected by Chriſt's Death.

Epheſ. II. 14, 15, 16.

14. *For he is our Peace, who hath made both one, and hath broken down the middle Wall of Partition between us:*

15. *Having aboliſhed in his Fleſh the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himſelf, of twain, one new Man, ſo making Peace.*

16. *And that he might reconcile both unto God in one Body by the Croſs, having ſlain the Enmity thereby.*

* *Printed in the Firſt Volume of his Works. Part* III.

YOU have heard the Story of the Enmity between the * *Jew* and the *Gentile*, how great and laſting it had been. You have alſo ſeen what Chriſt in his own Perſon did work for the ſtaying of it both meritoriouſly and repreſentatively on the Croſs, in the Sacrifice of himſelf, and what force and efficacy that muſt needs have in the iſſue to bring about their actual Reconciliation, and to ſmother all Enmity.

I come now to the actual Accord, That the Vertue of Chriſt's Death did effect between theſe Jews and Gentiles in thoſe Primitive Times, in the view of the Apoſtles and Chriſtians of that Age, and which the Apoſtle *Paul* himſelf ſaw brought to a great Perfection when he writ this Epiſtle.

And it is requiſite we have our Hearts and Eyes intent upon it, as a Token, and Sign, great and marvellous; theſe Two Works, The Converſion of the Gentiles; and, The mutual coalition of Jew and Gentile into one new Man, being of all other the greateſt Miracle wrought under the New Teſtament; the moſt glorious Fruit of Chriſt's Death, and among the ſtrongeſt Evidences of the Truth of Chriſtian Religion.

And

And that the Greatneſs, together with the Reality and Truth thereof may appear, it is neceſſary, That I firſt ſhew out of the Records of *The Acts of the Apoſtles*, the Enmity or Diſtance that continued and remained in the New Chriſtian Jews towards the poor Gentiles; for in the Jew, principally and originally, was the Root *of Bitterneſs*, and moſt deeply ſeated together with the ſore Miſchiefs which might have further ariſen from them, even to the danger of a perpetual hindrance of the Gentiles Converſion.

It may ſeem ſtrange to hear, that the godly Jews, after they had received Chriſt, the promiſed deſire of all Nations as well as of themſelves; yea, and the Holy Ghoſt likewiſe ſent down from Heaven by Chriſt, ſhould yet retain ſo great a degree of diſtance *& ſimultas*, towards the Gentiles, as we read and find was in them. It is a wonder, that their being filled with the Holy Ghoſt as with *New Wine*, ſhould not have ſweetened their Spirits, but that yet ſo great a Muſt of the Old Veſſel ſhould yet remain unwrought out in them. But God himſelf takes time to work out long retained Principles; and Men may thence well learn, ſo to do towards their Brethren.

And the dangerous Effects and Conſequents of the *Jews* grudge againſt the Gentiles, do make it yet more ſtrange, and aggravate the evil of it. For,

1. It would have been (if it had not been removed,) an eternal Bar and Obſtacle unto the very Calling and Converſion of the Gentiles to the Chriſtian Faith, and the propagation of the Goſpel to them who were fellow Heirs of it, together with themſelves; (than which, what can be ſuppoſed of more miſchief!) But,

2. After that Bar was taken out of the way, and the Gentiles were called and converted, there yet ſtill continued ſuch Degrees and Relicks of this old Tincture as occaſioned ſuch actual violent and high Diviſion in the Church between the then become *Gentile Chriſtian* and the *Believing Jew*, that all the Apoſtles then living, with all their skill and powerful Applications, could hardly cure and remove, which yet in the end was allayed, and both made one in the iſſue.

It is requiſite for me, before I enter upon theſe Heads, eſpecially the Firſt, to ſet forth as in a brief Map thoſe ſeveral degrees of ſpiritual Latitudes and Diſtance which theſe Gentiles lay in, as to the Apprehenſions and Calculations of the Jews. The Scriptures in general, had termed them *afar of*, both in the Old and New Teſtament, which is ſpoken of them in reſpect of their incapacity and remoteneſs from Chriſt and the Covenant of Grace; whereas of the Jews it is oppoſitely ſaid, *They that were nigh*; (of both which more afterwards.) Now though all the Gentiles are ſaid to be afar off, yet ſome were in further Degrees of Latitude than other; and the Jews accordingly in their Spirits, were leſs or more remote in converſe with them.

I diſtinguiſh them into theſe Four Ranks or Climates.

1. The firſt were *Samaritans*, who were indeed in place Neighbours, but by their original Extraction Gentiles, as you read in the *Book of Kings*, who became Inhabitants of the Land of *Canaan*, and ſucceeded the Ten Tribes therein, after that the moſt of the Ten Tribes were carried Captive. Theſe alſo were circumciſed, owned *Moſes*'s Law, profeſs'd of themſelves to ſeek the true God, and to Sacrifice to him, as did the Jews, *Ezra* 4. 3. But were ſo corrupt in their obſervation thereof, and with ſuch a mixture, that Chriſt ſays, there was no Salvation to be expected in their Profeſſion. Though they were nearer in place to the Jews living in part of the Holy Land, yet from theſe the Jews were moſt alienated in their Affections, and abhorred them of all other Gentiles; as being nearer in the Profeſſion of the ſame Religion, and yet ſo diſſenting in the obſervation of it.

2. There were Gentiles who were become Proſelytes to the Jewiſh Religion, that had join'd themſelves to the Lord, *Iſa.* 56. 6. had ſubmitted to the whole Ceremonial Law, and to that end had received the Seal of Circumciſion, having been firſt wath'd, or baptiz'd; and theſe, though Gentiles, were yet to the native Jews as any other of their own Nation; now as to ſuch, there was no ſcruple in any Jew to converſe with them: For they were accounted clean,

and

and came as freely into the Temple as themſelves, and were called *Proſelyti fœderis*, Proſelites of the Covenant, *Acts* 56. 6. where they are termed the Strangers that join themſelves to the Lord and take hold of the Covenant.

3. A third Set were ſuch Gentiles, who though truly converted to the Acknowledgment, Fear, and Worſhip of the true God, wrought Righteouſneſs according to the Moral Law, yet entertained not their Circumciſion, nor the obſervation of the Rites of the Law Ceremonial, ſuch as *Cornelius*, *Acts* 10. and others, who under the term of devout Men and Women, as thoſe *Greeks*, *Acts* 17. 4. are diſtinguiſh'd from the Jews, *Acts* 13. 16, 43. The like was *Naaman* the *Aſſyrian* of old; and even theſe not circumciſed, nor obliging themſelves to *Moſes*'s Law, the Jews did reckon unclean.

4. A fourth Set were ſuch as remained in their Gentiliſm, the Idolaters of this World as *Paul* calls them, which were the generality of all Nations, which therefore the Jews did much more reckon unclean than the Third ſort.

This Map or Diviſion of the Gentiles, it is neceſſary to have in our Eye; for the following Diſcourſe hath often reference to each of theſe ſorts, (as occaſion ſhall be given to make mention of them:) and by underſtanding this difference, we the better ſhall diſcern the approaches God made by degrees into this great Work of the Gentiles Converſion: Which Difference of the Gentiles, is by this commended to our regard and obſervation, that the Holy Ghoſt thought it a Subject worthy to ſpend much of the Book of the *Acts* upon.

Theſe things premiſed, I am to preſent you with the Hiſtory of the Converſion of theſe Gentiles, even thoſe whom the Jews eſteemed more unclean; and that by theſe Jews themſelves, and of the Difficulties and Bars that lay in the way thereof in the Jewiſh Spirits, even after their own Converſion to the Faith of Chriſt; and how this Wall of Diviſion mouldred, and by degrees was diſſolved, and levelled to the ground. The Narrative of which is of great uſe to us in our Diſſention and Diſtances, (far leſs than theſe.) to aſſure us, That they may and will be, though by degrees aboliſh'd.

The Caſe between the converted Jews and the reſt of the Elect Gentiles to be converted, ſtood thus: The time was now come, which had been foretold that the Gentiles ſhould become the Spouſe of Chriſt; yea, and the Ordination of God, was, that the Word or Means to convert them, was to go forth out of *Sion* to all the Earth, and thoſe of the Jewiſh Nation (being ſuch themſelves converted,) were to be Inſtruments of their greater Call, or the Prophecies had not been fulfilled; and yet the nine firſt Chapters of the *Acts*, give us ſuch a Character of the Patent Conſtitution of the new converted Jews, yea of the Apoſtles themſelves, as renders them not only far and backward, but wholly averted; yea, in Conſcience, kept off from the leaſt endeavour after ſuch a Work. They ſtand bound up in their Spirits not ſo much as to preach the Goſpel to the Gentiles, though the Gentiles themſelves ſhould have ſent to them, and have earneſtly deſired it of them; and like Men confined to a Circle, they dare not ſtir one foot that way. *Peter*, and the reſt of the Apoſtles, that with Zeal and Boldneſs dared the utmoſt of Perſecution to convert their own Countrymen the Jews, or circumciſed ὄμματα of the Gentiles were yet under ſuch an awe and bondage of Jewiſh Scruple, that in Conſcience they durſt not converſe with an uncircumciſed Gentile, though it were to ſave his Soul eternally.

And that which increaſeth the Wonder, is, that tho' our Saviour at his Aſcenſion had given in Commiſſion, and in Charge, and in expreſs Terms, to preach the Goſpel to all Nations, and every Creature under Heaven, yet they were averſe to any Converſer with the Gentiles: So deeply had the Tradition and Enmity received from their Fore-fathers prepoſſeſſed their Spirits.

And I dare not affirm the reaſon of this to be, That the Calling of the Gentiles was wholly an *Arcanum* hidden to them. For beſides that, even the Jews at this day, underſtand and acknowledge this to have been propheſied of, (as *Beza*, *Acts* 2. 39.) to fall out in the days of the *Meſſiah*; and what the envious and hardned Jews acknowledge now, cannot be ſuppoſed hid from them then, eſpecially from the Apoſtles; our Lord alſo expreſly foretold it, *Matth.* 9. 11, 12. *Jer.* 11. 32. and giveth it clearly in his laſt Commiſſion; yea, it ſeems clear, that

Peter

Peter understood it (at least in the confused Notion,) by his interpretation of that Promise, *Joel* 2. 17, 20, 21. *I will pour out my Spirit upon all Flesh, and it shall come to pass, whoever calls upon the Name of the Lord shall be saved.* Which Promise, *ver.* 39. he declares, to belong to them afar off, who in their known Language were the Gentiles, (to encourage the Jews the more to embrace it;) and that by them afar off, to be called the Gentiles, are to be understood, the Old and New Testament give in Evidence both when they speak of their Calling, as *Peter* there; so *Isaiah* in the Old; and not to go far from my Text, the immediate foregoing 13 and following 17 Verses of this Chapter, *Ton Gentiles who were far off, are made nigh:* And, *ver.* 15. *He came and preached the Word to them that were afar off* (you Gentiles,) *and you that are nigh*; but how that this should be effected in the end, as yet neither he nor any of his fellow Apostles, knew the time when; nor yet had their Consciences received any particular Discharge or *Quietus est*, from those fore-mentioned Jewish Principles, but lay still bound up thereby from so much as conversing familiarly with the Gentiles; and therefore were much more restrained from any industrious setting themselves to convert them, by preaching the Gospel to them; much less baptizing them, or giving them the Holy Ghost, so as if they did understand so much, or that themselves were the Men designed to this Work: Yet how these Commands and Laws of not converting the Gentiles that lay upon them, (as they yet thought from God,) should be annull'd, they were ignorant of. For this is certain, That the Story of the *Acts* puts this averseness of theirs upon the remainder of that old Enmity and Principles of their Jewish Religion, taken in by Tradition from their Fathers; which appears evidently in the instance of *Peter*, and other *Jews*, as also the Practice of the rest of the Disciples that were the most zealous of winning others to the knowledge of Christ. First for *Peter*; The Story in *Acts* 10. informs us, what Chains they were he stood fetter'd with, which held him fast from giving consent to *Cornelius*, a *Roman* Gentile, (who yet was, in his Religion, come half way to him, being a Proselyte, a Worshipper of the true God, only was not circumcised, nor had submitted himself to *Moses*'s Rites,) until God himself released *Peter*, and knock'd off those Fetters, with saying from Heaven, *ver.* 20. *Arise, go, nothing doubting*; and if you will know what the Scruple that made him doubtful was, himself expresseth it, *ver.* 28. You know (speaking afore his Jews,) how that it is an unlawful thing for a Man that is a Jew, to keep company, or to come unto one of another Nation that was uncircumcised, as *Cornelius* was; for we read the Quarrel was, *Acts* 11. 3. against *Peter* for this fault of his, That *he went into Men uncircumcised*; for else, those Proselytes of other Nations that were circumcised, and submitted to the Law, were accounted as native Jews, and called *Proselyti fœderis*. But God immediately shew'd me, (saith *Peter* thereupon,) that I should not account any Man common or unclean. Those words, nothing doubting, evidently import inward Scruples and Argumentations in their Mind contrary, by reason of these fore-mentioned Principles, and he took more notice on this as the eminent, if not sole cause of that Obstruction; inasmuch as he again repeats these very words in his Apology, made *Acts* 11. 12. *The Spirit bad me go, nothing doubting:* And in the 29th Verse of that Chapter, he saith, *I thereupon* (God having struck off all contrary Apprehensions,) *came without gainsaying.* So then he had hitherto stuck in the Mud of this Princip'e, and could not stir a step forth of it, to the saving of any Gentiles by converse with them. And,

2. As *Peter*, so all the rest of the Christian Jews that continued at *Jerusalem*, were of the same Mind and Spirit: For upon his return to *Jerusalem*, after this so happy Hansel of the first Gentile uncircumcised who believ'd on Christ Jesus: They all there quarrelled with him for this which he had done, *Acts* 11. 2. *When Peter was come to Jerusalem, they that were of the Circumcision contended with him, saying, Thou wentest in unto Men circumcised, and didst eat with them*; and so they quarrelled him much more, for having preach'd to him, and having baptized him. *Peter*'s Apology argues, their Speech to have been most bent against that; for in the Conclusion there, *v.* 15. he thus speaks, *As I began to preach,*

the Holy Ghoſt fell on them; and I remembred the Words of the Lord about Baptiſm, &c. *But foraſmuch as God gave them the like Gift, What was I that I could withſtand God? namely in this baptizing them*; thereby alſo ſhewing his former averſeneſs and unſatisfaction to ſuch an Act, to have been ſuch as theirs now was. Yea,

3. This was commonly received, and taken for granted Principles amongſt all Profeſſors of Chriſt, that were Jews in thoſe Firſt Times. You know, ſaith *Peter* to thoſe Jews, *ver.* 10. how it is unlawful, appealing to the common Maxim that had obtained amongſt them to that very hour. And,

4. Hereupon you read of a Shineſs in the firſt Chriſtian Jew, to preach the Goſpel to any but ſuch as were of their own Nation, or Proſelytes circumciſed and ſubmitted to *Moſes*'s Law, who were all one in their eſteem, as Jews, as appears by the Practice of thoſe of the firſt at *Jeruſalem*, who had been ſcattered from *Jeruſalem*, ver. 8. who though they carried ſuch a Fire of Zeal in their Boſoms, to ſeek to convert others to the Faith of Chriſt, yet carrying withal along with them theſe common Principles of their Nation and Religion, they were damped and reſtrained in their Spirits thereunto; for as they travelled through Heathen Countries, it is with a certainty recorded, that they preach'd the Word to none but to Jews only: So *Acts* 11. 29. that is, either Jews by Birth or Race, who were then and long afore diſperſed over all Nations, as *Acts* 2. 5. ſhews, or ſuch Proſelytes which were to them as Jews, (as was ſaid;) they perhaps (as ſome conjecture,) underſtanding Chriſt's Commiſſion to preach the Goſpel to all Nations, to have been ſtill intended of the Jewiſh Nation, or Proſelytes, as were in thoſe Times diſperſed throughout all Nations, as in *Acts* 2. apppears; and ſo ſtill compliant and conſiſtent with thoſe Jewiſh Principles, not converſing with any other Nations whom they accounted unclean.

Now this being the condition wherein things ſtood in that firſt Church of Chriſtians, and theſe their Apprehenſions, either their Judgments muſt be cleared of theſe Obſtructions, or the Goſpel would not have run and flowed forth through theſe Channels unto any of the Gentiles; and yet the Prophecies in the Old Teſtament, and God's Ordinations, were fix'd and peremptory, that the Goſpel was to go forth from *Zion*; and theſe very Chriſtian Jews were to be the very inſtruments of propagating of it. What, ſhall theſe all be fruſtrate, and Chriſt loſe his Spouſe through theſe Mens Scruples? No verily. This other Part therefore of this Story, namely, How this firſt Wall of Partition the Text ſpeaks of, moultred by degrees, and in the end was laid flat, and an High-way paved through the Hearts of theſe Jews from *Jeruſalem* to *Aſſyria*: This was a great Work, and it is to be marvellous in our Eyes. And the obſervation of it may ſupport our Faith, (which is the end of my relating it,) under the like ſlow-paced gradual, yet ſure Proceedings of our God, towards the effecting of that Union among the Saints in our Times.

The firſt ſtep (though but a ſmall one to what after followed,) was the Converſion of the *Samaritans*, (the firſt ſort of thoſe Gentiles I in that ſhort Scheme made mention of,) a Mungrel between Jews and Gentiles, yet Inhabitants of the Holy Land, circumciſed, and owning the Law of *Moſes*, ſo as they were Jews in Profeſſion. Concerning thoſe, it was a while a matter of difficulty unto me, (as it hath been to other Writers,) how it came to paſs, that theſe *Samaritans* being hated above all Nations by the Jews, (as the Speech of that Woman to Chriſt ſhews, *How is it that thou being a Jew, askeſt Drink of me that am a Samaritan? for the Jews have no dealing with the Samaritans.*) How, I ſay, it ſhould come to paſs, that theſe Chriſtian Jews, *Peter*, and the reſt, ſhould without any heſitation, or ſcruple, or new extraordinary Revelation about them ſo freely converſe with, preach to, and baptize theſe *Samaritans*, as in *Acts* 8. we read. *Philip* broke in firſt, then *Peter* alſo (who yet himſelf did ſtill ſcruple,) doing the like. And *John* laid on Hands, and they received the Holy Ghoſt. The difference upon ſearch, I found to lye partly in a more ſpecial Warrant and Command, given them by our Lord himſelf concerning theſe *Samaritans*; which the Apoſtle had

had more easily understood him in, than in that concerning other Gentiles, having also his own Practice to confirm them in it.

1. This Command he had at his Ascension said, *Acts* 1. 8. *You shall be Witnesses to me both in Jerusalem and all Judea, and in Samaria, and the utmost Parts of the Earth:* Which latter part of their Commission was perhaps more ambiguous to them; for they might still have understood it of Jews only that were then spread in all Nations, but *Samaria* was expresly named. And further, This was the recalling of a Prohibition given by Christ, *Matth.* 10. 5.

2. They might also perhaps consider and understand from his own Practice and peculiar Prediction in his Life, a special Design to *Samaria*, to be an Harvest ripe for them to thrust their Sickles into, after that *Judea* should be converted. 1. For his Practice. Himself had converted a *Samaritan* Woman, yea, and her fellow Citizens also, and abode two days with them, *John* 4. where, whilst he was upon the place, he measured out and quartered forth that Country, and the Inhabitants thereof for his own Harvest. And by having had in those first Fruits, he thereby had consecrated the rest of the same standing, to be reaped into his Garner with the Fruits of other upon his Ascension; concerning which, he therefore then renewed his Commission a Second Time.

3. But that which did further facilitate the Apostle's Preaching to the *Samaritans*, and gave them liberty to have compassion on these, with Difference from other Gentiles, was indeed the different condition of their Persons from other pure Gentiles: For the *Samaritans* were, tho' the most of them in their Original Gentiles, yet circumcised all, receiving and acknowledging the Five Books of *Moses*, expecting the *Messias*, *John* 4. Yea, many of the Seed of *Abraham* remained mingled among them, (without known distinction by Genealogies,) that is, of the Ten Tribes, it being their Country, and were all now alike Inhabitants of the same promised Land, and in all these respects, as immediately capable of the Preaching of the Apostles, as were the Inhabitants of *Galilee*, where Christ himself spent the most of his Ministry. For the Inhabitants of *Galilee* and *Capernaum* were the Posterity of those Gentiles brought in by *Salmanassar*, mingled with some Remainders of the Old Inhabiters of the Seed of *Abraham*, even as well as those of *Samaria* were; and in these respects, they are distinguished from other common Gentiles at large by Christ himself, in that caution (as I may call it, rather than a prohibition,) given in his Life-time, and but *pro tempore* for that time, namely *Matth.* 10. 5. *Go not into the way of the Gentiles, and into any City of the Samaritans, enter not, but go rather to the lost Sheep of Israel*; where he distinguisheth *Samaritans* from Gentiles, and prohibits them only with the *Rather*. The reason of that Prohibition or Caution having been, that the Gospel was first in order to be throughly preached unto the pure Jews: And seeing that for that small Space, until his Ascension, they had enough to do to go over and preach it in the Region of *Judea*, so as if they then should have step'd into the Cities of *Samaria*, they should not have accomplished that Work designed; therefore rather, says he, confine your selves for the present to *Judea*. In that new enlarged Commission, *Acts* 1. 8. (wherein he more particularly sets forth the course of the Gospels Progress,) he mentions *Samaria* still next after *Judea*, but with a manifest distinction from all other Gentiles afar of, when he calls the rest the Ends of the Earth: Yea, and this Difference was manifestly acknowledged by the rigidest Jew, then turned Christian. For though they contended with *Peter*, for going in to *Cornelius*, yet they murmur not, no not so much as mention his going in to the *Samaritans*; or doth he give any Account of it to them. Nay, it was warranted by his fellow Apostle before he went, *Acts* 8. 14. So then this of preaching the Gospel, and conversing with *Samaritans*, was an Exception grounded upon a special Reason from the difference between them and Gentiles, universally acknowledged by the Christian Jews.

And as for that Enmity and Estrangement of the common Jew from the *Samaritan* before-mentioned, it lay rather in Malice in their Wills, not in any expres Prohibition that their Law gave them; which distance from these *Samaritans*

maritans, a Zeal for the Converſion of Souls, ſoon ſtruck off in theſe new converted Chriſtian Jews. Well but for all this, that ſo open a door was let open into *Samaria*, and the Regions thereof; yet ſtill they durſt not go a ſtep further, to baptize, or familiarly converſe with any ſuppoſed pure Gentile, though Proſelytes to the true God, if they were not circumciſed, and ſubſcribed not themſelves to the Ceremonial Law; for notwithſtanding this ſucceſsful inrode into *Samaria*, which is recorded *Chap.* 8. of the *Acts*, We find *Peter* and all his Fellows with him, ſtill at a ſtand, *Chap.* 10. to go in unto *Cornelius*, (though he was ſuch a Proſelyte as was juſt, holy, and feared God,) meerly becauſe uncircumciſed; and that is the true Account why, notwithſtanding the Converſion of *Samaria*, which was in order before that of *Cornelius*, that that is made the firſt inſtance of the Gentiles Converſion to the Faith of Chriſt, by two Apoſtles, *Peter* and *James*, *Acts* 15. ſays *James*, *v.* 14, 15. *Simon* hath declared, καθὼς πρώτος, how firſt (ſo the words are,) God did viſit the Gentiles to take out of them a People for his Name. Now how or what manner of Declaration had *Peter* made, (which *James* refers us to,) you had in the Verſes foregoing. Brethren, you know how ἀφ' ἀρχαίων ἡμερῶν· From the firſt days, or early days, namely of the Preaching of the Goſpel, God made choice among us, that the Gentiles by my Mouth ſhould hear the Word of the Goſpel, and believe God, bearing them witneſs, by giving them the Holy Ghoſt. Theſe Gentiles he inſiſts on as the firſt converted were manifeſtly *Cornelius*, and thoſe with him, and not the *Samaritans*, who had firſt believed through *Philip*'s Preaching, and firſt by *Peter*'s; and *Peter* appealing to the cognizance of many now preſent at that Meeting, ſays, *Brethren, you know how*; and refers both to thoſe that were eye and ear witneſſes, and preſent at *Cornelius*'s Houſe; and *Peter*'s Sermon there made, as likewiſe to whom he had faithfully given the Narration, and who had reſted thereon ſatisfied, *Chap.* 1. at both of which ſome were preſent.

I come therefore (where this hath brought me,) to a ſecond Branch of this Story, and that is, to ſhew how this Wall of Diſtance and Separation from all the Nations was removed out of the way: By what means this great Sluce of Enmity was pull'd up that ſtop'd the Current and Overflow of the Goſpel to the reſt of the World. And of this, that laſt inſtance of *Cornelius*'s Converſion, gives a full and particular Account, and you ſhall now behold all and every of the ſame Perſons that you have ſeen ſcrupled and bound up to this, brought now in and unbound, and abundantly ſatisfied therein, (which was a marvellous Work of God.) 1ſt, *Peter*; 2dly, Then his Fellows; 3dly, Thoſe Jews that had been ſcattered, (*Chap.* 8. *and preached the Goſpel only to the Jews*;) And, 4thly, The generality of the converted Jews.

I ſhall begin firſt with *Peter*, the great Wheel and Engine that brought all the others.

After *Peter* had finiſhed his Journy through *Samaria*, and the Villages thereof, and ſo return'd, *Acts* 8. 15. unto *Jeruſalem*, we find him to take indeed another Progreſs into *Paleſtina*, to *Lydda* and *Joppa*, but ſo as to converſe with Jews only, and viſit in thoſe Cities, thoſe Brethren of the Jewiſh Nation that had believed. Thus, *Acts* 9. 3. And we find him, (or Chriſt's Spirit,) rather takes him at one *Simon*'s Houſe, a Jew, as his Name gives Evidence; for at none others durſt he as yet lye or abide; and thereupon a Viſion befalls him: And the Interpretation of it, with a Command to go unto *Cornelius*, which gave him ſuch ample ſatisfaction, as everlaſtingly ſilenc'd all Scruple in him. And to this end, that now at once this door of Faith might be ſet open wide enough, without any more diſtinction or qualification of Perſons, and difference of Gentile from Gentile, Proſelytes of this ſort, or the other, and make the way alike for the bringing in of all alike, whether they were legally pure or impure, clean or unclean; the groſſeſt Idolaters as well as any other. God therefore made the Rule and Commiſſion large enough, and ſeals the Warrant of it with a Viſion from Heaven, the Myſtery of which held forth this great Latitude. A Sheet from Heaven is let down, having four Corners faſtned to the ſeveral Quarters of Heaven, wherein were all manner of four-footed Beaſts, Wild

Beaſts,

Beasts, Creeping Things, Serpents and Fowls of the Air, whereof many were pronounced unclean: Yea, by the Law of Commandments given the *Jews*, many of them were abhorrent even to Nature, as Toads, and were now declared Purified, *ver.* 4. *What God hath cleansed, calling that common.* And these Beasts of all sorts, signified Men of all sorts, even Gentiles of all Nations, Professions whatever, though never so venemous. Thus *Peter* applies it, *ver.* 28. *God hath shewed me,* (twas God's own Interpretation of it,) *that I should not call any Man common or unclean*; that is, in respect of that outward ceremonial Impurity, such as by that Law had been in fine both in Meats and in Beasts, and parallelly in Men. For now God had taken that away, and by that Sheet in which all, both clean and unclean, were met, was signified the Universal Catholick Church of the New Testament, which was let down from Heaven, *Gal.* 4. 26. and to be taken into Heaven as that Sheet in the Vision was, in which are all sorts gathered, all things in Earth, *Eph.* 1. 10. Jews and Gentiles; and yet from all the four Corners of Heaven to which this Sheet was knit; imparting their gathering to be from *East*, *West*, *North*, and *South*, to sit down with *Abraham*, and his Children: Upon this Vision and the Circumstances that accompanied it, (which often confirm the Mind of God unto us,) as that Messengers should be knocking at the Door, the while to bring in News of another Vision made to *Cornelius* to send for him: *Peter* hereupon professeth the greatest Conviction; *Chap.* 10 34. *Of a truth, I perceive, that God is no respecter of Persons, but in every Nation he that feareth him, and worketh righteousness, is accepted with him.* He speaks as a Man, either whose Judgment was now altered, or but now fully convinced and determined of that which he had but an inkling of before, καταλαμβάνομαι, *I have it, I apprehend it, and take it in:* Although he had taken in the inkling of it afore, yet as it falls out in a new degree of spiritual Knowledge, especially in a matter wherein the Mind was any thing wavering, but is now confirmed therein; so *Peter* here professeth, as but now to take in the apprehension of it, as the word καταλαμβάνομαι, *I apprehend it*, or, *I take it in*: And that Phrase, ἀπὸ ἀληθείας, *of a truth*, notes not out only the infallibility and certainty of Light now came in, causing him to apprehend it as a certain truth, but that now he had experimentally seen the truth of it. Indeed, that Speech argues, that the *Jews*, yea *Peter* himself, had formerly been so rigid in their Judgments about such kind of Proselytes as submitted not to *Moses*'s Law, that they questioned whether they were such as God did save. The like argues that Speech of those Disciples, *Acts* 11. 18. *Then hath God also to the Gentiles granted Repentance unto Life:* And though they had repented, yet it would seem, they doubted whether unto Life or no. And so he goes on to enlarge upon this, and to give a further account of his Satisfaction in it. I perceive now, says he, that this was indeed the Word (or Message,) and so parts the Gospel it self, which God sent to the Children of *Israel*, preaching Peace by Jesus Christ, Lord of all. The Spirit of God was promised to bring all things seasonably to the Memories and Understandings of the Apostles by Christ, but not understood, which had been by him spoken afore; which Promise was eminently fulfilled in this Passage of *Peter*'s: For now he understood that Embassy of Peace on Earth, Good-will to Men spoken of, as the consequent of Christ's coming into the World, to concern all Nations; He remembred also the many Speeches which Christ himself had uttered when preaching this: He spake of the Calling of the Gentiles, *Matth.* 8. 11, 12. and *John* 11. 32. and how all were to be gathered into one and the same Fold, *John* 10. and so the Enmity to be removed. And *Peter* annexeth this Reason of confirmation of it, *He is Lord of all*, that is, of Gentile as well as the Jew indifferently; and now I fully remember (thought he,) how when Christ went to Heaven, he saith, *All Power is committed to me both in Heaven and in Earth*; and how, as an Inference from it, he added, *Go ye therefore, and teach all Nations*; the intent and evidence whereof he had now seen: And *Peter* further tells us, how *a cloud of Testimonies* came into his mind from all the Prophets, which afore he understood not so clearly, confirming to him this truth; it being God's manner to second extraordinary Visions with Testimonies of his Word coincident therewith; thus,

thus, *ver.* 43. *To him give all the Prophets witneſs, as to be the Meſſias promiſed to the Jews*; ſo to the Great Proclamation concerning him, *That whoſoever believeth on him ſhall receive remiſſion of Sins*, by thoſe words πᾶς ὁ πιστεύων, *whoever believes*: He underſtood and intends the General Pardon now proclaimed under the Goſpel to *Gentiles* as well as *Jews*. As it is the brief Sum and Subſtance of the Prophet's Predictions in this Point, ſo it fell out to be that very Promiſe which *Peter* out of *Joel* 2 32. had been harping at in his firſt Sermon to the Jews, *Acts* 2. which he had interpreted to concern as well the *Gentiles* that were *afar off* as the Jews and their Children: But yet he then was himſelf *far off* from the clear and diſtinct apprehenſion of it, yet groped at it as in the dark; but now he hath a full clear diſtinct over-coming Light brought into his Soul about it, as often on the ſudden, there uſeth to be unto us about things wherein we had but confuſed Notions we minded or heeded not. A general Notion he had of this thing then; but now all the Prophets, that is, ſuch that were of the Old Teſtament, come in diſtinctly to his mind, with their ſeveral Verdicts and Teſtimonies hereunto. He had a ſudden View, and thorough Light, which ran through them all as to this great Point; and ſuch a View the Spirit often gives us in things we conſidered not afore.

And unto this general Sum and Subſtance of the Goſpel, concerning the Gentiles Calling, drawn out of the Prophets by *Peter*, did the like Speeches and Quotations of *Paul*, fall in, and give their expreſs Suffrage and Conſent, *Rom.* 10. 11. where being upon the ſame Argument *Peter* is upon here, he ſpeaks in the very ſame Language that *Peter* here doth: I need but read the words; for the Scripture ſays, *Whoſoever ſhall believe in him ſhall not be aſhamed: For there is no difference between the Jew and the Gentile: For the ſame Lord over all, is rich unto all that call upon him:* And then quotes the words of *Joel*, which to this purpoſe *Peter* alſo had done: *Whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved.* And that I may bring all this ſame to my Text, the very next words there do hold a correſpondence with, and explain thoſe other Paſſages of *Peter*'s Sermons as directed to this ſcope, and each give Light to the other. *Peter* he ſays, This is *the Word which God ſent unto the Children of Iſrael, preaching Peace by Jeſus Chriſt, who is Lord of all.* In anſwer thereto, here *Paul* ſays of Chriſt, *He came and preached Peace to you.* What, did Chriſt ever preach to the *Epheſians?* No: Thoſe words can have no better Comment than the words of *Peter*, namely, that Chriſt in many of his Sermons, though delivered only to the Children of *Iſrael*, yet proclaimed himſelf the univerſal Peace between Jew and Gentile; and there what follows, but an Anſwer to, and confirmation of that other Preſage rementioned in *Peter*'s firſt Sermon to one and the ſame effect? He came and preached Peace to them that were afar off, the Gentiles, and to them that were nigh, the Jews: *Peter*'s words are, *The Promiſe to you* (Jews,) *and to them afar off* So then, you ſee *Peter* now fully gained and won to a reconciliation with the Gentiles. Then, 2. For the reſt of the Jews with him, they came over to the ſame mind; for when in the 44th Verſe, they ſaw the Holy Ghoſt fall on theſe uncircumciſed Gentiles, as formerly he had done on the Jews: 'Tis ſaid, *ver.* 45. *That they of the Circumciſion which believed, were alſo nigh:* Even as many of them as came with *Peter*, and were ſo far convinced themſelves, that at *Peter*'s Command they baptized them, *ver.* 48. which they would never elſe have done. Therefore thoſe other Jews, who as you heard out of *Chap* 11 contended with *Peter* about this Fact: They alſo, when they had heard a Narrative of all theſe things from *Peter*'s Mouth, confirmed by the Teſtimony of them that were with him; even at the firſt, they were ſo far won upon as they held their Peace. Their Mouths were ſtop'd; but not only ſo, but there they glorified God; which argues not their Judgments only, but their Hearts, rejoicing that God had added the Gentiles to make one Body to himſelf with them; and they ſet down this as a final concluſion and determination (as to their Judgments) of this Controverſie for ever. Then hath God alſo granted unto the Gentiles unto Life; which afore they doubted, as was obſerved. 3. For thoſe other Jews that had been diſperſed into ſeveral Countries

afore

afore this fell out, and had as they went along scrupulously preached unto Jews only; they also were in the end fetch'd about to preach unto the Gentiles; yea, and the set scope of the ensuing part of that 11th Chapter, is to give a Narration thereof, on purpose subjoining that Story of theirs next this of *Peter's*, concerning *Cornelius* and the *Gentiles*, as being both one continued Woof of the same Thread, namely, a continuation of the account how the Gospel was propagated unto the Gentiles by other Disciples as well as by *Peter*, the Holy Ghost industriously setting these things together in one view, because this Work was the greatest thing done in the World since Christ's Ascension, and of the highest concernment; And that these other Jews did preach freely to the Gentiles, the next words shew, *ver.* 19, 20, 21. Now they that were scattered abroad upon the Persecution that arose about *Stephen*, travelled as far as *Phœnice*, and *Cyprus*, and *Antioch*, preaching the Word to Jews only; and some of them were Men of *Cyprus* and *Cyrene*, which, when they were come to *Antioch*, spake unto the *Græcians*, *preaching the Lord Jesus, and the Hand of the Lord was with them, and a great number believed, and turned to the Lord.* There hath been a Question among some Interpreters, whether these *Græcians* to whom these Jews preached, were of *Grecian* Birth and Race, or Jews by Race, but living among the Gentiles, which making use of the *Greek* Translation in their Synagogues, were called ἑλληνισταὶ, or greciſing Jews, (the word there used,) and which was commonly given to such Jews as live among the Greeks. But it is evident, as *Beza* long ago, and *Capel*, and others since, have observed from the contexture of the 29th and 30th Verses, that they were *Gentiles*, *Græcians*, by Race, and not *Jews*, (though perhaps Proselytes, such as *Cornelius* was; as those *Græcians*, *Acts* 17. 4. also were;) for *Luke* here having immediately afore related, how those of the Dispersion had preach'd the Word to none but Jews only, (*ver.* 19.) He doth then by the way of Exception, hereunto add, *ver.* 20. ἦσαν δέ τινες, but there were some of them, *&c.* namely of that Company of the Dispersion that preach'd it to *Græcians* that were Gentiles. The opposition clearly carries it; so accordingly in the Manuscript Copy sent by *Cyril*, that worthy Patriarch of *Constantinople* to King *Charles* I. they are expresly called (as 'tis here translated,) ἕλληνες, *Græcians*, by Birth and Extraction: And to set out this Work the more, which the Holy Ghost's Eye was so intent upon, he adds, *And the Hand of the Lord was with them, and a great number believed and turned unto the Lord*, *ver.* 21. a great number, namely of that sort of *Grecians* whom they set themselves to preach unto.

And so that First Part of the Relation, how for a long time all of them generally had preach'd but to Jews only, comes in to make way, and give illustration to the latter part, namely, That yet at last some of them (that had been then narrow,) were set at liberty, and alter'd their Practice herein, and after *Peter's* Example, did preach to the Gentiles also, as he had done; and therefore it is, that this Relation of what became of those dispersed, (whose Dispersion is recorded, *Ch.* 8. at the beginning,) was deferred until now and then subjoined presently after that of *Peter* and the *Jews* fully ended, because it was a Story of the same sort and to the same purpose with the other, a continuation of the Conversion of the Gentiles; and how this Jewish narrow Spirit though it had for a while every where hindred, yet was still as fast removed in those Places, as well as at *Jerusalem*; and he sows both together as Pieces of the same Cloth; yea, and doth it perhaps to insinuate, how that the Noise of this Faith of *Peter's*, together with the *Jews* Satisfaction about it, arriving at the Ears of these *Jews* that were travelling abroad, was the occasion of this sudden and strange alteration of Judgment and Practice in them; which News overtook them not till they came to *Antioch*. For we read, *Acts* 15. 2. that in *Phœnice*, which was one of the Regions these had travelled through afore they came to *Antioch*, the Conversion of the Gentiles was but News to them a good while after this, the reason whereof may be, that there was a quicker intercourse betwixt *Jerusalem* and *Antioch*, being two greater Cities than *Phœnice* and *Jerusalem*, which appears from what follows in the next words, That the News of what was now done at *Antioch*, went back again as

fast

faſt to *Jeruſalem* before it came to theſe other Places. Then tidings of theſe Things coming to the Ears of the Church which was at *Jeruſalem*, they ſent for *Barnabas* as far as *Antioch*, to ſhew their approbation of, and zeal to proſecute this happy beginning among the Gentiles, whoſe Succeſs alſo in this new Work made among theſe Gentiles, the Holy Ghoſt records; for when he was come, *ver.* 23, 24. he both encouraged thoſe already converted, and added now a full and open Trade of gaining Gentiles Souls, that had been as contra-banded Merchandize afore, and Factors were ſent on purpoſe from the Jews themſelves about it, and this Holy Commerce was ſet open in the World, and ſo an Union of Jew and Gentile into one new Man hereby effected and procured.

I have inſiſted the longer hereon, becauſe the only work of Wonder ſet forth in theſe Paſſages, is and hath been uſually underſtood to have been another, than ſimply the Story of the inlargement of the Church in Converſion of new Souls to Chriſt, and ſpreading the Goſpel in thoſe firſt Times; whereas the Holy Ghoſt's principal Deſign was to ſhew, how the Gentiles Converſion was laid and carried on, and ſo Jew and Gentile made one new Man, which was the greateſt (as it was the firſt) Work Chriſt hath done ſince he went to Heaven; which *Paul* having ſeen effected, had a ſpecial Eye to it here in the Text, when he ſays, *He hath broken down the Partition-Wall, and created both into one Man in himſelf.*

I have now mentioned one Man, (the great Apoſtle *Paul,*) whoſe part in this great Scene hath hitherto wholly been omitted. But if you inquire, how his Spirit ſtood pointed upon his Converſion to this converſing with, and converting Gentiles, and how and when wrought thereunto, the Return thereto is wonderful; Chriſt's Dealing with him in this particular, was not as with the other Apoſtles, whom he inſtructed by degrees, but he was together with his own Converſion at the ſame inſtant converted hereunto. He took it in together with that Milk or Seed of the Word that begat him unto Life; yea, ſo earneſt was Chriſt himſelf, who immediately converted him, and zealous in this Point, that he ſeals his Commiſſion to teach the Gentiles, with the firſt News of his own Salvation; and Truths that are impreſſed upon our Souls, at, or upon our firſt Converſion, are of the greateſt moment to us, and have the deepeſt ſtamp, and are never worn out; and Duties which are then ſet on, we ever after do or ought moſt to mind, as being Conditions which God deſigned us to, and converted us.

Hear *Paul* himſelf tell the Story, *Acts 9. 15. The Lord ſaid to Ananias,* (whom he imployed firſt to bring the glad Tidings of Salvation unto *Paul,*) *Go thy way* (and tell him,) *he is a choſen Veſſel to me, to bear my Name before the Gentiles, and Kings, and the Children of Iſrael.* The Children of *Iſrael* (you ſee,) do in *Paul*'s Commiſſion come in in the Rear, but the Gentiles are the firſt in his Commiſſion; and the very ſame did God ſpeak as expreſly to him by Revelation, as *Paul* relates it, *Gal.* 1. yea, and if you obſerve the ſet and full ſcope of that relation of his Converſion in that place, it is evident to be on purpoſe to clear this very thing, (which he makes the Argument in the firſt part of that Epiſtle,) namely, how the Gentiles were admitted into the Fellowſhip of the Goſpel without any ſubjection of theirs to the Jewiſh Ceremonies; and that he accordingly had had a Revelation from the firſt of his Converſion, to go and preach the Goſpel upon ſuch terms firſt to the Gentiles; and a great part of that Chapter is taken up with the Narration of the ſtrange Workings about of his Spirit to this Point of the Compaſs to which it had ſtood clean contrary afore, as much as any other Jew whatever, as that ſingular Paſſage in the Narrative of his firſt Converſion ſhews. You have heard of my Converſation in times paſt, (ſays he,) in the Jewiſh Religion, being more exceedingly zealous of the Traditions of my Fathers, whereof this was one, and the moſt deeply rooted; but when it pleaſed God to reveal his Son in me; for what work? that I might preach him among the Heathen: And immediately, (for thus ſoon was he inſtructed in the main Article of his Commiſſion,) I conferred not with Fleſh and Blood; I went with ſo full a Conviction of this new Truth revealed to me, as that I would not ſo much as ask Counſel of any Man elſe; and then, whither did the Spirit carry him? Streight into *Arabia*, who were the World of Heathens, *Iſmael*'s Seed and Poſterity, whoſe

Hands,

Hands, as in *Genesis*, were against every Man, and every Man against them, (like the Wild *Irish*,) of all the most barbarous; and he fell first a preaching unto them, without scruple or regard at all had to any Jewish Tradition, or to any Jew; and as his first Conversion had thus taught him this, so he accordingly bears this written in his Stile, and Title, and Glories in it, *The Apostle, Doctor and Teacher of the Gentiles.*

I have but one thing more to add: The universal Joy and Acclamations that was in the whole Church of God, at the addition and first rearing of this new and greatest part of God's House, the Gentiles; and this both in Jews, and others, which in all places they were generally filled withal, which the Holy Ghost in the end of every of these Stories takes notice of, and is as the *Epiphonema*. There was never such Joy on Earth as then upon all occasions; never such Joy in Heaven, as upon Christ's Nativity when the Angels sang *Glory to, &c.* For First, Those Jews which had withstood *Peter*, *Chap.* 11. They sing a Glory to God on high upon it, as the Angels did upon Christ's Nativity, *Chap.* 11. 18. *They glorified God, saying, Then hath God also to the Gentiles granted Repentance unto Life.* Then again, when the Gentiles at *Antioch* were converted, the News came instantly to *Jerusalem*; and they out of an earnest desire to know the truth of it, and to forward the work, sent *Barnabas*, who, when he came, and saw the Grace of God, Oh! how glad was he? The Holy Ghost could not but relate it; *He was glad, and exhorted them all*, says the Text. Then *Barnabas* searches out *Paul*, and in the end meets him, and they were well met, being alike spirited to this Work; and they are sent out, *chap* 13. to the Conversion of New Regions of the Gentiles: And this is the joyful account of that whole Journy, *Chap.* 14. 27. *They rehearsed all that God had done with them, and how God had opened the Doors of Faith unto the Gentiles.* Then again, *Chap.* 15. *v.* 3, 4. Going from thence to *Jerusalem*, and passing through *Phœnicia* and *Samaria*, what News was it they carried which their Hearts were big with? Even this, declaring the Conversion of the Gentiles, and they caused great Joy to all the Brethren, even those that were Jews.

A BRIEF HISTORY OF THE Kingdom of Chriſt;

Extracted out of the BOOK of the

REVELATION.

THE Book of the *Revelation* is a *Tragicomical Viſion* of the Occurrences of the World through all Times and Ages; whereof this may truly be the *Title*, [*The Story of Chriſt's Kingdom.*]

CHAP. 4. The *Stage* for this is ſet up in the 4th Chapter; there being a repreſentation *of the univerſal Church in all Ages ſet forth, according to the exact Pattern of a Church viſible, and inſtituted, into which all Saints on Earth ſhould be caſt.*

CHAP. 5. Then the *Prologue* follows in the 5th Chapter, where is Chriſt's taking on him the Government and Kingdom, by *taking the ſealed Book*, and thereby undertaking to be God's Commiſſioner, to execute the Decrees contained in this Book, and to give the Viſion of it unto *John*; at which Inſtalment of him into the Kingdom, there is a Song of Praiſe ſung to the Lamb, by the 24 Elders, and four Beaſts, who are the Chorus in this ſhew, with a triumphing aſſurance and expectation of what will be the happy concluſion of all, *that we ſhall reign on Earth with him.*

The *Scene* or Place where all that was acted here in theſe Viſions, is the *Roman Empire*, and the ſeveral Dominions of it *Eaſt* and *Weſt*, called οἰκουμένη, or *the whole World.*

Then begins the *Story* it ſelf to be acted at the 6th Chapter. The *general Argument* of which is, That whereas Chriſt's Government was to be executed and ſeen, 1*ſt*, In *putting down all oppoſite Rule and Power* that ſtands in his way, as *Paul* ſpeaks, 1 *Cor.* 15. And then, 2*dly*, In a viſible taking the Kingdom to himſelf and his Saints, which makes the Fifth Monarchy: Accordingly here the *Story* of this Book firſt ſhews, how Chriſt puts down all the oppoſite Rule, and Power, and Dominion whatſoever, in the fourth and laſt foregoing *Roman* Monarchy, in the ſeveral Succeſſions and Revolutions of it, one after another, till that he hath worn them all out that were ordained to ſtand up in it. And theſe many Difficulties of his coming to, and obtaining his Kingdom, do exceedingly ſerve to make the *Story* of it appear glorious.

Then 2*dly*, It cloſeth and endeth in a glorious viſible Kingdom which Chriſt on Earth ſets up, and poſſeſſeth peaceably with his Saints, as the *Cataſtrophe* of all.

More particularly the *Story* is this, according to the ſeveral Contents of each Chapter.

Chriſt, when he aſcends up to Heaven, finds the *Roman Monarchy* (whoſe room he was to poſſeſs,) ſtretched over *Eaſt* and *Weſt*, even over all thoſe Parts of the World where he was to ſeat his Church and Kingdom, and this wholly in the Hands, and under the Government and Power of one intire Monarch or Emperour, and under him altogether heatheniſh and idolatrous, and ſubjected wholly to Satan, ſet up as *the God of this World:* Chriſt firſt, he ſets upon the Conqueſt of Satan's Miniſtry, and Worſhip in it; and by the preaching the Goſpel, over-turneth that vaſt Empire as it was *heatheniſh*, throws down Satan from his Throne, and height of Glory in it, and brings it into ſubjection and acknowledgment of him as King, and turns both it and Emperours of it Chriſtian in 300 Years. This is the Sum of the ſixth Chapter of the Seal-Prophecy, and the twelfth Chapter of the Book-Prophecy. CHAP. 6. CHAP. 12.

But this Empire (though turned Chriſtian in outward Profeſſion,) yet having perſecuted his Church whilſt idolatrous, and after it was Chriſtian (when *Arrian*,) therefore at the Prayers of the Martyrs ſlain, (mentioned, *Ch.* 6. 11.) and in vengeance of their Blood, *Chap.* 8. 4. he further proceeds to ruin the Civil Imperial Power of it, the Empire it ſelf, by the Trumpets in the eighth and ninth Chapters. And the Empire then becoming divided into two, the *Eaſtern* and *Weſtern Empire*, (as they were commonly called.) CHAP. 8.

1*ſt*. He ruins the *Imperial Weſtern State* and Power in *Europe*, by the four firſt Trumpets, the Wars of the *Goths*, by four ſeveral ſteps in the eighth Chapter.

Then, 2*dly*, He deſtroys the *Imperial Eaſtern State*, which ſtood after the other by two degrees: Firſt, By the *Saracens*; then by the *Turks*; who are the fifth and ſixth Trumpet, who poſſeſſed all the *Eaſtern* Part of this Day; and that is the Contents of the ninth Chapter. Only, e'er ever theſe Trumpets bring theſe Evils on the Empire, he ſeals up a company of an Hundred forty four thouſand Chriſtians in the *Eaſtern* Part, as *Chap.* 7. *v.* 2. to be preſerved and continued in the true Profeſſion of his Name, under thoſe two, the ſoareſt and longeſt, (and there called the *Woe, Woe, Trumpets,*) which were to fall upon the *Eaſtern* Part of the Empire, in which Parts theſe Servants of his there ſealed, were to lye; as appears *Chap.* 9. *ver.* 4. And this their ſealing is the Sum of the ſeventh Chapter. CHAP. 9. CHAP. 7.

Now then that Old *Roman Empire* being thus removed in both Parts of it, yet ſtill look as that *Eaſtern* Part of it, is left poſſeſſed by the *Turks*, in the ninth Chapter: So the *Weſtern* Part of it in *Europe*, being broken into ten Kingdoms by the *Goths*, they conſent to give their Power to the Beaſt, the Pope, who ſo becomes a Succeſſor to the *Weſtern* Emperor, and poſſeſſeth his Seat and Power, tho' under another Title; and ſo heals that Wound given: And this Beaſt the thirteenth Chapter deſcribes, and gives the Viſion of his *Riſe, Power*, time of *his Reign*. And the ſeventeenth Chapter doth expound and interpret, under whoſe Anti-chriſtian Tyranny (as great as that of *Rome* heatheniſh, or of the *Turks* themſelves to *Chriſtians*,) Chriſt yet preſerves *another-like Company of an Hundred forty four thouſand*, even the like number of Virgins who are ſealed Chriſtians in the *Weſt*, (as under the tyranny of the *Turks* and *Saracens*, he had done the like in the *Eaſt*;) ſo himſelf keeping poſſeſſion ſtill by his Church, preſerved under both, of both theſe Parts of the Empire, as his Inheritance: And this oppoſite Company of 144000 Chriſtians, oppoſite to the Whore there called *Virgins*, and their ſeparation from her, and oppoſition to her, are recorded *Chap.* 14. CHAP. 13. CHAP. 17. CHAP. 14.

But now theſe two, the *Pope* and *Turk*, (both Enemies to Chriſt,) thus ſucceeding in the Empire, and ſharing the two Parts of it between them, Jeſus

Chriſt we ſee, is ſtill as far off from his deſigned Kingdom as he was afore: For *Mahumetaniſm* tyrannizeth in the one, *Idolatry* overſpreads the other, as *Heatheniſm* had done the Empire; and ſo he hath a new buſineſs of it to come unto his Kingdom, as difficult as ever.

CHAP. 15, 16. Therefore Chriſt hath ſeven Vials, which contain the laſt Plagues, (for he means to make this the laſt Act of this long Tragi-Comedy,) to diſpatch the *Pope* and *Turk*, and root them out, even as the Seals had done *Heatheniſm*, and the Trumpets had done the *Empire* it ſelf: And the Plague of theſe Vials are the Contents of the fifteenth and ſixteenth Chapters.

The firſt five Vials do diſſolve and ruin the Pope's Power by degrees in the *Weſt*; then the ſixth Vial breaks the Power of the *Turk* in the *Eaſt*; ſo making way for the *Jews*, whom he means to bring into fellowſhip of his Kingdom in their own Land.

But by theſe ſix Vials, their Power and Kingdom not being wholly ruined and removed; Both *Turk* and *Popiſh Party* join, and putting too their utmoſt Forces; and together with them, all oppoſite Kings of the whole World, againſt the Chriſtians, both *Eaſt* and *Weſt*, (who, when as the *Jews* are come in, and converted, make up a mighty Party in the World;) unto the help of whom, againſt theſe and all oppoſite Power whatſoever, Chriſt himſelf comes, and makes but one work of it, and with his own Hand from Heaven deſtroys them: And ſo *it is done*, as the Voice of the laſt Vial is in the ſixteenth Chapter.

CHAP. 17. The ſeventeenth Chapter is an interpretation, (who is the Beaſt and Whore.)

CHAP. 18. The eighteenth Chapter ſings a Funeral Song of Triumph for this Whore's ruin; after which comes in Chriſt's Kingdom, the *New Jeruſalem*.

CHAP. 7. to the 9th. Which new Kingdom of his, ſhall be made up of, 1*ſt*, *Eaſtern Chriſtians* that endured the Bondage of the two Woe Trumpets, the *Saracen* and *Turks*, yet continuing to profeſs his Name; and therefore unto thoſe 144000 in the ſeventh Chapter, do ſucceed an innumerable Company with Palms in their Hands, who have the ſame Promiſes of the *New Jeruſalem* made to them; the very ſame that are found mentioned in the twenty firſt Chapter, which ſhews their intereſt therein.

And, 2*dly*, This Kingdom of Chriſt ſhall be made up of *Weſtern Chriſtians* alſo, whoſe 144000 in the fourteenth Chapter, do ariſe in like manner to an innumerable Company:

CHAP. 19. Who, after the rejection of the Whore, *Chap.* 19. from the 1ſt to the 9th, are brought in ſinging in like triumph, decking themſelves *for the Marriage in fine Linen*.

But, 3*dly*, This Kingdom of Chriſt ſhall be made up eſpecially of *Jews*, diſperſed both *Eaſt* and *Weſt*, and over all the World; and therefore hath the Name from them, *The New Jeruſalem*.

With whom, 4*thly*, come in as Attendants of their Joy, *other Gentiles* with them, that never had received Chriſt afore: *The Glory of the Gentiles is ſaid to be brought into it.*

CHAP. 20, 21, 22. And ſo both *Eaſt* and *Weſt*, *Jew* and *Gentile*, and the Fulneſs of both comes in, and becomes one Fold for a thouſand Years, under one Shepherd, one Kingdom under *this Root of David* their King, [*King Jeſus the Conqueror*,] even as it firſt was under one heathen Idolatrous Emperour, when firſt Chriſt ſet himſelf to conquer it. And ſo is fulfilled that Prophecy of this his Kingdom, *Iſa.* 59. 19. (where, after the final Deſtruction of all Chriſt's Enemies, foretold *ver.* 18.) *Then* (he ſays) *they ſhall fear his Name* [*from the Eaſt unto the Weſt*,] *and the Redeemer ſhall come unto Sion.* Which words, *Rom.* 11. 26. *Paul* interprets of the *Jews* final Call, and this Reſtauration of the World with them; *Even ſo Lord Jeſus, come quickly.*

CHAP. 5. In the fifth Chapter, we have an Account of a Book with ſeven Seals, which none could open. In this ſtreight comes Chriſt, and takes upon him the opening and fulfilling of the Book, and the Decrees therein: At this the *Chorus* fall down and worſhip.

Ver. 1.

Ver. 1. First, What is this Book? Many make it the Scriptures: But it is plain, it is a Book containing the Affairs of the World, and the Church, and God's Decrees about it. For upon the opening of every Seal, he sees a Vision, containing the matter of the ensuing Chapters, the 6th, 7th, 8th, 9th; and when the Seals were all taken off, *Chap.* 10. *John* is bidden to *eat the Book*, that he might prophesie again the other part of this Prophecy. So as it is this Book of the *Revelation* and the *Government of the Church and World* set forth therein, which Christ takes; and by taking the Book, undertakes to manage and exercise that Government; which agrees with what is said at the beginning of this Book, *Rev.* 1. 1.

Ver. 2. A strong Angel proclaimeth, *Who is worthy to loose the Seals thereof, &c.* The use of the Seals is not simply to shew it cannot be known, as *Daniel*'s sealed Book is, to shew it could not be known till the end, *Dan.* 12. 4. but for the further setting out the Glory of Christ, who was only able to take the Book, and to loose the Seals. To take the Book, *1st*, God causeth a general Proclamation to be made to all Creatures, as some Kings have done for a noble Service, promising great Reward, as *Saul* did, 1 *Sam.* 17. 26, 27. *2dly*, An *Angel* makes it, to shew that none among Angels could, and a *strong Angel*, that his Voice may reach all Creatures. The end of this was, First, To stir up strong Desires in *John*, and all else, to search into the meaning of this Prophecy; what he did in the first Chapter of *Rev. v.* 3 here he provokes unto the same by this Proclamation. Secondly, Another end of it was, to set out the Weakness of the Creature, that the Honour of Christ might appear that he only can do this, it is the manner of God thus to endear Mercies to us as he endeared a Wife to *Adam*. He first brought all Creatures to him, that he might first see that there was not a meet help for him among them: So in the Work of Salvation, he lets the Soul try all means first, to run to Duties, and to all Helps, and then brings it to Christ: So 1 *Cor.* 1. that the Power of God might appear, he first lets the World try their Wisdom, and then sends the Foolishness of Preaching to save them that believe, *ver.* 21, 25. It is a Question among the School-men, *(Whether any meer Creature could satisfie for Sin?)* Some say, they could; and some say, it is a needless Question: But it is a necessary thing to know, that a Creature could not; for it glorifies Christ the more, as in the present case it doth, that all Creatures here were first challenged: And this here is an Argument for that also; for if they could *not open the Book*, they could much less have *redeemed us*, for that is made a greater thing, *ver.* 9. where they sing, That *Christ was therefore worthy to open the Book, because he had redeemed us*, *Heb.* 10. God was not pleased with the Blood of Bulls and Goats, *ver.* 5.

Use. Hence learn we to renounce all Kings, Priests, and Prophets, in comparison of Christ; he is a Priest to redeem, and a Prophet to teach and reveal the Mysteries of God; and he is the King to execute all God's Decrees: It is good to go over all the Creatures, and to renounce them, and say, I will be saved by none of you. Suppose the Work of Redemption was yet to work, and God should make this Proclamation as here, Find me out a Party able to redeem, I'll speak to him; call a Council, seek one, (none would be found;) and how should we have howled, and wept? as *John* did here, and say, We were undone; and then suppose God should have set out Christ at last; but he would not put you to this plunge; 'tis the more love shewn by him, to find out Christ, and to speak to him himself to die for us, and do it to our Hands.

Observe from those words, *Who is worthy?*] It is not simply an Act of Power to break open the Seals, but to have Authority by worth; so that which puts the value on Christ's Satisfaction, was the worth of his Person, and so in this Act to open the Book: A meer Creature might have had as much habitual Grace, and performed as much Duty, but who is *worthy?* It is the Personal Worth which did it; *Such a High Priest became us, who is higher than the Heavens*, that is, than the Angels, *Heb.* 10. *2dly*, *None was found worthy*; the word is *(none,)* it is not restrained to Man, no Man, but never a reasonable Creature, in the *Heavens* Angels, *nor in Earth* Men.

Neither to look thereon,] that is, to look in it to understand it, for else *John* could and did look on it, *ver.* 1. *Now to loose the Seals, and open the Book*, is not simply

ſimply to know God's Mind in his Decrees, but to make the Viſion of them to *John*, and to execute and fulfill them in times; it is in Alluſion to thoſe which take a Commiſſion, who take it not only to look on it, but to fulfill it; it is a Commiſſion ſealed ſo, as this Proclamation is in effect: Who ſhall be able to be God's Commiſſioner, to take this Book, and make the Viſions to *John*, and execute and produce them in their time?

And this appears from *Chap. 6. ver.* 1. ſtill as the Seals are opened by the Lamb, there is a Viſion made to *John* of what ſhould be done; therefore the Lamb is preſented not ſimply, as one that ſhould take the Book, but that hath *Eyes and Horns*; *Eyes of Providence, and Horns of Power* to execute: And this agrees with the Alluſion unto *Gen.* 49. 9, 10. where *Judah* is made a Type of Chriſt, and called a Lion's Whelp, and the Scepter given him, and is called *God's Lawgiver*, to take his Laws from him, and execute them, (for in that reſpect it is, that *Judah* is called God's Lawgiver, *Gen.* 49. 11.) not in reſpect of the giving the Laws of God, but in reſpect of the executive Power to ſee them kept: So Chriſt here; and he ſo takes this Book, as to deliver it to us to execute the Decrees of it.

Ver. 4. *And I wept much.*] *John* weeps; he was called up to Heaven to ſee Viſions; and now there was a ſtop, it was to ſet off the Mercy, and to try his Heart, and make the Joy greater.

Obſerv. 1. Our Infirmities ſhall not hinder God's revealing himſelf; though Unbelief may ſay, it will never be, yet Chriſt will go on to reveal himſelf, as here to *John*.

Obſerv. 2. God in greateſt Mercies, may make greateſt Stops enough to bring to Deſpair, you ſhall ſee no hope e'er he grants them ſo to *John* here; ſo in the firſt Works of Converſion many times; and ſo in great Works he calls Men to, he may make a ſtop; *John* was called to ſee Viſions, yet a ſtop and pauſe was in his View made.

Obſerv. 3. If by *John's Weeping* were meant, his praying to God in this ſtop put, then you ſee the way to obtain Revelations of God, is by Tears and Praying; ſo *Daniel* prayed and wept, *Dan.* 10. *ver.* 2. and then God revealed himſelf.

John is comforted by a Stander-by, *1ſt*, By ſomething to uphold his Heart; *2dly*, By the ſight of the Lamb, *ver.* 6.

Obſerv. 4. The degrees God uſes to comfort his People; *1ſt*, To let fall ſomething that gives hopes of Chriſt, to draw the Soul to wait: Then *2dly*, To ſhew them Chriſt himſelf; God might have ſhewed *John* the Lamb at firſt; but firſt he comforts him by a Stander-by; So *Job*, firſt *heard by the hearing of the Ear*, and then *his Eye ſaw him.*

Ver. 6. Chriſt the only opener of this Book, and giver of this Propheſie, is diverſly expreſſed: *1ſt*, He is *called the Root of David*, out of *Iſa.* 11. 10. Chriſt put this Riddle to the Phariſees, How *David* could call him Lord, if he were his Son? So how could he be called the Root, if he were *David's* Son, and a Branch of him? The truth is, he is the Root of *David*, and of all the Saints; he was the Root of his Anceſtors, the Father of his Mother; the Root of any Family in Scripture, is put for the eldeſt Son in it, who is as the Root of the reſt: So *Iſa.* 14. 30. *I will kill thy Root with Famine*, that is, thy Firſt-born, *the Root of thy Houſe*; for in oppoſition, he ſays, And *the Firſt-born of the Poor ſhall be fed*; ſo *Mal.* 4. 1. that therefore Chriſt is the Root of *David*, the meaning is, that he is the *Firſt-born among all his Brethren*, as *Rom.* 8. he is called, and *Pſal* 89. 27. ſo God calls *David* in the Type, but intends Chriſt thereby, when he ſays, *I will make him my Firſt born, higher than the Kings of the Earth*; and *ver.* 29. *His Seed ſhall endure for ever*: This is to be the Root of *David*, *He is the Firſt-born of every Creature, of whom the whole Family in Heaven and Earth is named*, Ephe. 3. 15.

2dly, He is called the *Lion of the Tribe of Judah*: But why a Lion of the Tribe of *Judah*? It is a manifeſt Alluſion to the Propheſie, *Gen.* 49. 10. wherein *Judah* (as this place ſhews,) is made a Type of Chriſt; and it warrants the Application of all there unto Chriſt.

Judah

Judah is called a Lion: 1. Because out of *Judah* came all the Worthies, and Lion-like Men, *Joshuah*, *Othniel*, *David*, all the Shadows of Christ; therefore, *Gen.* 49. 11. he is called *an Old Lion*, (as the Word is,) *a couragious hearty Lion:* So 2 *Sam.* 17. 10. Valiant Men are called Lions; such was Christ, *who durst engage his Heart to draw near to God*, Jer. 30. 21.

2. *Judah* had that Kingdom (whereof a Lion is the Emblem,) therefore Scepter and Lawgiver, *ver.* 11. are attributed to him; so that it is as much as to say, Christ the King by inheritance, as *Judah* was, *hath overcome.*

3. *Judah* did take the Prey, (the Land;) it was done by the Worthies of *Judah*, *Joshua*, *David*; and when, as a Lion, they had taken that Prey, they couched and had rest; as in *Solomon*'s Days, 1 *Kings* 4. 21. which was also prophesied of, *Numb.* 23. 24. *Behold, they rose up as a great Lion, and shall not lye down till he eat the Prey*; and *Gen.* 49. 9. *He couched as an Old Lion; who shall raise him up?* So Christ, when he had led Captivity Captive, sits down quietly in Heaven couching, as lying in wait till the Day of Judgment, when he will appear like an old Lion that coucheth as if asleep, and then suddenly leaps on the Prey. Especially in the latter Days, when the Gatherings shall be to him, his Kingdom shall be as of a Lion among Beasts; so *Micah* 5. 8. he Prophesies there of Christ's Kingdom in the calling the Jews, and of his Birth, *ver.* 2. now that Kingdom is the scope of this Book.

Ver. 6. *And in the midst of the Elders, stood a Lamb as it had been slain.* *John* had heard of Christ as a Lion, but he sees him as a Lamb. So many a poor Soul are afraid of him, but when you see him, and come to be acquainted with him, you will find him to be a Lamb, and a Lamb that hath Eyes to run to and fro through the Earth for you, and seven Horns, not to hurt you, but to butt his and your Enemies: We have not all Lion-like Thoughts of Christ; as he hath, the Heart of a Lion, so he hath the Meekness of a Lamb. You may wonder at this mixture; he is a Lamb to you.

1st, Why is he called a Lamb? It is in allusion to the Sacrifices of the Old Law, which were most of Lambs; the ordinary Sacrifices were two Lambs a Day, *Numb.* 28. 3. Here he was to represent Christ as a *Priest*; as before, in being call'd a Lion, he was represented as a *King*; and therefore it follows, *as it had been slain.*

2*dly*, *In the midst of the Throne, &c. stood a Lamb.*] The Lamb stood nearer than the four Beasts, between the Throne and the Elders; for he is a Mediator betwixt his Church and God.

3*dly*, As *it had been slain*;] that is, *First*, As if he were newly slain; for his Blood is fresh continually, as if he were slain to day; thou seest thy Sins, as if they were committed yesterday; and God views Christ's Blood, as if he were slain yesterday, *Heb.* 9. 12. *Secondly*, But *as slain*, to shew he doth not remain slain, but is alive, *Chap.* 1. 18. *I was dead, and behold, I am alive for ever more.*

4*thly*, *Stood a Lamb*] *standing*, to shew he is ready to help. When *Steven* died, he saw Christ *standing at God's right Hand* as ready to receive him. 'Tis also to shew his readiness to interceed.

5*thly*, *Having seven Horns*;] *Horns* are put for *Power* to push with: So *Rev.* 17. 12. *The ten Horns are the ten Kings:* The seven Horns here, all Kingly Power; *seven* is a number of Perfection, to shew Christ hath power to *open the seven Seals*; and there are *seven Trumpets* and *seven Vials*, and Christ hath *seven Horns*, that is, power to fulfill all these. Anti-christ rises like Christ, and comes with Power, *Rev.* 13. 11. but what discovers him he hath but *two Horns*, the Church needs not fear him; the Lamb hath Horns to vindicate himself of his Enemies; fear not Kings though ten Kings, *he is King of Kings*; and fear not the Devil, who is a *roaring Lion*, for Christ the *Lion of the Tribe of Judah* is stronger than he, and will bind him.

6*thly*, *And seven Eyes, which are the seven Spirits of God, sent forth into all the Earth*;] the Spirit not in his Personal Subsistence is here meant, but in his instrumental working in Gifts and Providence, and so is called seven Spirits (before, in *Chap.* 4. 5. *The seven Spirits before the Throne* are Gifts in the Church which are from Christ;) for he is the Fountain of Spiritual Gifts, and hath *the*

Spirit

Spirit without measure; *but here by the seven Spirits in Christ*, is not meant Gifts poured out, but Eyes of Providence sent into the Earth, by which he knows and sees all things in allusion to that, *Zach.* 4. 10. and it implies the perfect Knowledge and Providence of Christ to order all Affairs on Earth for his Church; so 2 *Chron.* 16. 9. as before in *Zachary*, he did the Affairs of the *Persian* Monarch for the building of his Church.

Observ. Christ as Man hath both Horns and Eyes to guide and discern all things here below; his Human Nature is the Instrument of all God's Power; all goes through his Hands, and all the Works of God's Providence go all through his sight; he knows all is done in the World.

The next thing is, why Christ should be presented here in this: Christ under these Notions of a Lion of the Tribe of *Judah*, and a Lamb, and the Root of *David*, rather than any other: He speaks, 1*st*, in the Language of the Old Testament, and of *John Baptist*, who was under the Old Testament, (who all spake of Christ:) So *Luke* 24. 27. *Beginning at Moses and all the Prophets, he expounded unto them the things concerning himself.* Now *Moses* called him *a Lion*, Gen. 49. 9. *Isaiah* calls him *a Lamb*, *Chap.* 53. 7. and the *Root of David*, *Isa.* 11. 10. and *John Baptist* calls him the *Lamb of God which bears the Sins of the World.* Now as all other things in this Book are set forth in allusion to the Old Testament, so these Descriptions of Christ also: 2*dly*, He gives him these Titles in relation to *the Work of Redemption*, of which mention is made *ver.* 9. Now to that, Two Things are required:

First, A price to God, and so as a Lamb *thou hast redeemed us to God by thy Blood*, ver. 9. *Secondly*, *Power* to deliver us out of the Hands of our Enemies; so he is *a Lion that overcomes.*

3*dly*, It hath relation especially to the opening this Book, and executing the Affairs in it; and so these Titles are most proper.

For, *First*, He needed to die for it, and so is presented as a Lamb slain; for that Price that Salvation did cost, each *Revelation* to us must cost as much also; not simply his being the Son of God, and so knowing the Counsels of God written in his Decrees, was enough for him to make them known to us; but to reveal this Counsel to us, as in a Book to be opened to us, he must die, for our Sins hindered, and therefore he must die; Hence it is said, *Thou art worthy to open the Book, for thou wast slain*, ver. 9. And so, as a Lamb, he is said to take Sin away that hindered the Revelation to us.

Secondly, As *a Lion* he needed courage to approach God's Wrath, break through a consuming Fire to his Throne to take the Book; *Who hath ingaged his Heart to draw near to me?* No Angel durst have presumed to come so near.

Thirdly, As *a Lion* he needed to overcome Death, and rise to execute the Contents of this Book. A Lion, they say, sleeps at first three days when brought forth, and then with the roaring of the Old Lion is rouzed, and sleeps the least of any Creatures; so Christ rose by the Power of his Father to sleep no more.

Fourthly, Being risen, he is set forth, 1*st*, As a Lion of *Judah*, for in that Prophecy, *Gen.* 49. 11. as also *Psal.* 60. 7. *Judah*, in respect of his Kingly Office, is called *God's Lawgiver*, not simply in respect of giving the Laws, that *Moses* of the Tribe of *Levi* did, but because *Judah* executed them; now because Christ did here take the Book of God's Decrees, and undertake to execute and fulfil them as God's Commissioner, therefore he is in this place most properly in that respect the Lion of the Tribe of *Judah*. 2*dly*, He is here set forth as a Lamb with seven Horns and Eyes, in as fit and proper respect to this as might be, as one not fit only to give this Propheſie, but to effect the things contained in it by his Horns and Eyes, and seven Horns and seven Eyes, to shew his full Power to open the seven Seals and the seven Trumpets, and to pour out the seven Vials, such a Prophet never was, who is not barely to reveal things, but to bring them to pass, and make them good, God gave Christ the Plat-form of the Occurrences to come, and Power and Wisdom to order the Accomplishment of them.

He is set also forth under both as a Lamb and a Lion, to shew his *Kingly* and *Priestly Office*; to shew, how by virtue of both, he makes *us Kings and Priests*,

as

as they sing, *ver.* 10. and so they having his Kingdom in their Eye, are confirmed in the Promise of it by a remembrance of him; as a Lamb and a Lion thus strong and powerful; as *a Lamb* he purchaseth the Revelation of what concerns the Church; and *as a Lamb with Horns and Eyes*, he effects the accomplishment of it. And the Sum of this Book being to shew, how Christ rules the World and his Church, till he hath put down all Rule, and how he takes the Kingdom himself; therefore he is described as a Lamb in respect of his quiet governing the Affairs of the World and the Church until that his Kingdom come, and then as a Lion by open Force, takes the Kingdom and his Church as a Prey, out of the Enemies Jaws, and that by the right of a promised Succession from *Judah* and *David*; for which Cases, those Titles of the *Root of David and Lion of Judah* do here come in.

In a word, *First*, This Title of his being *the Root of David*, is to shew his *Right* and *Title* to that Kingdom he is to receive, of which *David* and his Kingdom was but a Type.

Secondly, His being *a Lamb slain*, is to shew both the Right and Title to that Kingdom, and *the Price* by which he purchas'd this his Kingdom, even his Blood.

Thirdly, His being *a Lion*, is to shew the *Power* by which he conquers and obtains, and then possesses it: Therefore this heavenly Chorus or Company here, when they do but see Christ, by taking this Book to undertake the accomplishment of this Prophesie; the conclusion of which is, his Instalment into his Kingdom; they in the Joy and Faith of it, cry out afore hand, *we shall Reign on Earth*, as looking on all was to go before it, as good as already done, and over-looking it all, having this Kingdom chiefly in their Eye.

Now, from the 8th Verse to the end, is a Doxology, or a giving Praise for the Lamb's taking the Book, which consists of four Parties or Companies.

First, Of twenty four Elders and the Beasts; *the Church of Men on Earth*, they begin and raise the Song, *ver.* 8.

Secondly, Angels they join and sing after, *ver.* 11.

Thirdly, Then all Creatures come in also, *ver.* 13.

Fourthly, The Beasts, as the Leaders, say in the end, *Amen*, and close it, *v.* 14.

Observat. Observe, *1st*, in the general, that the Sons of Men are the eminentest Praisers of God, they are the Precentors in this Heavenly Quire, and they conclude the Song; the reason is, because the highest work God did, is the Work of Redemption which concerns us, not the Angels; for which, yet the Angels praise him in the Second of *Luke*, as also here; yea, all the Creatures rejoice in our Redemption, *ver.* 13. but still we are the *First Fruits*, the top Leaders: The Angels follow; 'tis not said by them, *Thou hast redeemed us* to God by thy Blood; that concerns us; yet they sing Praise.

Observe, *2dly*, Learn to bless God for his Mercy and Goodness to others; so you see, the Angels do for us: They cannot sing, as we, with an interest, yet they praise God for it; and this is their highest Grace. Canst thou do so? Then comfort thy self, thou hast as good Grace as any in the Angels.

Observe, Yet, *3dly*, Learn to bless God with a sense of thy interest; that will raise thy Heart a degree higher, as the Church of Men are here rais'd, (*ver.* 9. 10.) in their Song by their interest. The Praisers of the Sons of Men are described:

First, *Having Harps.*

Secondly, *Golden Vials.* 'Tis an allusion to the *Levitical* Service in the Temple, where they had Musical Instruments and Incense in Bowls or Vials, which *Zach.* 14. 20. are called *the Bowls of the Altar*; not that Musical Instruments are to be in the Worship of God now no more than Incense, but as Incense was the Type of Prayer and Praises, *Psal.* 141. 2. *Let my Prayer come up before thee as Incense*: So these Harps are of that *Spiritual Melody*, as the Apostle calls it, which *we make to God in our Hearts*, even of spiritual Songs in Christ, *Eph.* 5. 19. Therefore *John* himself interprets the *Odours* or *Incense* here, to be *the Prayers of the Saints*; their *Hearts* are the *Golden Vials*, having *Faith purer than Gold*, as *Peter*

ter ſpeaks; it being the Spring of all their Prayers; and their *Harps* alſo are their Hearts, *corda & chordæ* are near a-kin.

And *every one* is ſaid to have *Harps*; for in Publick Worſhip all ſhould join; the little Strings go to make up a Conſort as well as the great. Though thou haſt but little Grace, yet God's Worſhip would not be compleat without thee.

And whereas *John* calls theſe *Odours the Prayers of the Saints*, it makes nothing for what the Papiſts would collect hence, That the Saints in Heaven offer up the Prayers of the Saints on Earth: For, *Firſt*, This Company are (as we ſaid before,) the Church of Men on Earth. *Secondly*, Theſe here offer not the Prayers of others, but their own; for both themſelves make the Song, and it is a new one of their own making; and alſo the benefit they praiſe God for in it, is their own, Thou *haſt redeemed us* to God by thy Blood. Thoſe words therefore [*the Prayers of the Saints*,] are but the interpretation which *John* adds, and imply but this, That theſe were *Saints*, and their *Odours* were their *Prayers*.

Ver 9. *And they ſung a new Song*] [*new*;] you ſhall find in the *Pſalms*, that when *David* had a new occaſion in a further degree to praiſe God, he ſays, *I will ſing a new Song*; and here was a new occaſion given: 2*dly*, *New*, in oppoſition to the *Old Song* under the Old Teſtament, as *John* 13. 14. *I give you a new Commandment*, that is, of the Goſpel, called *new* in oppoſition to the Commands of the *old* Law; in the 4th Chapter of this Book, theſe Elders had ſung a Song for the Work *of Creation*, ver. *ult.* but here they ſing for the Work *of Redemption*, as *ver.* 9 which is the eminent Work of the *New* Teſtament, as *Creation* was of the *Old*; and therefore it is called a *new Song*. 3*dly*, Here there is a more ſpecial reaſon why they ſhould ſing a *new Song*, for the *New Jeruſalem* was in their Eye, Chriſt's Kingdom and their Kingdom; *we ſhall reign on Earth*, there *all things ſhall be made new*, and therefore their *Song is new*; a *new Song* for the inſtalment of their *new King*, thus *Pſal.* 96. 1. (which is a *Pſalm* of this Kingdom of Chriſt, as appears *ver.* 10, 13.) that *Pſalm* therefore begins, *Oh! ſing to the Lord a new Song.*

Obſervat. 1*ſt*, Learn to frame new matter of Praiſe and Affections upon every new occaſion.

Obſervat. 2*d*, We are to bleſs God for Creation and Redemption, both to take in the mention of old Bleſſings when we give thanks for new, as a good Scribe is ſaid to bring forth of his Treaſure things new and old; ſo in Thankſgiving, we are to ſing the old Song and the new.

The Matter of the Song is Praiſe to the Lamb.

Firſt, The *Perſon praiſed* is the Lamb, *Thou art worthy.* In anſwer to the Proclamation, *Who is worthy? Thou*, and *thou alone*; for *to him*, and *by him*, and *for him*, are *all things*, Coloſ. 1.

Secondly, The things *for which* they praiſe him, are 1*ſt*, For *his Death*, that he *died to redeem*: 2*dly*, For his *Reſurrection*, intimated in this, *Thou waſt ſlain*; the *one* making us *Prieſts*, the *other Kings*; as follows, *ver.* 10. and to *this end Chriſt died, and roſe that he might be Lord and King*, Rom. 14. 9. The word which is tranſlated here *redeemed*, is in the Original *bought*.

Ver. 9. *For thou waſt ſlain, and haſt redeemed us to God by thy Blood out of every Kindred, and People, and Tongue, and Nation.*

Obſervat. Firſt, That the Blood of Chriſt was paid *as a Price* to God to purchaſe our Redemption, 1 *Cor.* 6. 20. *bought with a Price*; and in 1 *Tim.* 2. he calls it a *Ranſom*.

Obſervat. 2. That Chriſt hath not redeemed all Men; for it is not every Nation and Tribe, but out of every Nation the Elect only.

Obſervat. 3. In that they ſay, Chriſt *is worthy to receive the Book* becauſe *he was ſlain*; it argues, this Book of the Revelation is a ſpecial Fruit of his Death, and ſo ſhould be the more prized by us; before Chriſt's Death, we hear Chriſt himſelf ſay, *He knew not when the Day of Judgment ſhould be*, but now *he is ſlain*, and hath taken this Book, he doth, *ver.* 10.

Ver. 10. *And haſt made us unto our God Kings and Prieſts, and we ſhall reign on the Earth.* Chriſt was afore ſet forth as a Lion for a King, ſo as a Lamb for a Prieſt

Priest, and both were mentioned, to shew the grounds of our being both *Kings and Priests who shall reign on Earth.*

Observ. First, That this Comforted the Saints of old, even the consideration of Christ's Kingdom on Earth; and how peremptory are they *we shall reign*; they mention that, because, that is the end and scope of the Revelation, the conclusion of this Book, when the Seals are off, and the Book finish'd; and so they have it in their Eye; and they seeing Christ undertaking the accomplishment of all in this Book, whereof this is the issue, are confirm'd in the Faith of it.

Observ. Secondly, That this Kingdom of Christ on Earth to come, is a far more glorious Condition for the Saints than what their Souls have now in Heaven; for these here over-look that Condition which yet they were to run through, and their Thoughts fly to comfort themselves with this, *we shall reign on Earth.*

Ver. 11. In this Verse comes in the other Company of the Angels singing; who, *First*, for their *number* are Ten thousand times a thousand, and thousands of thousands in the 7th of *Daniel*; where the same Throne and Kingdom of Christ is propheſied of, there is the same number of his Guard of Angels mentioned.

Observ. 1. God hath another World of rational Creatures which we see not; and what a Story then will the Latter Day produce?

Obs. 2. What need we fear when there is so many for us? as 2 *Kings* 6. 17. For their *Station*, they *are behind the Elders*, *&c.* yet round about the Throne, not so near as the Elders, they are the Guard of the Queen of Heaven, the Lamb's Wife the Church, *Psal.* 34. 7. Angels in compass *round about them that fear him*, and are sent out for their good, *Heb.* 1. *ult.*

Ver. 12. The Song follows, *Worthy is the Lamb that was slain to receive.*

Observ. 1*st*, Christ though he were worthy by *Inheritance*, yet he was also worthy by *Purchase*, to receive all these; so the words imply, *(that was slain.)*

2*dly*, As he hath seven Horns and seven Eyes, so he hath a sevenfold Praise.

3*dly*, And because they cannot praise him enough, they heap up words to praise him with.

4*thly*, None is worthy to be the King of all the World but only Jesus Christ; and indeed it were too much for any Creature. The Angels themselves were top-heavy of their Glory, which made them reel out of Heaven; but Christ hath the Godhead to poize him: No Beast is naturally a King of Beasts but the Lion, (says the Philosopher;) nor none worthy to be King of all Creatures, but this Lion of the Tribe of *Judah.*

The things which they attribute to him are:

First, *Power*, that is, Authority over all; so Christ says, *John* 17. 2. *To me all Power is given.*

Secondly, *Riches*, that is, Possession of all Creatures, *all things are his*, and so *ours*, 2 *Cor.* 8. 9. *Christ who was rich, was made poor*; Riches of *Glory*, *Knowledge*, all are his.

Thirdly, *Strength*, joined with Power and Authority, able he is to work any thing, not as other Kings that have great Power and Authority, but no more Personal Strength than other Men; he hath therefore seven Horns.

Fourthly, *Wisdom*, and this as large as his Power and Dominions; he knows all God means to do, and sees all with his own seven Eyes, not other Mens, as other Kings do.

Fifthly, *Honour*, that respects what all Creatures bring in to him; they all adore and *bow the Knee to him*, Phil. 2.

Sixthly, *Glory*, both in his Personal Excellencies, and also what his Father gives him; he sits at God's right Hand, and with his Father governs, and shall come in his Fathers Glory, and in his Person is the Brightness of his Glory.

Seventhly, *Blessing*, which respects that Glory, which for his special Goodness to them, his Saints do give him; others give Honour to Christ; the Devils do, but not Blessing; that the Saints only do, for that respects Communication of Goodness, they only bless him whom he blesseth first.

Obſerv. Chriſt hath all deſirable Excellencies in him, Beauty, Glory, Honour, Eſteem, Riches, Strength, Wiſdom.

Ver. 13. *And every Creature*;] Every Creature in its kind ſhall worſhip Chriſt, *Phil.* 2. Every Creature comes in here, becauſe when Chriſt's Kingdom is ſet up, they ſhall be renewed, *Rom.* 8. 19. *Pſal.* 69. 10, 11. both *Creatures under the Earth*, Bodies of Saints departed, and precious Stones, *&c.* for all Creatures ſhall be uſed in a glorious Liberty.

The Church of Men began the Song, and theſe continue it; for it is this Mercy to them that is Matter of the Song, and the Inſtauration of their King; and therefore we are to be ſtirred up the more to do it, in that we ſee even all the Creatures do it whom it doth not ſo much concern.

Ver. 14. *And the four Beaſts ſaid, Amen*;] and the Elders follow; the Officers begin and end.

Amen,] ſeems to be an Ordinance, a word to be uſed by Officers firſt, and then by the People, as 1 *Cor.* 14. 16.

A DISCOURSE OF Christ's Reward;

Or, of the GLORY which He receives in

HEAVEN;

As due to the Excellency of His Person,

And as the RECOMPENCE of

His Work of Redemption perform'd.

Rev. v. 12.

Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.

I Design to give you a Particular (as we use to call it,) of that Estate of Glory which was Christ's due, and which our Lord of Glory parted with, and was emptied of; and compare with each, the Particulars of His emptied, humbled Estate, contrary thereunto.

And for this, I might refer unto those inherent Glories that were His due, to have broke forth from the first in Him; as also those Privileges, and Royalties of His; and so here, upon that Argument, set by them His standing out of all these, and emptying Himself of them during His humbled Estate.

I shall take that Royal Proclamation of His Glories which the Holy and Blessed Angels His Heralds have made, and take what I find sum'd up in one Cluster, growing on one Stalk, or in one Verse, *Rev.* 5. 12. *Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing:* That they speak it of Him as God-man, is clear, in that He is called the Lamb.

But before I enter upon the Merits of my Design specified, I must remove an Objection, That my running over those Particulars mention'd, will not be pertinent unto the Ends and Purpose which I even now proposed; for the main Argument is, the Glories which were His due as God-man before His Redemption

tion of us; and the laying down of that Glory, was the main Ingredient of that Sacrifice He offered up for His redeeming of us: But the Royalties there aſcribed as worthy to be given Him, are what the Angels ſay, *He was worthy of for having redeemed us*; for the Account they give them hereupon, is as He is the Lamb ſlain, and not at all as God-man. For the removal of which, and clearing the aptneſs and meetneſs of the Allegation of theſe, as ſuitable in the Scope and Matter of them unto my forementioned purpoſe, I premiſe theſe Anſwers.

Firſt, As to that, That the Angels ſhould proclaim him worthy of all theſe *becauſe ſlain*, and as the Lamb that was ſlain, as *ver.* 9. ſeems to carry it: Suppoſe that were the Scope, yet it is but to declare a ſuperadditional Glory of Chriſt's, conſiſting in this, That He ſhould merit by his Death what was otherwiſe naturally due to Him in His Perſon, who was ſlain; and ſo a redoubled Honour accrue to Him upon ſeveral Titles; That He who in Himſelf, and the Dignity of His Perſon, was worthy of all theſe, ſhould moreover by the Merits of His Death, purchaſe thereby to be worthy of them alſo; and ſo that although He merited them by His being ſlain, yet it was but what his own by another right before, due to His Perſon, but now moreover to His Actions and Sufferings, and how that by them He deſerved them alſo; and ſo in that one Deſcription or Character of Him, both Dues are here both involved at once. *Firſt*, The Lamb, noting His Perſon God-man; (and it is His Title given His Perſon now He is in Glory, throughout this Book.) *Secondly*, The Lamb that was ſlain; both which, under the ſame terms in effect, *Peter* indigitates, 1 *Pet.* 1. 19. *Ye were redeemed with the precious Blood of Chriſt, as of a Lamb without blemiſh, and without ſpot*, where the preciouſneſs of his Blood is inferr'd from the preciouſneſs of his Perſon. 1*ſt*, He mentions Chriſt, whom in his Perſon he expreſly calls Elect and Precious, in the following *Chap.* 2. 6. and whom he ſets forth in his Perſon as a Foundation to our Faith, and alſo unto his Merit for us, which is the approximate ground of our Faith: Then, 2*dly*, He ſpeaks of this glorious Perſon's being ſacrificed to Death; for his Blood, there is ſaid to be the price, *as of a Lamb without blemiſh, and without ſpot*, alluding to the Paſchal Lamb his Type; for inded, even the value of that Price by his Death was founded on the innate Worthineſs of his Perſon, as to whom all theſe were due on the pure account thereof; for his having been ſlain would not have made him worthy of all theſe, if his Perſon that was ſlain had not been worthy of all theſe afore he was ſlain: Yea, and the Angels do mention his Death in this their Doxology of Praiſe, chiefly as a Deſcription of his Perſon in this ſenſe, That he whoſe Perſon was the *Lamb of God*, (*God man*;) and further, had been he that was ſlain, was worthy, *&c.* and of the two it is certain, the Worthineſs of his Perſon far exceeds the Merits of his Suffeirngs and Actions.

Secondly, The like Allegation may be made concerning the manifeſtative Glory of the other Two Perſons; for that very Glory which is perſonally due to each Perſon as God, they are yet proclaimed worthy to receive upon occaſion of ſome ſpecial Work done by them; and thus it is with Chriſt here: Thus God the Father, of whom the Angels ſay, *Chap.* 7. 12. *Bleſſing, and Glory, and Wiſdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever, and ever. Amen.* All theſe are his due as he is God; and yet, *Chap.* 4. 11. he (for of him 'tis ſpoken,) is proclaimed worthy *to receive Glory, and Honour, &c. for thou haſt created all things:* Thus it is with Chriſt for having performed the Work of Redemption here.

Thirdly, 'Tis true, there is a Glory given to Chriſt, which wholly relates to the Work of Redemption alone, even as to God the Father alſo, for and upon his Work of Creation; who although he was God, and ſo Almighty, able to create, yet he could not have had the glory of creating, or being a Creator, unleſs he had actually created; though in that he is able to create, he might have been intitled to ſuch a Power: And ſo Chriſt hath this Glory given, upon occaſion of his being a Redeemer, and that he is a Redeemer; for he was ſlain, and without it he had not been a Redeemer; yet ſtill look as God receives in and upon the Work of Creation, but the glory of his being God; the inviſible things

of

of God being manifested therein, *even his eternal Power, and God-head*; so Christ in receiving the Glory of Redemption, receives but the acknowledgments of those Portions due to him as God-man, now further manifested in that Work.

Fourthly, In that he is said [*to receive them*,] after his being slain, this prejudiceth it not, but that they were due to his Person afore: For not only of God himself the same Phrase is used, *Worthy art thou to receive Glory*, that is, as given from all thy Creatures, *Rev.* 4. 11. 'tis spoken of him that sits on the Throne, (*ver.* 10.) but also here, as it is used of Christ, it refers to that actual Possession he had taken of Glory upon his Ascension, which is called *his entring into Glory*; after his Sufferings, *Luke* 24. 26. *Ought not Christ to have suffered these things, and to enter into his Glory?* All which, the Angels after his Ascension thus applaud, and cry *Euge* to; and in respect to this Possession then given, and received by him, it is said, he was made both Lord and Christ, *Acts* 2. 34, 35, 36. *The Lord said unto my Lord, Sit thou on my right Hand, until I make thy Foes thy Footstool: Therefore let all the House of Israel know assuredly, That God hath made that same Jesus whom ye have crucified, both Lord and Christ*; which is clearly spoken of his Ascension: And yet he was *Lord and Christ* afore.

And in the like manner doth the *Revelation* speak of his entering into Possession of the Kingdoms of the World, *Rev.* 11. 17 *Thou hast taken to thee thy great Power*: It was his afore *his Power* as his due, and yet as now but the

taker of it; and therein takes but what is his right into his own Hands: And the Phrase [*takes to him*] is usually spoken of one that hath newly taken to him a Right or Due that was detained from him, or out of his own hands, and exercised by others that kept it from him, yet belonging to him; and so here, when he is declared worthy to have received, &c. and to receive after his Suffering, it is to be judged, that he doth but take to him what was his.

And, *Lastly*, That all these were his by inheritance, as being God's natural eldest Son: You have expresly, *Heb.* 1. 4, 5. *Being made so much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they: For unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son*; by inheritance, as being eldest Son, and the only begotten of God; yea in his very Conception, and the Union of God-man, he was the Son of God; and therefore, all this Royalty or Glory was then his due by inheritance, *Luke* 1. 35. *The Holy Ghost shall come upon thee, and the Power of the Highest shall over-shadow thee; therefore also that Holy Thing which shall be born of thee, shall be called the Son of God*; [*called*,] that is, shall have the Name of being God's Son, and therewith all that Dignity, Power, Glory whatsoever, that were due to him that was the only begotten Son of God, *John* 1. And the Angel shews, that he should have all these in Title as his right and due the first instant of his Conception; all which he yet had not in full and actual possession until he (as now here) was come to Heaven.

And therefore that it is here said, *Worthy is the Lamb that was slain to receive, &c.* imports not as if he received it only because he was slain; nor is it any way implied thereby, that it was not his right by Personal Inheritance, no more than that a King that is a while kept from his right, and obtains the possession of it by Conquest, may not yet be said to have it by inheritance also, yea, and so as he holds that to be the surer and better Title also.

In that very Chapter (where his Kingly Dignity is solemnized,) there are these three distinct Ti-

tles proclaimed of him; *First*, By inheritance, in that he is called the Root of *Jesse*: The eminentest and eldest in a Family, are called the Root, or the Father of that Family. So *Isa.* 14. 30. Now though *David* was the youngest Son, yet *Psal.* 89. 27. God said of him, *I will make him my First-born, higher than the Kings of the Earth*; who as in that Right received the Kingdom, to shew, That Christ as God's First-born, should by inheritance receive it also; which is the Title I am now a pleading. *Secondly*, He is called the Lion of *Judah*, who got the Land by Conquest; so *Joshua* of that Tribe, Christ's Type. *Thirdly*, A Lamb slain that bought it with his Blood.

This Objection being thus removed, and the Text thus adapted to my intended purpose, I approach now unto my intended Design, which is to set in one view in two opposite Schemes or Draughts, these Personal Excellencies of Christ God-man, as it were in one Side or Page, (as in such cases we use to place things opposite or parallel;) and the contrary humbled Estate in the Form of a Servant on the opposite Page, as being ἀντιστοιχεία, contrary one to the other.

I. Concerning these his Excellencies and Royalties due to his Person, I premise but Two Things in general e'er I enter upon the aforesaid particular Comparison.

First,

Firſt, That theſe Perfections he is celebrated for, are in number ſeven, which is the number of Perfection; for they contain a fulneſs, and compleatneſs of Perfections, and thoſe perſonally due to him.

The *Second* is, That they are the good and holy Angels, who behold his Face and the Father's, who do give him the Elogy and Praiſe of them; and the Teſtimony of Angels ought to have a mighty impreſſion upon us: You ſee what a weight is put upon but one Angel's Teſtimony that gave Revelation to *John*, and it is as the Seal ſet to the whole Book, *Rev.* 22. 16. *I Jeſus have ſent mine Angel to teſtifie theſe things:* What then is the Teſtimony of all the Holy Angels, the whole Quire of them? And ſo it is prefaced to theſe words in the foregoing 11th Chapter, *And I beheld, and I heard the Voice of many Angels round about the Throne, and the Beaſts, and the Elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands, ſaying with a loud Voice, Worthy, &c.* This Witneſs of theirs muſt therefore have an anſwerable reverential Repute with us; for they muſt needs be held the moſt faithful and able witneſs in this Matter: Indeed, above all other Creatures, we Men redeemed do experimentally feel what he is, as he is a Redeemer, and know that (in that reſpect) better than they: And therefore there is that emphatical difference to be obſerved in the Song of the *Chorus* of Men, giving Glory to him, *Rev.* 5. 9, 10. *Thou waſt ſlain, and haſt redeemed us to God by thy Blood out of every Kindred, and Tongue, and People, and Nation, and haſt made us unto our God, Kings and Prieſts, and we ſhall reign on the Earth.* Oh! how feelingly do they enlarge upon it? But yet the Angels when they ſay, *Worthy is the Lamb that was ſlain*; tho' they go no further in their mention of it, yet they ſpeak all this upon their own knowledge, and that a knowledge of Sight, and not of obſcure Faith, as in a Glaſs darkly; for they ſee his Perſon every day, 1 *Tim.* 3. 16. *taken up into Glory, ſeen of Angels*, and ſeen as now he is in Glory, ſince his taking up; and ſo are to be valued for the moſt competent Witneſſes to this Matter of his Perſonal Glory, as alſo for the moſt faithful and impartial, in that he is of another nature from theirs; *He took not the Nature of Angels*, but yet they are ſo taken with, and overcome with this Glory of his Perſon now it is in their Eye, that not only they envy not at this his Exaltation as Man ſo far above them, as the evil Angels of their own Nature do, and for that Cauſe did, that you ſee on the contrary how they magnifie and extol it: You may well and worthily then receive their Teſtimony as next to that of God himſelf, and ſay (in alluſion to what *John* ſays of God's Witneſs of Chriſt, 1 *John* 5. 9.) *If ye receive the Witneſs of Men, the Witneſs of Angels is greater.*

And ſo I am more immediately arrived at that compariſon I promiſed in each particular of theſe Glories ſet in oppoſition againſt every anſwerable humiliation, not only emptying of them in Chriſt's humbled Condition, but the perfect contrary brought upon him; and this the Holy Angels themſelves give us occaſion, and invite us to do, by ſaying, *Worthy is the Lamb that was ſlain*; they conſidered, and took in both into the Burthen of their Song.

Let us therefore (as I ſaid afore,) turn that part of the Optick Glaſs that renders the Sun in its brighteſt Strength and Glory, and then turn the other end that renders it as a ſmall Snuff, diſcoloured, and riding in Darkneſs and Blackneſs; and we may among other, make this uſe of it, when you come to the Sacrament to celebrate the *Memory of Chriſt crucified*, take a view of Chriſt in both: *Firſt*, See him as Crowned with Glory and Honour, as the Apoſtle ſpeaks they ſaw him, *Heb.* 2. *ſitting on the Throne of Majeſty on High:* And then as Crowned with Thorns, *naked, deſpiſed, hanging on a Tree.* You have them both in ſight in that one *Ver.* 9. *We ſee Jeſus, who was made a little lower than the Angels, by the ſuffering of Death, crowned with Glory and Honour.* And that βραχύτι [*a little*] Lower, underſtand not of his Being, in that he was a Man, therefore a little degree lower; but it is ſpoken of the ſhortneſs of the time in which he was made lower; for otherwiſe, as for the lowneſs it ſelf of Condition which he was brought unto, the compariſon unto the Angels was not ſufficiently expreſſive, it is too high to ſet it forth; for he was in that reſpect made lower than any Man; *I am a Worm, and no Man*, ſaid he, *Pſ.* 22. that afore had ſaid, *My God, my God, why haſt thou forſaken me?* And as you conſider

consider any part of his Debasement, mingle this Thought with it; Thus glorious should my Jesus have been at that time, but he gave himself, and all, away for me.

The first Attribute is Power, that is, *Authority*, δύναμις, which is here put for ἐξουσία, (as sometimes else-where) for here it is distinguished from ἰσχύς, *Strength*, which is another of the Particulars that follows; and it is a sure rule in interpreting this place, that each of these seven are distinct from the other, else they observed not the number seven, the number of Perfection; and to set out Christ's compleatness thereby is his scope, *John.* 17. 2. *Thou hast given him Power over all Flesh:* And, *Matth.* 28. *All Power is given me both in Heaven and Earth*; even all that Power executive, (not essential,) which God himself means actually to exercise, or put forth, all this Power is committed to him; as himself at another time saith, *John* 5.22. *All Judgment is committed to the Son:* And thus as in respect of actual Exercise of Authority, God's and Christ's Power as God-man, may be said to be of equal extent, one God, one Lord, of both whom are all things that are, so by virtue of this he hath all subject to him, 1 *Pet.* 3. 22. *Angels, and Authorities, and Powers, being made subject to him*; so as Christ, by virtue of it, commands whatever is done in this and that other World, you have seen him in his greatness in this respect.

See him now stript of all this, *Matth.* 20. 25. *Ye know that the Princes of the Gentiles exercise Dominion over them, and they that are Great exercise Authority upon them:* Then, *ver.* 28. he propounds his Example, *The Son of Man came not to be ministred unto, but to minister, and to give his Life a ransom for many:* 'Tis as if he had said, The Son of Man foretold by *Daniel*, (as in *Chap.* 7. 13. we find it,) to whom was *given Dominion and Glory, and a Kingdom, that all People, Nations, and Languages, should serve him; his Dominion is an everlasting Dominion, which shall not pass away; and his Kingdom that which shall not be destroyed*, ver. 14. Though it was his right to exercise Dominion on these petty Constables, who, for such are Kings over the Nations, yet under him instead of being over (says he) all these sorts of Attendants, I minister to all, and my whole Life is a Service devoided of all Authority but over Devils and Diseases, but otherwise it is a subjection to all other; and I am not only a Servant unto God herein, but am subjected to Men; and what was his end in this, but to make a price of Redemption for us thereof, together with his whole Life, *and to give his Life a Ransom for many?* He is subject not only to the lawful Authority of the *Roman* Empire as then extant, but so he would have been of any State he might have been supposed to live in, which he considered enough then; the Exactors of Tribute required it of him by *Peter*, to put him in mind of it, *Matth.* 17. But he declared in his Answer to their Demand, himself a King's Son; and therefore he says, *ver.* 26. *The Children of Kings are free.* And in those words he speaks to this effect, to give thee *Peter* a demonstration of what Authority and Dominion I have in this World, I will not pay it out of that ready Mony I have, or thou hast by thee, nor will I borrow it of any Man, but I will command a Fish to pay me Tribute, and with that do thou pay *Cæsar*; so as whilst he subjects himself to this Authority, he shews a greater Authority himself had, which *Cæsar* had not. This Authority, Power, and Dominion he gave away, and receded from it; yea further, He that had Authority to command all in Heaven and Earth, (a far larger and superiour Dominion than *Cæsar*'s reach'd to,) was often put to hide himself, and fly from that Authority that sought his Life, as if he had not been able to have commanded the preservation of it: Thus when a Babe, he was forced to go into *Egypt* for fear of *Herod*; when come back again, to go into *Nazareth* for fear of *Archelaus*; and when come to Age, he was so divested, and emptied of all Power, as he was forced to retire into the Borders of *Canaan*, at one time to hide, and skulk, as we say: And again, *John* 4. 1, 3. *When therefore the Lord knew how the Pharisees had heard, that Jesus made and baptized more Disciples than John, he left Judea, and departed again into Galilee:* And another time, *John* 11. 53, 54. *Then from that day forth, they took Counsel together for to put him to death: Jesus therefore walked no more openly among the Jews, but went thence unto a Country near to the Wilderness, into a City called Ephraim, and there continued with his Disciples:* Yea then,

when he was to be apprehended by a Band of Men, he yet considers enough what Power and Authority he had in Heaven for his Rescue, *Matth.* 26. 53, 54. *Thinkest thou not that I cannot now pray to my Father, and he shall presently give me more than twelve Legions of Angels? But how then shall the Scriptures be fulfilled, that thus it must be?* Even then he subjects and empties himself: If I should take this on me, *how should the Scriptures be fulfilled?* which have said, I must die, and suffer, and thus it must be: So at the Bar, he suffers himself to be arraigned by Authority, and to be smitten by an Under-Officer, as one that reviled the Authority, which the smiter of him judg'd he ought to have been subject to; yea, thought much at it that so poor a wretch as he should presume not to do it, *John* 18 22. *And when he had thus spoken, one of the Officers which stood by, struck Jesus with the Palm of his hand, saying, Answerest thou the High Priest so?* As if he should say, *Answerest* [*thou,*] so vile, so mean a Wretch as thou art, *the High Priest so?* And he then also considers what was his due, and declares it afore them openly at the Bar, when they contemned him, as being then thorough his own willing emptying himself, in their Power. Thus, *Matth.* 26. 64. *Jesus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of Power, and coming in the Clouds of Heaven:* That is, you have me now under, and this is your hour; and you think of me but as of another Man subject to you: *Nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of Power, and coming in the Clouds of Heaven.* What need I say more as to this Argument but this, That he to whom all Authority in Heaven and Earth is committed, was accus'd and condemn'd, and the cause for which he was condemned, was, That he was a Rebel, and a Traytor unto Authority.

The 2d Particular Glory of which Christ divested himself for us, is *Riches*, which some refer to those Riches of Wisdom spoken of *Colos.* 2. but *Wisdom* we find comes in after; nor are they *Riches of Glory*; for they are in like manner summed up in Glory, which also follows: But these Riches here are attributed to Christ as a King, (which is the subject of this Chapter;) and a Kingdom consists as in Authority, so in Riches, *&c.* and so these Riches do import *the right of Possession* unto all things whatsoever: The *Jus* or Dominion over all Creatures, as being his proper Goods and Chattels; and to this purpose it is said, *All is yours, for you are Christ's*; so that all are his first and originally; and our Right is but a derivation from him. We read that *Wisdom* (that is, Christ) says, *Prov.* 8. 18. *Riches and Honour are with me: The Earth is full,* as *of his Glory,* Isa. 6. (for that is spoken of Christ;) so of his Riches, as *Psal.* 104. 24. And of Christ it is that it is said, *Psal.* 24. 1. *The Earth is his, and the fulness of it; the World, and they that dwell therein*; 'tis spoken of Christ *that King of Glory,* as ver. 8, 10. of whom that *Psalm* is made: For 'tis he to whom those everlasting Doors did open when he ascended, as in the close of that *Psalm:* His Riches lye not in Chattels only, but in Persons also, *The fulness of the Earth, and the Inhabitants also,* as in that *Psalm.* The Angels here you see, acknowledge, That all Riches are his, and there withal that themselves possess not a foot of ground in Heaven but what is Christ's: And if they, the supreamest rank of God's Creation, are his Servants, as that Angel acknowledgeth himself to be, *Rev.* 19. and ministring Spirits, *Heb.* 1. (and Servants and Ministers about a great King, or great Person, are part of their Riches,) then surely, all things else must be put into this Inventory: Now see the *Grace,* the Love of Christ, as the Apostle speaks, 2 *Cor.* 8. 9. *That though he was rich, yet for your sakes he became poor.* He emptied himself of the Possession of all, and left not himself so much as an hole to hide his head in; he speaks in relation to his outward possession of any thing: For his scope in that place, was to exhort to giving to others; and this Poverty was from his very Birth. Consider but how his Mother did lye in; (you that are rich, fine Dames, you will soon be sensible of this more than others,) she lyes In in Straw as Beasts at best, not in a Bed, no not in a House, but a Stable; and the Babe himself was laid in a Manger. His Parents that brought him up from an Infant, were poor, (and such must his Accommodations and Breeding be:) Witness the Offering they

made

made at his bringing to the Temple, *Luke* 2. 24. And after in his Life, the World was not amended with him: He lives upon the Charity of others, and had but meerly wherewith to live: He is made dependent on Women, (who themselves have not to give, but out of that their Husbands allow them;) thus *Luke* 8. 11. and therein was made a *Servant*; for so is *the Borrower to the Lender*, as *Solomon* speaks. And at his Death, it continued still to be thus with him: He is fain to commend his Mother to another (to *John*,) to keep her when he is gone, having nothing himself to leave her: His Cloaths, though mean, were not his own to dispose of at that time; but the Guards and Watchmen that waited him till Death, cast Lots for them afore his Face; and himself considered it, and laid it to heart, as in *Psal.* 41. (made of him, and expressing his Heart, *ver.* 9.) It is strange, that in the midst of such Tortures he then hung in, he should mind this Circumstance, so small an one; but we are thereby taught, that he considered every thing he suffered, as well as every Sin of ours he suffered for; and was accordingly afflicted, that he that was so great, so rich a Person, if he had had his own in his right and due, should be brought to this, and stript of all; and should have those his mean and worthless Cloaths to be disposed of afore his Eyes, in a way of sport, as well as otherwise: This wounded and pierced his Heart, as well as that they pierced his Hands and his Feet, and gave him Vinegar to drink, and wagged their Heads in scorn; and his Poverty, and emptiness of all Comforts, and want of all Supplies in those respects, he was deeply sensible of: And the *Psalm* begins with, *Blessed is he that considers the Poor*; for he was such, and speaks it as glad that any did consider him in that Estate.

The Third Thing instanced in, is *Wisdom*, which is as large as his Authority: He knows all things that are, or fall out within his Dominion; which are all things. Kings see not with their own Eyes, but the Eyes of the Lord run through the whole Earth. He knew *Paul*, where he dwelt, *Acts* 9. as also that Church, *Rev.* 2. 13. *I know where thou dwellest*, and so all Particulars also; and else, he were not a merciful High Priest as Man, if he knew not all our particular Straights as Man: He is the Bishop of Souls, and knows all his Flock himself: As Man he shall judge the World, and is ready to do it now, as *Peter* speaks; and therefore knows all that God hath done, or will do, or all Persons to be judged, *All things are naked before him*; (and that Him is Christ there,) with whom we have to do: And all these things he knows not by the hearsay of Angels, that are his Messengers sent by him, not to bring him Intelligence, but to execute his Will; them yet he imploys as Ministers for his Business: But he knows them all in himself, as he did that particular Matter then in *Mark* 5. 30.

See *Lapide in Locum* out of *Molina*.

Now let us see him in his Weakness, and emptying himself for a time in this respect: How ignorant was he of many things? As of the Day of Judgment, and of *The Fig-tree, &c.* Yea, ignorant of Letters and Learning This they spake of him that had cause to know him, his Kindred that lived in the same place, and therefore name his Condition and Calling, and they that knew his Sisters, *Mark* 6. 2, 3. spake thus of him, *From whence hath this Man these things? And what Wisdom is this which is given to him? Is not this the Carpenter*, (that hath lived always at his Trade, and wrought for us,) *the Son of Mary, the Brother of James and Joses, and of Judas and Simon? And are not his Sisters here with us?*

A

DISCOURSE

OF

THANKFULNESS,

Which is due to GOD for His

Benefits and Bleſſings.

Pſal. 100. 4.

Be thankful to Him.

WHAT Thankfulneſs is, I will explain to you by theſe few Queſtions:

Firſt, How being thankful differs from glorifying God; for they are made to differ, *Rom.* 1. 21. *They glorified not God, neither were thankful.* Thankfulneſs being in the general taken as it is here, for the whole Duty of Man to God, is for ſubſtance all one, as to glorifie him; for in the ſame thing wherein we glorifie him, we alſo give thanks to him: And therefore *Luke* 17. 18. Chriſt ſpeaking of that Leper's Thankfulneſs, ſaith, None but he returned to give glory to God, that is, to be thankful to him. I know indeed, Thankſgiving is a peculiar Branch of God's Worſhip, when it is taken ſtrictly; but Thankfulneſs is larger, and extends it ſelf to all Duties, which when they are done to God, as an acknowledgment of his Mercies and our Love, they may be termed Thankfulneſs: And ſo, though in the ſame Duties wherein we glorifie God, we are thankful alſo; yet in ſeveral Conſiderations, and as coming from us upon ſeveral grounds, thoſe Duties are ſometimes called glorifying God, and ſometimes being thankful: As if a Friend, a Son, or a Servant, ſhould do all the ſame thing for a Man; in the Servant that Act might be called doing him Service; in the Son doing his Duty, and an Act of Obedience; and in the Friend a Kindneſs: So here we ſtanding towards God in all relations, and in regard of all thoſe Relations, Obedience being due to him as he is a Father; all that we do to him is called *Honour*, *Mal.* 1. 6. As he is a Maſter and Lord, it is called *Fear* in the ſame place; as he is a God, gracious, that loads us with Benefits, it is called Thankfulneſs; as he is a glorious God in himſelf, to whom Glory and Power is due, all is called glorifying him. Thus (*Pſalm* 50. 14, 15. 23.) Thankſgiving is put for his whole Worſhip, and glorifying him ſo many ways; and ſo in many Relations we are tyed in obedience unto God, as we can never want Motives to draw Obedience from us; and therefore

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ſo many Aggravations are there of neglect and want of performance of them.

To come then to the Difference between theſe Two; God being ſo glorious a God, we are to do all to him, and for him, and obey him in all, and make him the end of all, which is called glorifying him. Suppoſe we were no way beholden to him, all this were a due to his Excellency and Glory, which might challenge it from us, might extort it, *Pſal.* 29. 2. *Give unto the Lord the Glory due unto his Name*; that alone would challenge all the Service, all the Praiſe that you do or could make to him; but now we all are upon a further ground, to do all to him, and for him, becauſe of all the many Mercies we receive from him: Now to return all in this relation, is called Thankfulneſs. To do all out of a ſenſe of his Excellency and Glory that is in himſelf, this is to glorifie him. But to do all out of a ſenſe of his Mercies to us, and our obligement unto him, this is Thankfulneſs: So that (*Rom.* 1. 21.) it is brought in as a further aggravation, that though the Gentiles did, as it is in the Verſe before, read many Characters of his glorious Power and Wiſdom in the Creation and Governing the World, (the Heavens declaring his Glory, *Pſal.* 19.) that though they knew this, yet they glorified him not, gave not the Glory which is due unto his Name; but, *Secondly*, Not only ſo, but though they knew they themſelves had all from him, and that he loaded them with Mercies; (ſo *Acts* 14. 17. ſpeaking of the Gentiles, he ſaith, that notwithſtanding their ignorance, yet God left not himſelf without witneſs, *in that he did good, and gave us Rain from Heaven, and fruitful Seaſons, filling our Hearts with Food and Gladneſs:* All which are Witneſſes and Teſtimonies of God's Love and Bounty) yet they, though they knew all this, and that they lived at his coſt, were diſobedient, and therefore their diſobedience is aggravated here by this, that they were Unthankful.

The Second Queſtion is, What Thankfulneſs is? It is a free rendring to God the Glory of his Goodneſs, principally to the end we may glorifie it, and teſtifie our love to him.

Firſt, It is a rendring, and in that Act doth the Nature of Thankfulneſs conſiſt, and hereby it is expreſs'd, and this Act hath reference and relation to ſomething received; if I give any one any thing never ſo freely, if it be not in relation to ſomething received from him, it hath not the nature of Thankfulneſs; it is giving not Thankſgiving, but when a Man begins firſt to conſider with himſelf, what he hath received from God, and upon that ground he returns an acknowledgment of the Mercy; that which he doth return to him is, Thankfulneſs; and this you may ſee in *David*, Pſal. 116. 12. *What ſhall I render unto the Lord for all his Benefits toward me?* Ye ſee how he conſiders the Benefits received, thinks what to return again, and upon what ground,

And therefore for Application, would you know whether you do all you do out of Thankfulneſs; I ask you, whether it is a rendring to God? That is, do you look upon God as the Author of all the good things you do enjoy? And thereupon, do you bring forth all your obedience, and look upon it when you have done, but as a rendring to God again, even as all the Rivers come from the Sea, and return to it again? So do your Hearts but as it were return to God, all you have firſt received from him; otherwiſe, if you ſhould do never ſo much for God, and not look upon it as a rendring to him, it were not Thankfulneſs if it came not from you upon that ground; for if you think in your Hearts, though never ſo ſecretly, that you have added any thing to him, if you think with your ſelves thus: Why have I not prayed? And I have faſted (as *Iſa.* 58. 2. they began to murmur:) Thus to glory in any thing, as if you had not received it, (1 *Cor.* 4. 7.) as Men are apt to do, and as they at the laſt day will do, who heap kindneſs upon Chriſt: *Have we not propheſied in thy Name, and caſt out Devils?* as if he were beholden to them: So Men think that God is beholden to them if they repent, and do think every thing they do for God to be a great matter; ſuch Popery is in Mens Hearts: This is not Thankfulneſs; but your behaviour, is as if you had given to him firſt: Whereas, ſays God, *Job* 41. 11. *Who hath prevented him, that I ſhould repay him*; that is, who is aforehand with me in any thing

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he hath done: There were other thoughts in *David* when he gave so largely to the building of the Temple, 1 *Chron.* 29. 13, 14. We thank thee, saith he, *Of thine own have we given thee*; we have but rendred what was thine; given indeed it was, because willingly, *ver.* 14. *but yet of thine own*; so he looks upon it, and therefore it was Thanksgiving: For, says *David*, *All things are of thee, even this my Thanksgiving*, and all.

Secondly, It is a free rendring, and that is an essential property of Thanksgiving. What is restored must be restored willingly; if it be for slavish Fear, though a Man render never so much to God, it is Service not Thankfulness; for Thankfulness hath relation to Bounty, and consists in a likeness to it: Now one among many Conditions, as I observed in Bounty, was, that it should be free and willing; now therefore, therein Thankfulness must answer to it, as rendring must be done in relation to giving, as I said; so look how it is given, so it must be rendred; it is not Bounty unless it be freely given, it is not Thanks unless it be freely rendred, *Matth.* 10. 8. *Freely you have received, freely give*, as Christ saith in another case: Yea, Willingness is more required and looked at, than the Thing rendred in matter of Thanks: So it is also in Bounty; and so *Paul* makes it in the Bounty of the Saints to their Brethren, 1 *Cor.* 8. 10. *That they began not only to do, but to be willing a Year agon*; it is brought in as a greater matter than to do, *Non tam effectus æstimatur quam affectus*; and so in like manner in matter of Thanks, *Non tam requiritur æqualitas rerum quam voluntatum*, saith the School. The Woman that cast in her Mite, Christ says, had cast in more than they all, 'twas her freeness made it accounted so. Therefore *David* in the forenamed place, in rendring to God, put the Emphasis, Not in that he had rendred, but in that he had given so willingly; and after this sort. Wouldst thou know whether thou art truly thankful, or no? and desirest to be so, and to have it so taken? Look not only upon what thou hast rendred again to God, or how much, but how willingly; as, What willing Entertainment have all good Motions for God and the Advancement of his Glory in thy Heart? How came they off from thee? Dost thou follow thy Calling not willingly, but by constraint, as *Peter* speaks of Preachers, 1 *Pet.* 5. 2. because thou knowest not how else to live? Dost thou pray to God, but yet art haled to it by thy Conscience as a Beast to the Stake, to avoid a Whipping, by Conscience, that night thou omittest it? Then it is not out of Thankfulness. Dost thou keep in upon the Sabbath Day, and write and note the Sermon, and repeat it, but thinkest thy Master's House, or thy Study, a Prison all the while, and wouldst gladly be taking other Liberties, but that thy Tutor or Master commands thee otherwise; and all that while, thou lookest at them as thy Jailours? If so, thou art then unthankful, though thou rendrest and dost never so much for God.

Thirdly, The third thing to be considered concerning Thankfulness to God, is the thing which is to be rendred, and that is Glory; that thing thou rendrest must be such, as thou art sure his Glory doth arise out of it: So 2 *Cor.* 4. 15. *That through Thanksgiving it may redound to the Glory of God*: So saith the Apostle there, and that is it God looks for in thy Thanksgiving; and the word Redounding is to be observed, because all that we can do adds no essential Glory to God; it redounds to it only, and manifests it. The reason is, because nothing else will be accepted at thy Hands: It is an excellent Rule *Aristotle* hath, speaking of the Matter of Thankfulness: What is it to be rendred? It is *Retributio superexcellenti, honoris, indigenti, Lucri*; that is, if he be one who is far superiour above thee, and stands in need of nothing thou hast, then thy only and best way is to honour him all thou canst for his Bounty; restore Honour to him, and he looks for nothing else; but if he be one that stands in need, then thy best way to shew thy Thankfulness, is to recompence him some other way, give him of thy Substance, and relieve his Want: And now to this purpose, see what God himself says in *Psal.* 50. 12. *If I were hungry I would not tell thee*, (says God to the Formalist, who thought to please him with Sacrifice, with killing Oxen and Goats;) *I have no need of thee*; but instead of these, *ver.* 14 15. he says, *Offer to me Thanksgiving, and glorifie me.* So also, *ver.* 23. they are put together, *Whoso offers Praise glorifies me*; it is the Praise of his Glory that is to be rendred, if thou wilt shew

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thy self thankful; he doth not always require of thee again the things themselves which he hath given thee for the substance of them, but the glory of them all; all Comforts thou hast, he is content thou shalt enjoy them, and rejoice in them, so thou give him the glory of them all; Men equal to your selves you are thankful to, by giving them like for like; if they invite you, you invite them, but not so to God: *Go thy ways* therefore, as *Solomon* says, *and eat thy Meat with a merry Heart, and rejoice with the Wife of thy Youth, only acknowledge thou hast all from him, and that he gave all; and return the Strength of all to do his Will; and thou giveſt Glory and Thanks to him, when thou uſeſt all to him, and for him:* So *Rom.* 14. 6. To eat to the Lord is linked with giving Thanks.

Only I add this, That if the Glory of God need thy Wealth, and any thing thou hast, so as thou must part with them, or dishonour him; if the Lord need thy Ass, as Christ bad the Messenger tell him, (so doth God sometimes condescend to do,) then let him have all; let Goods, and Life, and all go, even the things themselves in such a case; so if the Profession of his Truth call for thy Life, let him have it; if his Honour calls for thy Credit, let him have it; so if his Church need thy Estate, or any Business whereby his Glory, Gospel, may be advanced and enlarged, let him have it freely.

But yet, *Fourthly*, This is to be limited in the Point of Thankfulness, to the Glory of his Goodness; it must be that which we principally render, when we give him and reflect upon him the glory of his Wisdom, Justice, Power, &c. we praise him in those Relations, but are thankful to him in relation of his Goodness only. There may be a rendring of Glory in the other, but yet it is simply a due in Justice; but when we do this in relation to the Goodness which is in him, it is a further thing, and is due upon a further ground. We honour and reverence many Men whom we are no way beholden to, and we are bound to do it; it is a Duty, and a Duty of Justice, and is called Observance: So *Rom.* 13. 7. *Render to all their Dues, Honour to whom Honour, Tribute to whom Tribute.* There you see, it is a Rendring, which is not Thankfulness, it being otherwise a due in Justice; but when being obliged to Men for the kindness and goodness that is received from them, we therefore honour them and serve them, this is Thankfulness: And so when upon that ground we honour God this is thankfulness, and therefore here it is made a distinct thing from glorifying of God; only this is to be added, That if at any time his Goodness be the ground and motive of giving him Glory, then, though we praise any other Attribute in him, or the effect of it, as set a-work by his Goodness, it may be termed Thankfulness: then it is Thanksgiving, when we praise the Lord for his Goodness, (as it is said, *Psal.* 107.) or when his Goodness is the ground of it in our Hearts, and it spring thence.

Fifthly, The Fifth Thing to be considered, are the Ends of Thankfulness, which must necessarily be added to all this, and they are Two: 1*st*, Principally to acknowledge that his Goodness; and, 2*dly*, To testifie our Love: Though we strive to render to him the Glory of his Goodness never so much, never so long, and never so many ways as ample as can be devised, yet if the end be not principally to glorifie it, and testifie our love, it is not Thankfulness; if it be with an Eye to reward, principally to hook more in, it is not Thankfulness, it is buying and selling rather; for Thankfulness still hath relation unto, and must resemble his Goodness and Bounty, and answer to it; now that is true Bounty which gives, looking for no Recompence, or not principally aiming at it: So *Aristotle* defines it, 2 *Rhet. cap* 7. *Gratia est per quam gratis aliquid quis facit, non ut sibi quicquam subveniat, sed cui facit*, Bounty doing a kindness freely, not to benefit themselves, but the Party it is done unto; and so God doth; for even the Thanks he looks for is for your good, *Deut.* 10. 13. therefore now, if you have Hearts truly thankful, all you do for the Glory of his Goodness, will principally be to glorifie that Goodness; and this was *David*'s utmost End in that Thanksgiving of his, 1 *Chron.* 29. 13, 14. *Now therefore, our God, we thank thee, and praise thy glorious Name. And what am I, that I should offer so willingly after this sort?* praising God that he was able and willing to thank him, and to testifie his love. See the holy Disposition of this thankful Man; when he had earnestly and willingly

lingly rendred unto God, his Thanks are his next Thoughts, when he had done; What Reward will God give me again? No: But he falls a praiſing God afreſh, that he was able to do what he did; and therefore, thus to glorifie God and thank him, this was in it ſelf his utmoſt end; therein he rejoiced more than in any thing elſe: So it is ſaid, *ver.* 17. *I have ſeen it with joy, ſays he, and thou that knoweſt the Heart knoweſt I have done it in Uprightneſs, willingly*; both are put in, not willingly only: So thoſe that do all for Reward, may be very willing and forward, but we muſt be thankful in Uprightneſs alſo, (that is,) principally arguing to glorifie God's Goodneſs; for therein lyes Uprightneſs of Heart principally; it lyes in our Ends which then are upright, when God is principally aimed at: *David* thought this the greateſt Mercy, that he was able to be thankful, though he ran moſt into debt when he went about to pay it.

I add and couple with this, this other End alſo, namely, that we ought to do all to teſtifie our Love, becauſe Love being the Spring and Root whence true Thankfulneſs ſprings; therefore his End, that is truly thankful, is to manifeſt that his Love; therefore in *Pſ.* 116. (which is a Pſalm made on purpoſe, and wherein *David*'s Heart is exceedingly enlarged with Thankfulneſs for hearing his Prayer, that he knows not again what to render to him, *v.* 12.) he begins it thus: *I love the Lord becauſe he hath heard my Prayer.* He makes profeſſion of his Love to God for all the Love he had ſhewn him, as the ground of the enſuing Thankfulneſs; that being the thing that in his Thankfulneſs he would have God eſpecially take notice of, becauſe, he that knows what true Love is, knows that it deſires to be paid in its own Coin chiefly, and therefore receiving all from free Love, he endeavours to return all again out of free Love; his Obedience therefore comes not from him ſimply to ſatisfie a Debt of Thankfulneſs he owes, (as many Men do when they requite Kindneſſes, who return all but as a Debt, only to diſcharge themſelves of a Duty and Obligation they owe; and ſo do many Mens Conſciences diſcharge themſelves of Duties to God, and are glad they are ſoon done) but he as a thankful Man hath a further aim than ſimply to diſcharge a Debt of it, and to have it taken notice of that ſuch a thing is done, further to declare the willingneſs that was in his Heart when he did it; that eſpecially he deſires to ſhew, he hath a Deſign. As he takes notice of God's free Love principally to him in all, and thanks him for it more than for all the things he hath given him, ſo he deſires that God would regard his Love in it rather than the Performance, and rather deſires he ſhould take notice of it than reward him again.

Having thus defined what thankfulneſs is, I will add theſe few things, further to illuſtrate the Definition. If further you will ask, (which makes a third Queſtion,) What ways you are to ſhew your Thankfulneſs? I anſwer out of the Definition given: Look how many ways God may come, to have the glory of his Goodneſs from you; ſo many ways are you to ſhew your ſelves thankful: As,

Firſt, In acknowledging his meer Goodneſs in all, as the ground of all; which hath Two Things in it:

1ſt, That all ye are, or have, doth come from him, as *David* doth acknowledge 1 *Chron.* 29. 14, 15, 16. *All* (O Lord, as he confeſſeth there.) *is of thine Hand, and is thine, not ours:* For we in our ſelves are Strangers here, brought into the World, firſt made by thee, and therefore poſſeſs nothing but thy Gift, and therefore all is thine: And ſo *Deut.* 8. 17, 18. if thou haſt Wealth, ſay not, my Power or the Might of my Hand hath gotten me this Wealth; but remember the Lord thy God, for it is he giveth thee power to get Wealth, conſider, it is he beſtows all, which, becauſe we are apt to forget, he gives you a *Memento* to remember to aſcribe nothing to your ſelves, to get humble Hearts, to glory in nothing, as if we had not received, 1 *Cor.* 4. 7. to look on our ſelves, if we have more Wit, or Wealth, or Grace, but as the Purſe that hath more Money in it than another; but both, and Money and all is Gods'.

2dly, And alſo, we muſt not only thus acknowledge, that all we have is his, and from him, but alſo that all comes in meer goodneſs to us, and for nothing in us: So

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David doth, 2 *Sam.* 7. 18. Where acknowlegding the reason why God gave him so much and not another, he says it was not for any difference in him; but for his words sake, which he had promised to *David*, and according to his own Heart had he done those great things; there were no other Motives but his Goodness, and what is in, and comes from himself out of his own Heart: He hath a great Heart, and therefore doth great things.

But, *Secondly*, We must not only acknowledge his meer Goodness, but also our own Unworthiness of any: This casts a further Shadow upon his Goodness, and as a Foil, further illustrates it; one that hath deserved to be cast out of Favour, is more bound to be thankful, than one that never offended: And therefore *Jacob* lays that as the Foundation, whereupon he reareth his Thankfulness, *Gen.* 32. 10. *I am less than the least of thy Mercies*; Where, 1*st*, he acknowledgeth, that every thing he now had was Mercy, 'twas not simply Bounty, as to *Adam*, but Mercy which adds to Bounty: 2*dly*, says he I am less than the least; take the least bit of Bread he did eat, even his Staff he was not only unworthy of it, but unworthier than it; always an humble Heart is a thankful Heart; study your own Baseness if you would be thankful.

Thirdly, This his Goodness and thy Baseness must not only be apprehended by thee and conceived in thy Heart, but it must be acknowledged in words, tho' it is necessary that our Hearts should be sensible of both: And accordingly, we are therein to bless God also, 1 *Cor.* 14. 16. we are to bless with our Spirits; *all within me*, says *David*, *Psal.* 103. 1, 2. The Heart and Affection within are the Instrument the Musick is made on; Thanks is called Melody, *Eph.* 5. 19. in the Heart; yet when the Heart is thus filled with a sense of God's Goodness and our Unworthiness, it must be acknowledged with the Tongue also; and Thanks is the Fruit of the Lips, *Heb.* 13. 15. and Calves of Lips, *Hos.* 14. 2. God's Praise is too big for the Heart; acknowledge all therefore privately in thy Prayers to God, and not only so, but also to others, *Exod.* 18. 8. When God had delivered the *Israelites*, *Moses* tells *Jethro* what he had done for them: *David* bids them come to him, and he would tell them what he had done for his Soul. Christ's reward of the Leper for healing him, was, *Go, and tell what is done for thee.* Instead of foolish jesting which our Mouths are full of, rather give Thanks, *Eph.* 5. 4. And if the Heart were full, the Mouth would be filled with Praise.

But yet, *Fourthly*, If we would shew our selves truly thankful, and give him the true glory of his Goodness, we must not think to render it in words only; but if the Glory of his Goodness may be any other way rendred, we must also endeavour to do it; for all we can do is too little: Therefore, *Psal.* 50. 23. he speaking of true Thankfulness says *He that offereth Praise glorifieth me*; and he adds, *He that ordereth his Conversation aright*, he offereth the truest Praise, and glorifies his Goodness most: The Mercies of God call for another Sacrifice besides the Calves of our Lips, *Rom.* 12. 1. *I beseech you by the Mercies of God, that you present your Bodies*, that is, your whole Man, *a living, holy, and acceptable Sacrifice.* Now because they might mistake him, he shews how they must sacrifice themselves, which is (says he) your reasonable Service. 1*st*, Dedicating themselves to his Service; and, 2*dly*, That Service squared to the Word; (for so the Words in the Original signifie,) This is better than sacrificing thy Thousand Rivers of Oil, yea or thy Life. Thus *David* in that famous Psalm of Thanksgiving, *Psal.* 116. resolves to walk before the Lord, *ver.* 8. that is, to order all his course, so as God might be glorified and advanced; and I will pay my Vows, *ver.* 14. that is, all the Covenants he had made: 1*st*, He resolved, that the Consideration of God's Mercies should quicken him to the performance of them, as his Vows in Sickness, Vows in Distress, Vows in Sacraments; and, *ver.* 16. *I am thy Servant*, that is, I dedicate my self for ever to thee, as one that owed him all he had or could do, every Man should think with himself, as that King concerning *Mordecai*: These and these Mercies I have received from God; *But what have been done for him?* As *First*, What Sins have I left? (for therein Thankfulness is to be shewn;) Sin no more, says Christ to him, that was healed: Shall I be so unthankful, so unkind?

kind? Shall I requite the Lord thus, to be unclean, to be negligent in my Calling, dead to Holy Duties? Do you thus requite the Lord? Who hath made you, establish'd you, deliver'd you? as *Moses* argues, *Deut.* 32. 6. So also, when a Man quickneth up his Heart to abound with Holy Duties, and says with himself, I have received more Wealth, Wit, Credit, than others, what therefore shall I do for him more than others? When a Man considers, the Sins God hath pardoned, the Prayers God hath heard, the long time in the World God hath given him, and thinks he owes him his Life for every Mercy, even as *long as I live*, says *David*, *Psal.* 116. 21. A thousand Lives if he had them, tho' he should never receive more Mercy, yet for those he hath had, *I am thy Servant*, says *David*, ver. 16. *For thou hast loosed my Bonds, and therefore I will enter into new Bonds to serve thee*; looking on every Mercy as a new Indenture betwixt God and him. When a Man repeats God's Mercies over, and every one of them makes his Soul to bleed for his Sins, as *Nathan* did to *David*, to cause him to mourn: *Have I given thee thy Master's House, and Wife, and wilt thou serve me thus?* This is to be thankful even in mourning for Sin.

Fifthly, A Fifth way to shew Thanks, is, to honour God with thy Substance, *Prov.* 3. 9. to do good with thy Gifts, to profit others, 1 *Cor.* 12. 7. to spend thy Sweetness and thy Fatness for the good of God and Man, and to consecrate all thy Learning, Wit, Wealth, to God, to use, and call for, and command, as if they were his own; this is to be thankful: And for this purpose, consider how much of their Estates the *Jews* under the Ceremonial Law, bestowed upon God and Holy Uses, besides their Yearly Tyths they payed, First-Fruits, brought Sacrifices and Offerings upon all occasions; these you are freed from; but yet thou art oblig'd to do good to his Saints, either their Souls or Bodies, with that thou hast received; as *David* did require, if none of *Jonathan*'s Seed were alive, he might shew Kindness unto, 2 *Sam.* 2. 9. So do thou say, where is a poor Saint I may do good unto, whose Bowels of Soul or of their Bodies I may refresh? And do it as God hath enabled thee: If thou hast not Gold or Silver, yet such as thou hast, give them, as *Peter* did, and as Christ bad them, *Matth.* 10. 8. They having received their Gifts freely of Healing and Preaching, freely gave; and do all this, to this end, that others may thank God for thee, more than thank thee, which is *Paul*'s Motive to their Bounty, 2 *Cor.* 9. 11, 12. You being enriched (says he) to all Bountifulness, which *causeth through us Thanksgiving to God, and you to rejoice*, that others are set a-work to glorifie God's Goodness in thee, by thine to them; for that should be the main Motive, as appears by his following words: *For hereby, says he, not only the want of the Saints is supplied*, (which Pity may cause you to do,) *but furthermore it is abounding by many Thanksgivings to God.*

The fourth Question is, For what you must give Thanks, and be Thankful; I answer, *All things*: For, look how far his Goodness reaches, so far our Thanks should; now his Goodness runs through all things, so we must give Thanks for all, *Eph.* 5. 20. 1 *Thes.* 5. 18. *in all, and for all*; that is, in all things, so far as God's Goodness is seen in them; and so even for Afflictions, as they come out of love and faithfulness, *Psal.* 119. and are appointed and ordered for our good, though in themselves they are not to be thanked for: So *Job* blesseth God in the midst of all; for he found God blessing him in them; for as we love not God but he loves us first, so neither can we bless him till he blesseth us. Praise him for all his Dealings; for though thou seest not how they are all Mercy, and Truth; yet thou shalt see them to be so in the end.

Praise him for Temporal Mercies; every Creature is to be received with Thanksgiving.

Magnifie him for Mercies past, as well as those to come; eaten Bread must not be forgotten, but praise him especially for Spiritual, *Eph.* 1. 3. for these do sweeten all the other; and his Goodness is more seen in these: Bless him for his giving Christ for thee, and thee to Him, and Him to thee, and all Things with Him.

For publick Mercies also, as well as private; as of all Duties, Thankfulness become you most who are Saints, *Psal.* 33. 1. So to be thankful for pub-

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lick Mercies to the State you live in, is especially expected of you: For godly Men have publick Spirits, and also publick Mercies are principally intended by God for you; for all things are yours, the World, all Deliverances and Peace which a People have, 1 *Cor.* 3 last Verses; and publick Mercies redound more to God's Glory, 2 *Cor.* 4. 15. and your first Petition is, *Hallowed be thy Name:* So also be thankful for Mercies to come, as *David* praiseth God for the great Things laid up in store for those that fear him, *Psal.* 31. 19. as well as those he had then wrought for them. So also *David* praiseth God, 1 *Sam.* 7. 17, 18, 19. for the long time to come, that he had promised to his Seed the Kingdom, as a greater Matter than his present injoying it.

The fifth Question you will ask, When we are to be thankful? I answer, At all times: For, look what time his Goodness is extended, which is at all times, then also must thy Thankfulness be returned; therefore that is added, *Eph.* 5. 20. *Always, and for all things:* As he said to the Queen, that when she left giving, he would leave begging: So, I say, when God leaves giving, then leave thou shewing thy self thankful to him; but his Mercies are renewed every moment, as the Rivers are as continually running to the Sea, as they are from it; so let thy Thanks flow to him, as his Mercies always flow to thee; all his Works are for ever; and so his Works of Mercy, and every one, is to be thanked for ever: If thou hadst received no more but thy Creation, if he gives thee Being and Life, resolve to be thankful whilst thou hast a Being, as *David*, *Psal.* 104. 33. *I will praise him as long as I live, and whilst I have any Being.* As Sin is an eternal Guilt, so every Mercy is an eternal Obligation; as they therefore are ever punish'd in Hell, because they can never pay the utmost Farthing, so we in Heaven shall be thankful ever; because we can never be thankful enough, he loads us with Benefits daily, *Psal.* 68. 19. Therefore we should praise him daily, as *David*, *Psal.* 71. 15. resolves to do.

The last Thing to be added, is, That look in whom God shews and extends his Goodness, in and through him give you Thanks, and return the Glory of it, and that is *Jesus Christ:* So *Eph.* 5. 20. for Thanks are Sacrifices, called the Fruits of the Lips, and Calves of your Lips, *Heb.* 13. 15. that is, they are instead of those Sacrifices and Offerings of Fruits under the Law, therefore bring them to the Priest to offer (as *Heb.* 13. 15.) for you must offer nothing without a Priest: Again, All is from God, through Christ, and therefore return all to God through him also, and give thanks for him above all, for he is all in all.

And so now in the last place, I will shew you the causes of true Thankfulness, which you may take, and consider, as helps to it: And they are,

First, A true consideration of God's Benefits received by us, which must of necessity be done, or else there can be no true Thankfulness, as *ignoti Cupido nulla*, so *Gratiæ nullæ pro ignotis:* So then you must labour to know them, and that they are yours, *Psal.* 139. 14. *I will praise thee*, saith *David*, *for thy wonderful Works, which my Soul knows right well*; that is, makes full consideration of them, which makes me thankful therefore; for want of this, unreasonable Creatures are uncapable of Thankfulness, because of Understanding, and yet wicked Men are worse; for *Isa* 1. 3. *The Ox knoweth his Owner that feeds him, but my People do not consider*; that is, regards not, takes no notice of, and into consideration the great things I have done for them. And therefore *Deut.* 32. 6. their Unthankfulness is ascribed to Folly, *A foolish People and unwise, Stultus semper est ingratus:* Therefore get a Heart that takes notice of every Mercy; if thou prayest, watch how God doth answer thy Prayers, *Col.* 4. 2. *Watch in Prayer with Thanksgiving*; as if he had said, Still see how many Requests God grants; Watch to see how your Prayers come in, and it will afford much and plentiful Matter of Thankfulness; to this end, take notice of small Mercies as well as great; that is a true sign of a thankful Heart, and a means to encrease Mercies. In every Passage of the Day, in every Petition of thy Prayers, thou seest Mercy, and an Answer; God takes this kindly at thy Hands, and he sees that none is lost; it is a Motive to him to give thee more; it is a sign thou art little in thine own Eyes, when every small Mercy is great to thee, as it was to *Jacob*. *Forget not all his Benefits*, saith *David*, *Psal.* 103. 1. not all, not one if

it were possible; as when we would work our Hearts to godly Sorrow, we use to go over particular Sins; so if we would work our Hearts to Thankfulness, go over particular Mercies, and labour to take notice of them, and know them; so also remember them, which is but an iteration of Consideration: And indeed this is so necessary, that *Forgetfulness* is put for *Unthankfulness*; and so *David*, *Psal.* 103. lays a solemn Charge upon his Soul, *My Soul, forget not all his Benefits:* He doth give himself a charge to remember them. And we had need have a charge laid on us to do this; for nothing sooner waxeth old than Kindnesses; Injuries are written on our Hearts with a Pen of Iron, but Mercies are written as in Water, *Psal* 106. 13. They soon forgat his Works; as *Pharaoh*'s Butler forgat *Joseph*, so we forget God.

Secondly, A second help and cause of Thankfulness, is a true esteem and valuation of God's Mercies, which is to be added to the other: And to this end, we are to consider the greatness, and the number, and all the aggravations of them; for some Circumstances in Mercies make them great. When *Paul* would express his great thanks, 2 *Cor.* 9. *That thing which he gives thanks for, he calls unspeakable.* And in 1 *Thess.* 3. 9. *What Thanks shall I give*, saith he, *for all the Joy we have for your sakes before God?* He thought it so great a Mercy, as no Thanks were great enough, the Gift so unspeakable, that as his Groans in Prayer, so in Thanks also were unutterable. Now if you would have such large Hearts, get a large Esteem of God's Mercies. See how *Ezra* esteemed the Mercy shewed his People, *Chap.* 9. 13. *Such a Mercy as this:* So think thou of the peculiarness of every Mercy to thee, how God hath not dealt so with others of thy Brethren, as he in the Psalm, *not so with any Nation*; to this purpose also, cast up the number of them. So *David* did, *Psal* 40. 5. *Thy Thoughts* (speaking of thoughts of Mercy,) *are more than I can reckon up to thee:* So *Psal.* 71. 15. *I will praise thee always, for I know not the number of thy Mercies:* And add to that a right esteem of thine own Vileness, that thou deservest nothing, but art less than the least; and then every Mercy will be Mercy indeed; nothing hinders Thankfulness more than Pride. *Hezekiah* rendred not because his Heart was lifted up, 2 *Chron.* 32. 25. for a proud Man thinks every thing is due to him; but a Beggar is thankful for a Penny. The People of *Israel* having proud Hearts, thought scorn of the good Land, *Psal.* 106. 24. thought it not good enough for them who were too bad for Hell; we have nothing but this *Manna*, say they, yet it was Angels Food, and came from Heaven without their Labour; and take heed of contemning these Mercies thou enjoyest, which because thou hast not what thou wouldst have, thou art apt to do; there is no Mercy almost here, which in this Life is a pure Mercy, but something is wanting still, because indeed in our Works unto God, there is still something wanting, and we are wayward Creatures; and because things do not come off adequately to our Minds, and so fully as we would have them, we therefore undervalue them. Such pievish things are our Lusts, that unless all be pleased, none are pleased.

Thirdly, There must be added to this a sense of God's Love to your Persons in every Mercy, or at leastwise there must be a Heart in thee that seeks after that Love in and above all other Mercies, and rests not in them without it: And such a Heart only is a thankful Heart. For, if the Heart be jealous of the want of his Love in all he gives, it will not be thankful, as the Children of *Israel* were not, they thought God brought them out of *Egypt* to destroy them; and therefore murmured rather than gave thanks: And if the Heart be not sensible of God's Love, great Mercies are little worth to us; for Love is that which makes them Mercies. A Dinner of Herbs in love, is better than a stalled Oxe without love. As when thou sittest down with a great Man, whose Heart thou fearest is not with thee, as *Prov.* 23. thou wilt have no great Heart to thank him for his Cheer: So also, if thou fearest that God's Heart is not with thee; therefore *Psal.* 63. 3. *David* makes this the ground of his Praise, because he tasted his loving Kindness to be better than Life; neither is it requisite only, that the Heart should know that the Mercies come from God, but also that they

come

come out of Love. The Gentiles knew, that all they had was from him, *Acts* 14.17. He left not himself without Witness, but they tasted not his Love in all as better than Life, and so were unthankful; therefore get Faith and Assurance of his Love in all, and that will make every Mercy a great Mercy, because flowing out of an eternal Love in Christ, so *Col.* 2. 7. Be you rooted and built up in Christ, and established in the Faith, abounding with Thanksgiving; and then every Dinner of Herbs, yea, every Cross, is interpreted in Love, and made a Love-Token; all his Ways accounted Mercy and Truth.

Fourthly, A fourth Help to Thankfulness, is Love again to God, which is wrought by the sense of his Love: This is necessary, for Love is the Ground-Song of this Melody, as the Apostle calls it: Therefore *David* makes it the Foundation of all his Thankfulness, *Psal.* 116. 1. and so *Psal.* 18. 13. for Love inlargeth the Heart, and it is the very Form and Essence of Thankfulness, and therefore the chiefest Cause of it; and therefore contrarily, Self-Love is the greatest hindrance of it; and also Love to the Creature hinders it too, for Self-Love keeps all to it self, and improveth all to it self, it contracteth the Heart, therefore in 2 *Tim.* 3. 3. it is said Men shall be Lovers of themselves, and because such, therefore unthankful also, that follows, for that makes them content to take all Kindnesses, but to return none; and therefore that Goodness in Nature, (as we call it in Men) which makes them thankful is but so much Ingenuity, as restraining Grace hath gained from Self-Love, and so likewise Love to the Creatures if Inordinate is an hindrance, *Nullum habet malum cupiditas majus quam quod ingrata est*, for like Dogs that are greedy, cast one Sop to them they swallow it down, and then look you on the Face for another; so do Men possest with Lusts.

Fifthly, A fifth Help is Joy in God's Goodness, as when *Hanah* praised God for *Samuel*, 1 *Sam.* 2. 1. she begins her Song thus, *My Heart rejoyceth in the Lord:* When you entertain God's Blessings with fulness, you cannot give Thanks for them; therefore upon Days of Thanksgiving, a liberal use of the Creature is allowed us, in the 8th of *Nehemiah*; for the Joy of the Lord is your Strength; for Joy dilateth the Heart and opens the Mouth, turns it and winds it up; and so *Luke* 1. 46, 47. *My Soul magnifieth the Lord, and rejoyceth in God my Saviour*: And *David* also, when he gave Thanks, 1 *Chron.* 29. 17. he rejoyced exceedingly that day; only you must joy in God's Goodness; for if you carnally rejoyce in the Creature, Spiritual Joy is damped, and then Thanksgiving is damped also, *Deut.* 8. 10, 11. *Lest thou being full and forget me:* They in the 14th of the *Acts*, verse 17. had their Hearts fill'd with Gladness, but yet walked in their own Ways, because it was Gladness in the Creature, not in God: Preserve Spiritual Joy therefore, and delight thy self in the Almighty.

Sixthly, We freely render to God the Glory of Goodness, by acknowledging his Goodness and our Baseness, and by yielding our selves, and all we have to his Service, and in all things, at all times principally to this end to glorifie that his Goodness, and to testifie our Love; and all this to the Name of Christ.

Use. The first Use is to exhort you to this Duty of Thankfulness, unto which, as you have the greatest Motive drawn from the Object of it, the Riches of God's Goodness (of all Cords the Cords of Love are the sweetest) so also from the Goodness and Excellency of the Duty it self; which, indeed, hath all kinds of Goodness met in it; for all good things the Philosopher reduceth to three Heads, 1. Things honest. 2. Things profitable. 3. Things pleasant, and all these three met in this Duty, a perfect Trinity of Goodness; so you have 147 *Psalm. Praise the Lord*, for it is good, that is it is profitable, so *Rom.* 5. 7. and it is pleasant, and praise is comly; and therefore by the rule of Contraries, all kind of Evil is contained and met in unthankfulness; to which, even the very Heathen bear witness, *ingratum si dixeris, omnia dixeris*, all Evil is spoken in this one word, *viz.* Unthankfulness.

First,

First, Thankfulness to God, is most profitable, 1. Because it is the way to get more, and unthankfulness is the way to lose all we have: Therefore *Phil.* 4. 6, 7. *Let your Requests be made known with thanksgiving*, otherwise Requests alone will not move God; it is not earnestness only, for what thou wantest, but withal Thanks for what thou hast, must prevail; as you use to put Water into the Pump to fetch more, so return Thanks to fetch more Mercies; whereas the want of Thankfulness, and returning all to God again, forfeits all the Blessings you have, *Deut.* 28. 47, 48. because you served not the Lord with Gladness of Heart in abundance of all things, you shall serve your Enemies in wrnt, *&c.* Enemies are opposed to God a bountiful Master; Abundance to Penury, and Gladness to Grief and Sorrow of Heart; great odds you see therein, yet this Unthankfulness brings *Hos.* 2. 14. *I will take my Corn away*, says God, when they were unthankful.

Secondly, It is profitable, because even the Creature and Blessings you have, are blest to you by it, and thereby made good, 1 *Tim.* 4. 4. the Creatures are good if received with Thanksgiving; mark it, he puts in that (if) for otherwise God's Curse goeth with them, which Thankfulness removed.

The second thing is, it is pleasant also both to God and Man, 1. Pleasant to God, *Eph.* 5. 18, 20. sing Psalms, making Melody to God in your Hearts, giving Thanks, for that is the Ditty: So *Ps.* 69. 30, 31. *I will magnifie the Lord with Thanksgiving this shall please the Lord better th n an Ox or Bullock.* As it is pleasant to God, so 2dly to Man, for Joy is always the ground of it; we never thank God truly, but our Hearts are warmed with his Love, and we rejoyce in him; therefore *Luke* 1. 46, 47. When *Mary* praised God, she said, *My Spirit doth magnifie the Lord, and rejoyce in God my Saviour*; and as Joy is the ground of it, so the Consequent and the Issue of it: When you thank God most heartily, then God fills your Hearts with Peace: So *Phil.* 4. 6, 7. *Let your Requests be made known with thanksgiving, and the Peace of God shall rule your Hearts:* Christians find it so, and those Blessings are sweetest to them, which they are most thankful for, that are won with Prayers, and worn with Thanks. Lastly, It is also comly, for it is paying a Debt, 2 *Thes.* 1. 3. We are bound, and it is meet to give Thanks (says *Paul* there) it is all God requires, and all we can do. So in the 2 *Sam.* 7. 19, 20. when he had repeated those great Mercies, and now, *O Lord* (says he) *what can thy Servant say more*, it was all he could do, he could but thank him, and out of Thankfulness serve him, and this is all God requires, 1 *Thes.* 5. about the 18 *v. This is the Will of God concerning you* Therefore as it is comely, as being the giving but a due, and less than his due, and yet all we can; so also honourable, yea, more honourable than praying is, *præstantius est dare quam accipere*; so to return than begg; therefore the Service of the World to come, and of Angels in Heaven is set forth by this.

Secondly, By way of use then let me shew you your Unthankfulness to God, and let you see what Unthankfulness is; I will briefly set it forth to you in three Degrees of it, which I will apply to you: The first Degree of Unthankfulness is, 1. When you want true Thankfulness, in expressing your Thankfulness, as when you want the true Grounds and Ends of it; among Men there is no greater falshood and dissemblance than in the matter of Thankfulness one to another, and much more to God; there are often the Matter, the Duties, the Tokens, the Expressions of it, both in Word and Deed, when as yet the Life and Soul of Thankfulness is wanting, for as you pray amiss, (as *James* says) so also you may be Thankful amiss: See you an Example for this, *Luke* 18. 11. *I thank God* (says the Pharisee) *I am not like other Men*: Here is one outwardly thankful, when yet he wanted the Power of true Thankfulness; for he gave not God the Glory of what he was, but in his Heart took it himself; he rendred an Acknowledgment indeed, as unto God, but yet gloried, as if he had not received it from him: Some Men will commend their own Worth and Gifts to others, by way of Thankfulness to God, when they aim more at glorifying themselves than glorifying of him.

So also when Men are thankful for Mercies, which indeed they have not received from God, nor have no Assurance and Evidence of; it is an ordinary thing for Men give to Thanks for Election, and the Work of Grace,

Grace, when inwardly their Hearts tell them, they have no Aſſurance of neither; to thank God for Mercies you have not, is to mock him, as the other gloried in what he had received, as if he had not received it; ſo ſome give Thanks for what they have not received, as if they had received it.

So alſo when Men ſeem to be thankful, and ſay, we bleſs God for the Means of Grace, and bleſſed Preaching we live under, and for the Company of God's People, and yet their Hearts are affected more with a value, and eſteem of their Corn, and Wine, and Oil; and of their Quails more than Manna; all this is Unthankfulneſs. So when Men ſeem to be very ſtirring for God, forward of Duties, and fearful of Injuries and Wrongs to him, and yet do not this out of Thankfulneſs; this is Unthankfulneſs when it is not his Goodneſs they fear moſt in abſtaining from Sin, as *Hoſ.* 3. 5. They forbear not wronging him becauſe he hath been kind to 'em, not becauſe the Love of God and his Goodneſs conſtrains them to Duties, neither is that they do for him in relation to what is paſt, and what he hath done for them; but ſtill they look to things to come only, what Dependances they have on him, conſidering rather how they are in his Danger than in his Debt, not ſo much to requite him, who hath done ſo much for them; but leſt he ſhould reward them for all they have done againſt him, if in this Caſe, and on theſe Grounds only, you ſhould offer Rivers of Oil to him, and give your Bodies to be burnt for him, yet you might be termed Unthankful; Thankfulneſs hath no greater End than it ſelf; as when a Man looks upon God, as one who hath ſaved him from hanging in Hell, and one he owes his Life unto, and ſo would be content to do or ſuffer any thing for him upon this Ground, and is glad if God will but uſe him or call him to either, is greedy of Opportunities of rendring to him, and glad of an occaſion wherein he may ſhow himſelf to love him. Is thankful for nothing more than that; He is able to do any thing that pleaſeth him, and may be accepted; this Man is a thankful Man; ſo much of this as you have in your Hearts, ſo much Thankfulneſs you have; that Man, who endeavours to quicken up his Heart, and ſays, I have received theſe and theſe Mercies more from God than any of my Equals, as *Paul* did, more Wit and Parts, and Learning, and Credit, and Opportunities, what ſhall I therefore do for him more than other Men? And ſo ſerves him; this is a thankful Man.

The ſecond Degree of Unthankfulneſs I would convince you of, is much more than the former, *viz.* not rendring at all; not only rendring amiſs, but not rendring at all, or not in any proportionable meaſure to the Mercies received. *Herod* had received much aſſiſtance in the making an *Eloquent Oration*, and God had made it take, but he gave not Glory to God; that was his Sin, he rendred not again; and ſo *Hezekia's*, a good Man, he had received a great Mercy, he had the Leaſe of his Life renewed for 15 Years, and of his Kingdom with it, and a deliverance from *Zenacharib*; and this, at that time, when the reſt of the Tribes were carried away Captive, and had a Miracle wrought for his ſake which made him famous all the World over; namely, the going back of the Sun; and which made him to be thought dear to the God of Heaven, who, beyond the Courſe of Nature, lengthened the Day to ſhow he meant to lengthen his Life; yet 2 *Chron.* 22. 25. he is taxed, that he rendred not again according to the Benefit done unto him; his Heart was not wrought upon to be ſo much better after ſo great a Mercy, according to that proportion which might be expected; and ſo *Solomon* is taxed for this kind of Ungratitude, 1 *Kings* 11. 9. God had been exceeding merciful unto him, not only in giving him the Kingdom, though a younger Brother, but in appearing unto him, and aſſuring him thereby of his Love, and Acceptation of him, that he was his God. Now, ſays the Text, by way of Aggravation of his Sin, *He turned away from the Lord his God*, 1 *Kings* 11. 9. who had appeared unto him twice. Is there any Man here had often Appearings from God? (for when after any extraordinary manner he draws nigh to you, it may be ſo called) And have not your Hearts been turned more to God after? Then theſe Appearings will be ſet upon your Score of Unthankfulneſs; ſo have you had much coſt beſtowed on you, much Means by the Lord of the Harveſt, and Dreſſer of the Ground, and have you not brought forth meet Fruits, not only Fruits but meet

Fruits,

Fruits, *Heb.* 6. 7. you may be called unthankful Persons, because you render not again according to the Benefits.

So it is Unthankfulness when Christians are always whining and complaining, and discontented, for what they want, but never praising God for what they have, still a begging more, not considering what is past; indeed in Duties, you are to look to what is before, and not to what is behind, but contrary in Mercies, to what is past more than to what is to come, and if so much as you fall short in rendring as you might, so much Unthankfulness, much more are they unthankful that render not according to the Benefit received; but not at all, as many do not, but do take all they can get from God, but he gets nothing of them again; they have Houses to dwell in of his building, but pay him no Rent, pray not to him nor worship him in their Families, and so as to make a Church in their Houses; have Credit in the World, and Interest in Men's Hearts, but are loth to spend never so little of it for God and a good Cause, and to make use of their Interest in Men for his Advantage, but improve all to their own Ends only; that have Power put into their Hands (which the Apostle says is God's, and from him) and yet do not think with themselves how to employ it best for him, in the suppressing of any Sin, or the advancing of his Gospel; have Bodies and Souls that are of his buying and finding, but yet endeavour not to glorifie God with either, as *Paul* exhorts upon that ground in 1 *Cor.* 6. 20. do not begin to say in their Hearts as God taxeth them, *Jer.* 5. 24. *Let us fear the Lord who giveth Rain, both the former and the latter in their Season*: Nay, pay him not so much as good Words for all his Mercies, much less study not how to render, and to be really thankful; nay, Sacrifice to their own Nets, *Hab.* 1. 16. and say in their Hearts, their Wit, and Power, and Industry hath got 'em; their Wealth and their Learning (*Deu.* 8. 14. 17.) they think hath got them their Credit; their Friends have got them their Preferment; all these are unthankful Persons; the Earth rendreth Fruit to him that dresseth it, the Clouds return the Rain they receive from the Earth, the Rivers empty themselves into the Sea, from whence they had their Streams; the Body of Man returns to the Earth whence it was taken, and the Spirit to God that gave it, only in your Hearts, and in your Lives, you return nothing again to the Glory of God's Goodness.

The third and highest Degree of Unthankfulness is not only rendring or not rendring at all, but requiting and rendring Evil and Disobedience for the Good received, which is the highest Degree of Unthankfulness; such was in the Children of *Israel*, and is in all impenitent Persons, who, *Luke* 3. 35. are called Evil and Unthankful: So *Nehe.* 9. 25, 26. *They took strong Cities, and a fat Land, and possessed Houses full of all Goods, &c. and did eat, and were filled, and delighted themselves in thy great Goodness; nevertheless they were disobedient, and rebelled against thee, and cast thy Law behind their Back, and kill'd the Prophets, and wrought great Provocations.* So Jesurun *waxed fat and kicked*, Deut. 32. 15. like full fed Heifers, who, when fat and lusty, kick at the Owner when he comes to yoak them for his Service.

Thus *David's* Sin is aggravated, tho' a good Man, 2 *Sam.* 12. 7, 8. *Did not I anoint thee King, and deliver thee from* Saul, *and gave thee thy Master's House and Wives, and if this had been too little, would have given thee more?* For God makes one Mercy the Foundation of a greater; *And why hast thou despised the Commandment of the Lord? Why hast thou used me thus, and set light by me?* Is this thy Requital? This is the Case of all impenitent Persons, whom God out of the Riches of his Patience affords time to live here, as space to repent; yet this his Patience puts them from Repentance, and in the end Repentance so far off from them, that they can never meet, *Eccles.* 8. 11. *Because Sentence against an evil Work is not presently executed, therefore their Hearts are set to do Evil:* Because God defers punishing and cutting them off, they defer repenting, going on in Hardness of Heart, despising the Riches of his Patience, which leadeth them to Repentance: Delayers of Repentance are unthankful Persons; therefore in the highest degree, they think to spend the best and most precious of their Youth, and to live in Pleasures, and give God the Dregs and the last Sands when the Glass is run, neither would they then repent, but that they needs must; and will it be accepted thinkest thou? no.

Rev. 2. 2.

All the Blessings God in the mean time vouchsafeth them, they have used them against him, and they increase but the Fire of their Lusts, as God complains, *Ezekiel* 16. from the 15, and so on, *Thou takest my Gold and Silver* (so God calls them) *and makest Idols of them:* So I may say of all your covetous Worldlings, God's Silver and Gold you have made Idols of, & fallen down and worshipped them, and sacrificed all unto them, and *v.* 19. *My Meat I gave thee:* Thou art a Glutton, thou hast sacrificed to thy Lusts, made thy Belly thy God, that Strong Drink and Wine God gave thee thou hast sacrificed to Drunkenness, that Strength to Women, consumed all on thy Lusts (as *James* speaks) the Wealth you have had, which you should serve God with, you have but made use of it to live at a higher rate of Sinning, and procuring the sweetest and daintiest of Pleasures, and the daintiest and comliest Sins; that Wit thou hast had, thou hast used it not in giving Thanks, which the Apostle rather commands, *Eph.* 5. but in foolish Jests abusing the Scripture, mocking his Saints; that Power & Preferment thou hast is made use of by these perhaps to persecute God's Children & Ministers. So also thy Body that God hath at a dear Rate bought, thou hast dishonoured him with, & made the Members of it, Members of a Harlot; thou hast Eyes full of Adultery, & thy Strength to pour down Drink; nay, thou canst not give him so much as a good word, but hast his Name up in every Company, prophaning it by swearing, *&c.* art thou not unthankful? God by giving these Blessings, hath made thee more able to offend him, hath strengthened an Enemy, and by sparing thee so long, hath but made thee more bold to do it, and daring in it, and all his Mercies have but fortified thy hard Heart to hold out Siege against him, all the Creatures he set to woo thee to him, have got thy Love away from him themselves. *Do you requite the Lord thus, O ye foolish and unkind*, as *Moses* expostulates the Case, *Deut.* 32. 6. as Christ said, *For which of these good Works do you stone me:* So I say, for which of all his Mercies do you go on thus to sin against him? What, to fight against him with his own Weapons, his own Strength, to betray all he gives thee into thy Enemies Hands, what can be worse? What Iniquity have you ever found in him? When did he ever do you any Hurt?

God will one Day expostulate his Cause with you, and heap Coals of Fire upon your Heads if you turn not, because you rendred him Evil for Good; all the Mercies abused will be so many more Coals to make Hell Fire the hotter, and therefore all of you consider what good Things you have received, and enjoy from the Lord, and how unthankful you have been, and humble your selves and turn to him, for know, that nothing will condemn you more than sinning against Light and Mercies.

FINIS.

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FINIS.